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THE NEW TESTAMENT  
OF OUR LORD AND SAVIOUR  
JESUS CHRIST



REVISED FROM THE AUTHORIZED VERSION WITH THE AID  
OF OTHER TRANSLATIONS AND MADE  
CONFORMABLE TO THE GREEK TEXT OF J. J. GRIESEBACH  
BY A LAYMAN



LONDON  
WILLIAM PICKERING

1840



## PRELIMINARY NOTICE.

THE excellent author of the work which is now offered to the public died when only a few sheets of it had passed through the press.

During a long and painful illness, he had persevered in his attention to an object which he had greatly at heart; and he left his papers in such a state, that it is hoped not much of the advantage of his plan is lost to the reader. He had prepared the copy for the printer as far as the middle of the Epistle to the Hebrews, and, though the MS. of the remaining portion was left in a less finished state, it was capable of being brought nearly to the same standard, by the application of methods detailed by himself in written directions, and exemplified in the preceding part. The opportunity for final revision afforded by the correction of the press, would no doubt have been used to some extent, as it appears to have been in those sheets which had the benefit of the author's own superintendence: such alterations, however, where they are not mere corrections of accidental errors, commonly relate only to questions of taste respecting the choice of words, and not unfrequently, consist in a return to the language of the authorised version, where a deviation from it had for a time appeared desirable. The Editor has endeavoured, as far as possible, to enter into the author's views, and follow in his steps; scrupulously abstaining from making changes in the version itself, even in the least important particulars, to which he

has not in some way given his sanction, but adding to the various translations in the notes whatever seemed likely to prove interesting or valuable.

It has been thought best to print the author's preface as he left it, with the exception of a few verbal corrections, though it is evidently only a rough sketch, which would have assumed a very different form, had he been able to complete it.

Such as it is, it sufficiently explains his plan and object, and will probably be more satisfactory to the reader than anything that could be substituted for it; but it must be regarded as a mere outline, the filling up of which was prevented by death.

Whatever may be thought of its success in attaining that object, the work is, undoubtedly, the result of a serious and disinterested endeavour to do good, by promoting and assisting, amongst those who make no pretensions to learning, the intelligent study of the Christian Scriptures; as such, it is commended to the blessing of God, and to the candid judgment of the public.

## PREFACE.

IN commending the following work to the candid consideration of the Christian reader, it may be expected that some explanation should be given of its plan and object. The volume is, in fact, no hasty compilation; neither was it originally intended for publication. The compiler's custom had been, during repeated critical perusals of the books of the New Testament, to revise the authorised version according to his own views of the correction rendered necessary, either by what he considered error or obscurity in the rendering, from changes in the usage and understood meaning of words, or from erroneous readings, from which the accumulated lights of modern criticism and research have so much purified the Greek text; and he had been in the habit of noting different renderings, adopted by other translators; not only from the convenience of such memoranda in saving him the necessity of frequent reference; but from the positive utility of the practice, in elucidating and illustrating the Sacred Text.

It would be useless and impertinent to obtrude upon the public, the notice of particulars, which, however interesting to the compiler, belong properly to his privacy. Suffice it to say, that the repeated revisions of his MS. have been found to be a resource of no ordinary value, under circumstances of painful interest to him, in which the weary spirit was glad to find relief under its burdens; and where better than in lingering by the fountains of living waters? The same feelings induced him, afterwards,

to undertake, and find pleasing occupation in, the task of deliberately preparing his materials for publication : and then to commence conducting the volume through the press : rather dreading the termination of his labours (if his life shall be prolonged sufficiently,) than growing weary under the burthen of their continuance. He cannot flatter himself, that all this deliberation will have produced suitable results in the maturing of his judgment, and in the accurate execution of his design : but, certainly, to some extent, it must have had that tendency, and he has been working in a good direction, if he produces in nearly the smallest (though not the most inconvenient) compass, a little book representing the latest results of the accumulated lights of scriptural knowledge ; (as far as regards translation,—necessarily, of course, a matter of judgment in the application of those lights,) and bringing together a very convenient and most compendious record of variations, capable indeed of expansion to an indefinite extent, in the hands of any, but the severe aimer at what is useful.

The Reviser's title-page records that it is a Layman who is answerable for the compilation of these pages. His character, as such, may not be held to entitle him to indulgence in venturing upon such a task without the usual qualifications of those to whom such pursuits are more especially a business ; it may even expose him to the charge of presumption : Let us however bear in mind that there are many bright examples which would tend to prove that the English Layman's pen has not been always ill or uselessly employed on subjects in which it must, at any rate, be owned that he has an interest fully equal to that of the divine.

After all that has been said and written (by those too, from whom such observations emanate with a degree of propriety that cannot belong to the present writer) on the

subject of our authorized version—its errors and imperfections, which throw a shade over its great and manifold excellencies—that topic may be allowed to pass without much comment. Suffice it to say, that it can hardly be denied that there are very many particulars in which every reader, acquainted with the original, must often feel much dissatisfied with that version. However highly we may prize much of what may be called its literary excellencies; correctness, simplicity, and intelligibility, are qualities for the want of which nothing can fully compensate—and it is impossible to contend on that score for the absence of imperfection of very grave amount, or to gainsay the obscurities which the progress of the language has necessarily brought with it, and the occasional defects in the original work of translation, which sometimes afford us an inadequate or even a deceptive representation of the sources from which should flow the pure stream of Divine Truth. It is plain, that these imperfections might be removed without the smallest infringement on those venerable and beautiful characters of tone and style which form the ornament, and, to a certain extent, much of the excellence of our version. It must be felt as an evil of no common magnitude, that a Protestant Church, whose pillar and foundation is the Bible, should see no prospect of escape from the position of sometimes giving authority to admitted error, and of very often presenting a version wrapt in so much of obscurity to common readers, as to render the interpreter's aid almost as necessary in unravelling the translation, as if the subject matter remained veiled in a foreign tongue. It is in vain that the gifted pen of the learned and pious Archbishop Whateley is directed to the praiseworthy objects of inculcating the duty of studying and duly cherishing the Epistles of the Apostle St. Paul, and of removing those impressions as to their real and

supposed difficulties and obscurities which deter many readers, if those difficulties and obscurities, which no doubt often attend the Apostle's style and reasoning, are increased rather than removed in the translation by the use of involved language and of words foreign to common usage, or employed in a sense widely different from what that usage now assigns them. There is one obvious consequence of continuing the present state of the authorized version, left as it is with none of those real helps in arrangement, division, &c. which almost all other works receive, and even with so many positive obstructions to a free understanding of the meaning, namely: to multiply on all hands the use of paraphrases, commentaries, &c. a good proportion of which would be wholly useless under ordinary editorial care and management. As it is (though there is an outward concurrence of all denominations in the use of one version as a standard) *each* has substantially its own Bible, namely, its own interpretation, by means of which every shade of opinion finds covert under the ambiguity and obscurity of the translation which all profess to employ.

Enough, however, on this topic, on which it is freely admitted to be far easier to point out the need than to see the way to any practical remedy. Under such circumstances, however, there can be no reasonable complaint, no fair charge of unwarranted presumption directed against any one who, with seriousness and diligence, endeavours to facilitate the English reader's acquaintance with the sacred writings: and the compiler of the present volume will, therefore, at once proceed to give some explanation of his plan, of which brevity and economy, it will be seen, are leading features.

In the first place, the Greek text adopted as the one to which it was proposed to conform our version, is that which



formed the last and most matured labour of the learned and indefatigable Griesbach, as exhibited in his minor Edition published at Leipsic, in 1805, in two small volumes \* (accompanied with select various readings. In forming the notes and expressing his judgment, he had all the past before his view, and his final decision sometimes differs from his previous sentiments on points of probability respecting the value of readings.) That text is one which the compiler's judgment and the general opinion of critics throughout Europe has long fully approved. At any rate, it is a known and well recognized standard—resting, in every part, on reasonable, well-weighed, and probable evidence: and though there may occur in it, as there must in any such undertaking, instances of nicely balanced testimony, in which other minds may come to different conclusions from Griesbach's on the same evidence, or as to the mode of weighing and classifying the authorities: that is a difficulty from which there can never be the means of escape. Happily the points are not numerous on which it can be considered that the differing conclusions of critics bear upon results of much practical importance, and perhaps there are none so situated in which the question does not at least rest in so much of equilibrium, that the theologian who might dispute the decision of Griesbach, would still hardly consider, on the other hand, that his own preferred reading was so sufficiently supported as to be of any weight in the determination of matters of controversy.

In adopting the text of Griesbach the compiler did not consider himself bound by the decision and arrangement

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\* The Reviser's first literary labour (of a very mechanical character certainly) was to edit the edition of Griesbach of London, 1818, two volumes, 8vo.

of Griesbach, as to punctuation, &c. These latter do not rest on evidence of state of text or MSS. but upon critical opinion, in fact upon *interpretation* of the passage, so that if I give a man the liberty of punctuation for me, I resign him much of interpretation. On the whole, however, the compiler considers this part of the learned critic's labour to have been highly creditable to his judgment, and, where he is not followed, his views will be occasionally indicated in the margin as diversities in interpretation, which they in fact are.

In order to afford the reader information as to those passages, where various readings exist, of any degree of practical importance, and of pretension to comparative consideration, such cases have a mark <sup>v</sup> of indication in the text, and at the close of the volume is subjoined a list, which exhibits such varieties with the symbols by which Griesbach has expressed the weight in point of authority which he attached to the reading rejected from, or not admitted into the text. The reader will, therefore, in all important cases, have Griesbach's decision as to the text, qualified by notice of the greater or less pretension on which the reading rests.

The leading principle on which our list of various readings (which is much smaller than Griesbach's) has been formed, is that of selecting those of any intrinsic importance to which Griesbach, by his symbols, attached any considerable degree of comparative probability. But the compiler has not altogether confined himself within those limits where the importance or interest of the passage was likely to render the existence of any various reading a matter of inquiry or curiosity. It might in some respects have been more convenient to have placed these various readings as a second set, at the foot of each page, but the reader will, perhaps, sympathize with the compiler's

aversion to having his attention too much distracted by critical matter.

The next, and by far the most important step, has been to revise the authorized version throughout, according to the Author's views of what perspicuity and accuracy of rendering required. In the execution of this task, he is conscious that his freedom of alteration has extended far beyond what might be necessary to answer all practical purposes, in a revision for public use, if such a work should ever be undertaken, in which case, no doubt, the alterations would be limited as strictly as possible. Still, however, he has been throughout actuated by a desire to make as little wanton or capricious change as might be, and to preserve the general tone and style, so deeply and deservedly rooted in our affections, even at the expense of sacrificing to that feeling much which criticism would, under other circumstances, suggest as desirable in the way of alteration.

Originally, far less change had been made in the Gospels than now appears; but, eventually, the striking and obvious advantage of harmonizing the narrative of the different Evangelists to the extent in which the originals agree, and the correlative obligation of pointing out the difference where they divaricate, has created very considerable alterations, though all of a minor character. It may be observed, however, that this process, when fully carried out, has not the effect of creating any departure from the style and tone of the version, as a whole. If the words in which the narrative of *one* Evangelist is couched are departed from, it has been in order to adopt those of *another*, so as to introduce no novelty, except in position.

It appeared to the compiler, to be of great interest and importance, in revising the Gospels, to attend to the prin-

ciple of rendering the same words in the same way, and thus of marking the adoption of some common narrative, or the fact of mutual borrowing. Indeed it seems extraordinary that the propriety and convenience of this should have so entirely escaped King James's Translators. There is no reason why such interesting discussions as those contained in Michaelis, and the notes of his learned Translator and Commentator, Bishop Marsh, with reference to the correspondence, verbal or substantial, and also to the variances of the different Gospel narratives, should not be as open to an English reader as to the Greek scholar. While the harmony of many passages, common to two or more Evangelists, whether, as in some cases, it be perfect, or, as in others, only substantial, bears in so interesting a manner on the questions involved in the discussions alluded to, *our* version seems based on a studied design to confound and mislead as to the actual facts. From this circumstance, all our harmonies arranged from that version are strikingly deficient in interest and utility. Certainly, by the example our authorized version affords of the same identical words being translated in three or four different ways, on the same occasion, it curiously illustrates the degree of probability of the theory of those who have contended that translation from a common original, even by independent translators, was sufficient explanation of the Evangelical coincidences however minute.

The Compiler's views, then, in this respect, have been the source of much verbal variance from the authorized text: especially as they involved the necessity of marking by the adoption of other renderings, the use in the original of words substantially coincident, and which might, otherwise, have fairly continued to be treated, in a version, as synonymous.

Beyond what the emergency thus explained required,

the compiler, having undertaken the *revision*, not the *formation* of a version, and desiring to abide by, rather than depart from, the basis on which he worked, has not been very anxious about preserving uniformity, by always rendering the same words alike : an object in itself not always, as it appears to him, desirable.

If at full liberty, he would have been more inclined to carry to a greater extent than King James's Translators have done, the use of the purely English elements of our language, in preference to the exotic. The extent to which those Translators did adopt this practice, constitutes much of the charm of their version, but it is plain no such rule was at all systematically observed, or we should surely find such words as "heavenly" and "earthly" preferred to "celestial" and "terrestrial." The compiler, however, has not seen sufficient justification for his acting upon the opposite principle, now that usage has accustomed us to the existing text, and he has therefore, in this respect, though somewhat unwillingly, left matters as he found them.

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In revising the Epistles, reasons of a different kind obviously tend to more alteration than is required for the Historical Books. The Epistles are of a character so peculiar,—and, in some respects, so difficult,—so much requiring every aid of attention and judgment, that only one plain and obvious duty seemed open to the reviser,—that of consulting simplicity, and, as far as possible, laying every thing before the reader in the form most open and obvious to the understanding. To this must be postponed all minor questions of taste or old association. In every way the object has been to submit that construction which is most conducive to general and

unlettered comprehension, preserving, however, as much as possible (far more than other versions have done) the general character and tone of our Old Version.

Throughout the whole revision, the process has been one of the most patient and reiterated consideration, as well as of comparison with the results of former versions and the judgment of commentators. The general feeling, especially as applied to passages known for their importance and the conflicting opinions they have agitated, has been, that it was not right or expedient to depart from the authorized version without a decided conviction of preference for the substituted rendering; so that, while on one hand, the ejection of the old rendering into the margin always marks the reviser's decided preference for the substitution placed in the Text, he must admit that the old rendering in other cases keeps its place, while the marginal reading is one, which he in his judgment considers as of fully equal authority. Indeed, there may be some few instances in which the Reviser's personal judgment is in favour of a reading which he places no higher than the note: thinking it on the whole best, in cases of much conflict and doubt, to err rather on the side of hesitation as to one's own judgment, than of presumption in acting against the great weight of authority.

This brings us to a more particular notice of the most prominent feature in the ensuing volume, sanctioned, to a certain extent, by other versions, even by the authorised, —that of subjoining in most cases of doubtful rendering, or of critical, or philological peculiarity, the different translation of which the word, or passage, has been considered by others to be susceptible: with, (for the most part) a direct citation of the version in which it, in fact, approved itself to the framer's judgment. In some, but not many cases, the rendering received into the text has authority for it

cited in the margin. Preference has in general been given to the preserving the literal rendering in the text, placing the more exegetic in the margin.

In arranging this department of the work, it occurred to the author, that, though cases would no doubt arise, in which it might be proper and fair to notice special authorities, or, to explain a little the basis or grounds of doubt in double renderings: it would, for the most part, be the simplest and most convenient course, and one equally satisfactory to the reader, as well as conducive to the accomplishment of the Editor's view within reasonable limits, merely to exhibit the results drawn from a few versions of late (or, at least not very remote) formation, being the works of critics of acknowledged merit and acquirements, aided by all those critical materials which later times have added to the stores of scriptural literature. Though the author, therefore, has occasionally drawn from other sources, and has not always thought it necessary to cite any authority for a suggested variance, his general rule has been, to confine his citations to what have arisen by comparison with the following versions. The reviser, however, has not confined himself to the authorities, and in some cases of explanation, as to ambiguity in words, it was necessary to give more detail. In some cases also, to a certain extent, the importance of the passage increases the value even of a doubt, about our correct understanding of the meaning of the original. Our note, in such cases, assumes rather more the form of the lexicon, our object being to place the English reader in that knowledge of facts, of inherent ambiguity, double sense, &c. which the classical reader has present to his mind in perusing the original: but to keep ourselves aloof from any discussion of the merits of conclusions which may have been built upon the variance.

The beginning of St. John's Gospel and of the Hebrews, are the principal instances of enlargement of this sort : and the reviser hopes, he shall not be thought even here to be chargeable with diffuseness.

### VERSIONS EMPLOYED.

1. The reviser has found the version of the New Testament, published in 1764, by the Rev. Richard Wynne, of great use, and it is one characterized by great judgment and ability, and is certainly not known or valued so much as its intrinsic merits justify. It differs, however, far more widely than was desirable or necessary, even in an entirely new translation from the general style and tone of the authorized version.

2. The character and value of Archbishop Newcome's version require no eulogium from us. The difference in tone from the authorized version becomes more prominent here than in Wynne's, from the Archbishop's avoidance of the old terms of what is called technical theology.

3. The version of the Rev. Gilbert Wakefield is one to which the critic may always resort with utility and interest, used with caution, and apart from any reference to the learned scholar's peculiarities, and complete adaptation to his own analogy of faith, it has been found a valuable critical aid.

4. Dr. Boothroyd's version, according more with Newcome's than with any other, will also be found to be of great value.

5. The author has taken much interest in, and derived most valuable aid from the ingenious, and often original labour of Mr. Granville Penn, in his recent "New Covenant" and his notes. The Vatican MS. B. is adopted as the Text translated.



Besides these versions of the whole of the New Testament, the author has used for the purpose in question, as to the Gospels, the version and admirable notes of Campbell, not fortunate certainly in his style as a Translator, the tone being, moreover, much too paraphraistic, but on that very account, he is often usefully cited in an exegetic view of the original.

As to the Epistles, Dr. Macknight's version and commentary has been one of constant reference.

Adding, as to the two principal Epistles, (those to the Romans and the Hebrews,) the elaborate works of Professor Stuart. The reviser has diligently read throughout, and used in forming his judgment Bloomfield's *Recensio Synoptica*. Thus, then, (including the authorized version itself) the present translation has a constantly running illustration from six other sources, out of which the author has drawn the leading variances of rendering—whatever struck him as desirable or useful, and thus he has, not merely submitted to the reader any varying views upon important points, which have approved themselves to one or other of these distinguished critics as matters of translation; but has also often thereby supplied an exegetic commentary of simple and inoffensive but of effective character. In truth, it will be often seen, that the variations are exhibited for the latter purpose (of illustration and elucidation), rather than because they were called for by any marked contrariety of version.

The opportunity has, on this plan, been conveniently furnished, of preserving, as is most desirable, the greatest literalness in the text, without hazard of ambiguity, while the freer version is under the reader's eye to assist.

Looking at the marginal renderings in the mere character of different possible views of the sense, (in exhibiting which, he has to a certain extent, the warranty and sanction even

of our authorized translators themselves,) the author cannot but regard some aid of that sort as really essential to any satisfactory version. There are words notoriously susceptible of various renderings, some of which will be particularly noticed below, in respect of which, to whatever conclusion (in the necessity of some decision) a translator may come in framing his text, he hardly discharges his duty to the reader (certainly he places him in no position equivalent to that of the reader of the original), if he does not give him some warning of the ambiguity of that original, which he himself is obliged in different places to render differently, and does not thus communicate to his mind, the same impression of known inherent difficulty, which the mere view of the original at once suggests to the mind of the scholar.

Occasionally, the author has felt it necessary, in passages with regard to which there has notoriously been difference of opinion, to go a little farther than a relation of the results of the judgment of one or other of these translators or critics. His ultimate object being, to place the English reader as nearly as he could, in a position similar to that of one who can study the original; it was necessary to apprise him of those shades of opinion, as to the meaning of words on which different results have been founded.

The principal instances of this sort, are the first chapter of the Gospel of St. John, and that of the Epistle to the Hebrews, and there the author has endeavoured, in a few words, to notice such niceties and ambiguities of language or verbal construction, as have been the foundation of interpretations important in their results and diversities; keeping clear, at the same time, as much as possible, of all pledge or committal as to what is properly interpretation, in which, after all, rather than in that of translation, many of the topics of most difficulty and controversy lie. In one respect, the plan of exhibiting with freedom con-

flicting views, has been felt by the author as a relief, to a certain extent, from the full pressure of the responsibility which would otherwise have weighed upon him ; he alludes to those passages, few, however, in number, which have been, and seem destined always to be, the subject of conflicting judgments, particularly on account of their bearing on controversial topics. Bearing in mind, with Newcome, so far as the proposition is a sound or practicable one, (for who can say where the analogies are limited, into which we must enter, to determine the views of a writer, and especially a writer on religious matters, and when we shall be told, that if we take into account the writer's views, we are stating our own impressions,) that his duty as a translator is " to be a philologist and not a controversialist ;" and that " the critical sense of passages should be considered, and not the opinions of any denomination of Christians ;" he has endeavoured to discharge his duty to the best of his power with impartiality, and with reference to his general views of critical and particularly scriptural analogy. At the same time, after the experience of ages of controversy on these topics, it seems vain to expect that (considering the rude and unclassical style of the language used, and the peculiarity of the topics,) the meaning of some passages can ever be authoritatively settled to the conviction of individuals on grounds of mere general criticism, or, to deny that conscientious commentators may view rival interpretations with different eyes, and arrive at different conclusions. In such cases, while the revisor would understand the axiom above alluded to, as at least a warning, to shut his mind against dishonest bias from preconceived ideas ; he thinks there are few but will own, that they find it very difficult to carry matters so far, as to lay aside their opinion of the general scope of *scriptural doctrine*, any more than of other principles of

analogy, in forming definitive judgments on obscure and various-faced expressions. The author can only repeat, that he has done his best to retain, or place in the text, the rendering which approved itself most to his judgment, on general principles of criticism and the analogy of scriptural expressions, exhibiting other views in the margin, dispensing with discussion as much as he well could, confining himself to dry facts where he could, and leaving his reader free (like the reader of the original,) to use the materials furnished in the determination of his own judgment, —himself, he must confess, taking comparatively little interest in some of these minute questions—relying with far greater pleasure and confidence on the broader lines of scriptural truth which lie plainly on the surface, and agreeing with Dr. Bloomfield, from St. Augustine, “*melius est dubitare de occultis quam litigare de incertis.*”

There are a few words of frequent occurrence, on which the author considers it most convenient that he should at once give some short explanation. He thereby avoids the lengthening and repetition of notes, to which he has always been adverse, his feelings not according with a continued interruption of the perusal of the sacred text by verbal discussions.

In what follows, the endeavour has been, as briefly as possible, (no pretension being made to more than is necessary) to explain the reviser's views and practice in reference to a few important terms.

1. *Χριστός*.—The opinions of translators have been various, as to rendering *ὁ Χριστός* as a title, by the Hebrew ‘Messiah,’ by ‘Christ,’ adopted by us from the Greek translation of that Hebrew word, or again, by our own translation ‘the anointed.’

Certainly some convenience and precision would arise from distinguishing where we could, between the word

Christ used as a name, and used as a designation of the office of the Messiah: but on the whole, the translator has thought it best not to disturb the usage of our authorized version, taking care, however, to prefix the article (the Christ) in cases which plainly require it, in which our translators (some will conclude from the prevalence of the Vulgate in the basis upon which their version was formed,) are certainly deficient.\*

2. *κύριος*.—This word is well known to be used both in the Old and New Testaments as a term of distinction or courtesy in addressing a superior,—very often a master or teacher, whilst it is also applied in a higher sense even to the Supreme Being, having been used in the LXX. to represent the Hebrew ‘Jehovah,’ and it is thought to be applied by the Apostles to Christ, in reference to his peculiar dignity. In some languages there is the same ambiguity as in the Greek, while in others, we are called upon to determine the sense, and to use different words according to the application in each instance. The concurrence of almost all the later versions has much facilitated the adoption of a mode of rendering more consistent with this object than the authorized version’s constant use of the word ‘Lord,’ conveying to the English reader a sense certainly very wide of that often intended by the original. Campbell, Newcome, and Boothroyd, have now concurred, for the most part, in a system of rendering which we have followed. Adopting then, ‘Master,’ or ‘Sir,’ as the term of general address, *διδάσκαλος*, for the purpose of distinction, is always rendered ‘teacher,’ and Rabbi is left where it occurs.

The translator’s own judgment would have led him on

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\* Those who seek more particular information respecting this word, may consult Campbell’s Dissertation.

some occasions, in which Newcome and Boothroyd, and even Campbell, who goes farther, have used the title 'Lord,' to have continued, with Wakefield, the consistent use of the word 'Master,' but he has thought it on the whole, best to rest on the precedent. He does not, however, clearly see how the higher title can (consistently with what afterwards appears of incredulity, &c.) be supposed to have been intended. Even after the resurrection, Mary, when full of the awe and admiration inspired by that event (though she called the gardener *κύριος*,) only addresses her revered master as 'rabboni,' and I do not see how the disbelieving disciples can be fairly supposed to have used the word *κύριος* in a sense implying belief in a peculiar dignity of the person so addressed.

The Eclectic Review, (1809,) would confine the use 'of the solemn title *Lord*, to cases where the reference is to the Deity, or where there is at least some recognition of the person and office of the Messiah, a rule,' he observes, 'greatly violated in the common version.' I do not, however, see how such a rule can well be applied, implying, as it does, a fluctuation in the disciples' minds, and in their use of the same term. Martha, it may be observed, (John xi. 28,) calls Jesus 'master' only, immediately after a full recognition of him as the Messiah. It is remarkable, too, that of three evangelists, in one instance in the same narrative, one records *κύριε* to have been used, another *ἐπιστάτα*, and the third, *διδάσκαλε*, all of course employed to represent the same Syriac word actually used, and consequently regarded as in such a case nearly synonymous. (See Matt. viii. 25; Mark iv. 38: Luke viii. 24.)

3. Ἄγγελος.—The proper translation of this word sometimes occasions considerable embarrassment. The classical sense is simply that of 'messenger,' the Biblical more usually, 'Messenger of the Divine Being,'—often dis-

tinctively ‘an order of celestial beings performing that office.’ The practice of our language has been to retain, for the purpose of distinction, the Greek word itself (angel,) to represent this latter class, using the translation ‘messenger’ on all other occasions.

There are cases, however, in which, following this practice, it is no easy matter to determine which word ought to be employed. Campbell has made the most extensive use of the translated term, and to his able dissertations on this (and indeed on all the topics we are now handling,) we must refer. All that the translator can do, is to exercise in each instance his best judgment, and take care that his reader is reminded of the dubious character of the word in the original.

4. *Ἀδης*.—‘The unseen state.’ Here also the reader may be referred to Dr. Campbell. Dr. Boothroyd has used the word Hades, for which, however, the English reader is not in general prepared. In most cases the translator thinks it best to use ‘Death,’ or ‘the Grave,’ which approaches near enough to the idea; but, there is at least one case, that of the parable of Dives and Lazarus, in which there seems to be hardly any other resource than the adoption of ‘Hades.’

5. ‘Mystery.’—Dr. Boothroyd has yielded so entirely to Campbell’s very just observations, on the mistaken sense usually attached to this word, as to avoid the use of it altogether, having recourse sometimes to the word ‘secret,’ and at others, to various paraphrastic renderings less likely to be misunderstood. The translator, though he has noticed Dr. Boothroyd’s renderings in the notes, has not thought it right entirely to abandon in the text a word not conveniently to be replaced. He rather considers it the office of the expounder and interpreter of Scripture to remove the popular error.

6. 'Blasphemy.'—To some extent the same observation often applies in respect to this much abused word. Without abandoning it altogether, it is certainly, in some instances, not inconveniently replaced by other words, as 'evil speaking,' 'railings.'

7. 'Grace.'—Archbishop Newcome had from similar views, as to the special or technical sense which this word had acquired, thought it best throughout to use its equivalent, 'favour.'

There has not, however, appeared to the present translator, any sufficient reason for following Dr. Newcome's example in giving up the use of the word 'grace,' though it may be well occasionally to remind the reader of the equal applicability of the other rendering.

8. 'Elect,'—is a word open to similar observations. Penn adopts 'chosen' throughout, but the reviser has generally kept to the old version. The expounder's office may be usefully directed to the right explanation of the scriptural sense of such words, but we may be always changing, if we endeavour to escape, by the introduction of new terms, from what some may consider as erroneous ideas associated with those in established use.

9. 'Worship.'—This word in the early stages of our language had, like the Greek, two senses, the one, the expression of respect or courtesy to superiors, the other of Divine honour, or, more correctly, the word expressed the outward manifestation of respect or homage, and was applied with equal propriety, whether its object was human or divine. Now that the latter application has come to be considered as the only proper one in our language, it has become the duty of the translator to exercise his best judgment in distinguishing the sense in each instance, and to make the ambiguity of the term fully known to the



reader. 'Obeisance,' seems to us the most appropriate term in the general cases of use in the Gospels.

10. Διάβολος, 'adversary,' 'calumniator,' 'devil,'—is another term of equivocal sense, where the same course must be pursued. In such cases, the convenience of marginal various renderings becomes most apparent.

11. ἅγιοι, is generally rendered 'saints,' to which word, modern usage gives a more special and technical sense than belongs to the original, for which reason, many translators prefer 'holy,' as a rendering less liable to misunderstanding.

12. Δικαιοσύνη.—The translator cannot enter upon the question of the comparative claims of the several renderings, 'righteousness,' 'justification,' 'method of justification,' &c. Whatever word is adopted, the proper sense in which it is to be understood seems to be a subject for the expounder's office; and the reviser has preferred, as in other instances, to retain the usage of the authorised version, placing 'justification' in the margin. Penn renders 'justification' throughout, going farther in this respect, we believe, than any other translator.

\* \* \*

[It appears from the state of the MS., that the author had intended to extend this list of words by four or five additional articles, but he has not left the materials, and we can only state, that among the subjects of remark, would have been the prepositions *διά* and *ἐν*, the verb *γίνομαι*, 'be' or 'become,' the Greek article, and the Hebrew idioms occurring in the New Testament. It is well to name these subjects, in order to shew that they had particularly engaged the reviser's attention in forming his version, and that he was prepared to explain or defend the course he has pursued.]

After some hesitation, the translator has abstained from any titles to the chapters, or the substitution of any other system of titles for larger sections of the Gospel narratives. It has appeared that the object will be as well answered by subjoining an arrangement of the events of our Saviour's history, which will serve the double purpose of a Harmony and a Chronological Index.

The question then arose, what system should be adopted? and whilst this was under consideration, there fell into the author's hands the *latest*—that of Dr. Carpenter's Apostolical Harmony, founded on a revival of the earliest opinion as to the period of our Lord's ministry being limited to one year.

The author has perused this work with much pleasure, and he feels disposed to consider it as on the whole, the best solution; no one can deny that there is some difficulty in *every* view. However, be this as it may, it will equally answer the purpose at present in view, and so far only does the reviser connect himself with it. The Doctor's version corrected for his harmony, is admirably corrected up to that obviously necessary point, and has been found most useful.

\* \* \* \*

#### LIST OF ABBREVIATIONS USED IN THE NOTES.

- A.     Authorised version.
- B.     Boothroyd's translation.
- C.     Campbell's translation, (confined to the Gospels.)
- M.     Macknight's translation, (used only in the Epistles.)
- N.     Newcome's translation.
- N. m.     ————— margin.
- P.     Granville Penn's New Covenant.
- S.     Stewart's Romans and Hebrews.
- W.     Wynne's translation.
- Wa.    Wakelield's translation.

# INDEX, HARMONY, AND SECTIONAL ARRANGEMENT OF THE FOUR GOSPELS.

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	x. 1 to xi. 1		xii. 1 to xiii. 9	

[It is not clear when Luke means to date some of the discourses classed under this head by us.]

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	Matthew	Mark	Luke	John
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Passing through Galilee, prediction of sufferings—At Capernaum, paying of Tribute	— 22 to 27	— 30 to 33	— 43 to 45	
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## PART VIII.

## FINAL JOURNEY FROM GALILEE THROUGH THE PERÆA TO BETHANY. MARCH—APRIL.]

	Matthew	Mark	Luke	John
Journey towards Jerusalem—Refusal in Samaria—Ten Lepers healed passing towards the Peræa	. . .	. . .	{ ix. 51 to 56 xvii. 11 to 19	
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Discourse with Pharisees—Parables of the unjust judge and Pharisee and Publican	. . .	. . .	{ xvii. 20 to xviii. 14	
Children brought to Jesus—The Ruler's inquiry, &c.	— 13 to 30	— 13 to 31	— 15 to 30	
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	Matthew	Mark	Luke	John
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## PART IX.

FROM ARRIVAL AT BETHANY TO ARRIVAL AT JERUSALEM FOR THE PASSOVER. APRIL.

	Matthew	Mark	Luke	John
Arrival at Bethany—Supper with Simon . . . .	xxvi. 6 to 13	xiv. 3 to 9	. . . .	xi. 55 to xii. 11
First day in the temple—Public entry and miracles	{ xxi. 1 to 11 — 14 to 17 }	xi. 1 to 11	xix. 29 to 44	— 12 to 19
Second day in the temple—The barren fig-tree—The temple cleared . . . .	{ — 18, 19 — 12, 13 }	. . . . — 12 to 19	. . . . — 45 to 47	— 20 to 50
Last day in the Temple—As to the barren fig-tree—The Sanhedrim demand his authority—Parables—The two sons—The vineyard—The marriage-feast—Tribute—The resurrection—The great commandment—Discourse with the Pharisees—The widow's mite—Prophecy of destruction of the temple	xxi. 20 to xxiv. 2	xi. 20 to xiii. 2	xx. 1 to xxi. 6	
The Mount of Olives—Prophecy of destruction, &c.	— 3 to 51	— 3 to 37	— 7 to 36	
Last judgment . . . .	xxv. 1 to 46	. . . .	xii. 39 to 46	
Consultation of the Sanhedrim—Offer of Judas . . . .	{ xxvi. 1 to 5 — 14 to 16 }	xiv. 1, 2, 10, 11	xxi. 37 to xxii. 6	

## PART X.

## THE PASSOVER—THE APPREHENSION AND HEARING BEFORE THE HIGH PRIEST. APRIL.

	Matthew	Mark	Luke	John
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The Passover before the institution of the Lord's Supper	— 20 to 25	— 17 to 21	{ —14 to 16 } —21 to 38 }	xiii. 1 to 38
The Lord's Supper instituted . . . . .	— 26 to 29	— 22 to 25	— 17 to 20	xiv. 1 to 31
Consolatory discourse . . . . .	. . . . .	. . . . .	. . . . .	xv. xvi.
Other discourses in the paschal chamber . . . . .	. . . . .	. . . . .	. . . . .	xvii.
Prayer of Christ in the paschal chamber . . . . .	. . . . .	. . . . .	. . . . .	xviii. 1
Christ goes to Gethsemane . . . . .	— 30	— 26	— 39	
— warns Peter . . . . .	— 31 to 35	— 27 to 31		
Agony in Gethsemane . . . . .	— 36 to 46	— 32 to 42	— 40 to 46	— 2 to 12
Jesus delivered up by Judas . . . . .	— 47 to 56	— 43 to 52	— 47 to 53	— 13 to 27
— taken to the house of Annas—Then to Caiaphas {	— 57 to 75	— 53 to 72	— 54 to 65	
— Peter's denial . . . . .				

## PART XI.

## THE CONDEMNATION AND CRUCIFIXION. APRIL.

	Matthew	Mark	Luke	John
In the morning Christ condemned by the Sanhedrim, {	xxvii. 1 to 2	xv. 1	{ xxii. 66 to } xxiii. 1 }	
and led to Pilate . . . . .	. . . . .			
Remorse of Judas . . . . .	— 3 to 10			

	Matthew	Mark	Luke	John
Transactions at the Prætorium, and palace of Herod—	{ xxvii. 11 to 31	xv. 2 to 20	xxiii. 2 to 25	{ xviii. 28 to
Condemnation by Pilate . . . . .	. . . . .	— 21 to 41	— 26 to 49	{ xix. 16
The Crucifixion . . . . .	— 32 to 56	— 42 to 47	— 50 to 56	— 17 to 37
The Burial . . . . .	— 57 to 61			— 38 to 42
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### THE RESURRECTION AND ASCENSION. APRIL—MAY.

	Matthew	Mark	Luke	John
The morning of the Resurrection . . . . .	xxviii. 1 to 15	xvi. 1 to 11	xxiv. 1 to 12	xx. 1 to 18
Afternoon—Jesus on the way to Emmaus and with Peter . . . . .	. . . . .	— 12 to 13	— 13 to 35	— 19 to 23
Evening—Jesus with the apostles . . . . .	. . . . .	— 14	— 36 to 43	— 24 to 31
Second appearance to the apostles and Thomas . . . . .	. . . . .	. . . . .	. . . . .	xxi. 1 to 25
Jesus with Peter and John at the lake . . . . .	. . . . .	. . . . .	. . . . .	
Jesus meets the apostles at the mountain . . . . .	— 16 to 20	— 15 to 18	— 44 to 53	
His discourse and ascension . . . . .	. . . . .	— 19 to 20		



# THE GOSPEL ACCORDING TO

## ST. MATTHEW.

- 1 CHAP. I.—'THE book of the "genealogy of Jesus Christ, *the*  
son of David, *the* son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob  
3 begat Judah and his brethren; and Judah begat Phares and  
Zara of Tamar; and Phares begat Esrom; and Esrom begat  
4 Aram; and Aram begat Aminadab; and Aminadab begat Na-  
5 shon; and Nashon begat Salmon; and Salmon begat Boaz of  
Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;  
6 and Jesse begat David the king; and David the king begat So-  
7 lomom of her *who had been the wife* of Uriah; and Solomon be-  
gat Rehoboam; and Rehoboam begat Abijah; and Abijah begat  
8 Asa; and Asa begat Jehosaphat; and Jehosaphat begat Jeho-  
9 ram; and Jehoram begat Uzziah; and Uzziah begat Jotham;  
10 and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Heze-  
kiah begat Manasseh; and Manasseh begat Amon; and Amon  
11 begat Josiah; and Josiah begat Jechoniah and his brethren,  
12 about the time of the going away to Babylon. And after the  
going away to Babylon, Jechoniah begat Salathiel; and Salathiel  
13 begat Zerubabel; and Zerubabel begat Abiud; and Abiud be-  
14 gat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc;  
15 and Sadoc begat Achim; and Achim begat Eliud; and Eliud  
begat Eleazar; and Eleazar begat Matthan; and Matthan be-  
16 gat Jacob; and Jacob begat Joseph, the husband of Mary, of  
whom was 'born JESUS, "who is called CHRIST.
- 17 Thus all the generations from Abraham to David *were* four-  
teen generations; and from David until the going away to

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1. 'A table of the birth' N.—'The genealogy' (only) W.      "'generation'  
tion' P.      16. 'begotten' P.      "Hebraism for 'who is the  
Christ (or Messiah) W.

Babylon *were* fourteen generations ; and from the going away to Babylon unto the Christ *were* fourteen generations.

Now the 'birth of <sup>v</sup>Jesus "Christ was in this manner. 18

When his mother Mary had been "espoused to Joseph, before they came together she was found to have conceived of the Holy Spirit. Then Joseph her husband, being a righteous *man*, 19 and not willing to expose her, was minded to put her away privately. But while he thought on those things, behold 'an angel 20 of the Lord appeared unto him in a dream, saying, " Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is "conceived in her is of the Holy Spirit : and 21 she will bring forth a son, and thou shalt call his name JESUS (*Saviour*) ; because he shall SAVE his people from their sins." Now all this was done, 'that it might be fulfilled which was 22 spoken by the Lord through the prophet, saying, " Behold, a 23 virgin shall conceive, and shall bring forth a son, and they shall call his name EMMANUEL ; " (which being interpreted is, GOD WITH US). Then Joseph, when he arose from sleep, did as the 24 angel of the Lord had bidden him, and took unto him his wife ; and knew her not till she brought forth her <sup>v</sup>firstborn son : and 25 he called his name JESUS.

CHAP. II.—Now after Jesus had been born in Bethlehem of 1 Judea, in the days of Herod the king, behold, certain Magians came from the east to Jerusalem, saying, " Where is he that hath 2 been born King of the Jews ? for we have seen his star in ' the east country, and are come to do him obeisance." But when 3 Herod the king heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered together all the 4 chief priests and scribes of the people, he demanded of them, where the Christ was to be born : and they said unto him, " In 5 Bethlehem of Judea : for thus it is written by the prophet,

18. ' generation' P.

" ' the Christ' P.

III ' betrothed' P.

20. ' a messenger' (and at 24.) C.

" ' begotten' P.

22. ' so that

it was' N. B. and others. Though the Greek is certainly susceptible of either rendering, the reading of A. will be preserved in these cases ; and the other version noted.

2. ' its rising' (and at 9).

6 ' And thou Bethlehem, *in* the land of Judah, art not the least  
among the 'chief cities of Judah: for out of thee shall come a  
7 governor, who shall "rule my people Israel.'" Then Herod,  
having privately called the Magians, enquired of them carefully  
8 the time when the star had appeared; and sending them to  
Bethlehem, he said, "Go and search diligently for the child;  
and when ye have found *him*, bring me word, that I also may  
9 come and do him obeisance." So when they had heard the  
king, they departed; and, lo, the star, which they had seen in  
the east country, went before them, until it came and stood over  
10 the place where the child was. And when they saw the star,  
11 they rejoiced with exceeding great joy: and going into the  
house, they saw the child with Mary his mother, and fell down,  
and did him obeisance: and when they had opened their stores,  
they presented unto him gifts; gold, and frankincense, and  
12 myrrh. And being warned in a dream not to return to Herod,  
they departed into their own country by another way.

13 And when they had departed, behold, an 'angel of the Lord  
appeareth to Joseph in a dream, saying, "Arise, and take with  
thee the child and his mother, and flee into Egypt, and abide  
there until I bring thee word: for Herod will seek the child  
14 to destroy him." And he arose, and took with him the child and  
15 its mother by night, and departed into Egypt; and abode there  
until the death of Herod: 'that it might be fulfilled which was  
spoken by the Lord through the prophet, saying, "Out of  
Egypt have I called my son."

16 Then Herod, when he saw that he had been deceived by the  
Magians, was exceedingly wroth; and sent, and slew all the male  
children that were in Bethlehem, and in all the borders thereof,  
from two years old and 'under, according to the time which he  
17 had carefully enquired of the Magians. Then was fulfilled that  
18 which was spoken by Jeremiah the prophet, saying, "In Rama  
a voice was heard, 'lamentation, and weeping, and great mourn-  
ing; Rachel weeping, *for* her children, and would not be com-  
forted, because they are not."

19 But when Herod was dead, behold, 'an angel of the Lord ap-

6. 'princes' A.  
it was' N. B.

"tend'

16. 'somewhat under' P.

13. 'messenger' C.

15. 'so that

19. 'messenger' C.

peareth in a dream to Joseph in Egypt, saying, "Arise, and take 20  
with thee the child and his mother, and go into the land of Israel:  
for they are dead who sought the child's life." And he arose, 21  
and took the child and its mother, and came into the land of  
Israel: but when he heard that Archelaus reigned in Judea, in 22  
the room of his father Herod, he was afraid to go thither: but  
being warned in a dream, he withdrew into the district of Galilee;  
and came and dwelt in a city called Nazareth: 'that it might 23  
be fulfilled which was spoken by the prophets, "He shall be  
called a Nazarene."

CHAP. III.—In those days came John the Baptist, preach- 1  
ing in the desert of Judea, and saying, "'Repent! for the king- 2  
dom of heaven is at hand." For this is he that was spoken of 3  
by the prophet Isaiah, saying, "The voice of one crying out in the  
desert, 'Prepare ye the way of' the Lord, make his paths straight.'" 4  
And this John had his raiment of camel's hair, and a leathern 4  
girdle about his loins; and his food was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the 5  
region round about Jordan; and they were baptized by him in 6  
Jordan, confessing their sins. But when he saw many of the 7  
Pharisees and Sadducees coming to his baptism, he said unto  
them, "O offspring of vipers, who hath warned you to flee from  
the wrath about to come? Bring forth then fruits meet for re- 8  
pentance: and think not to say within yourselves, 'We have 9  
Abraham for *our* father:' for I say unto you, that God is able  
out of these stones to raise up children unto Abraham. And 10  
already the axe is laid to the root of the trees; every tree  
therefore which bringeth not forth good fruit 'is hewn down, and  
cast into the fire. I indeed baptize you 'with water unto repent- 11  
ance: but he that cometh after me is mightier than I, whose shoes  
I am not worthy to bear: he will baptize you "with the Holy  
Spirit, 'and fire: whose winnowing shovel *is* in his hand; and he 12  
will thoroughly cleanse his floor, and will gather his wheat into *his*  
granary; but will burn up the chaff with unquenchable fire."

Then Jesus cometh from Galilee to Jordan, unto John, to be 13

22. 'returned into' P.  
3. 'Jehovah' Heb.

23. 'so that it was' N. B.  
10. 'will be' N. m.

2. 'Reform' C.  
11. 'in' C. (twice).



14 baptized by him. But John forbad him, saying, " I have need  
 15 to be baptized by thee, and comest thou to me?" And Jesus  
 answering said unto him, " Suffer *it* now ! for thus it becometh  
 16 us to ' fulfil all righteousness." Then John suffereth him. And  
 Jesus, having been baptized, went up straightway out of the  
 water : and, lo, the heavens were opened unto him, and ' he saw  
 the Spirit of God descending like a dove, and lighting upon  
 17 him : And lo a voice from heaven, saying, " THIS IS MY BE-  
 LOVED SON, IN WHOM I AM WELL PLEASED."

1 CHAP. IV.—Then Jesus was led by the spirit into the de-  
 2 sert, to be tempted by the devil : and when he had fasted forty  
 3 days and forty nights, he afterwards hungred. And when the  
 tempter came to him, he said, " If thou be ' *the* Son of God,  
 4 command that these stones become bread." But he answered  
 and said, " It is written, ' Man shall not live by bread alone,  
 but by every ' word that proceedeth out of the mouth of God.'"  
 5 Then the devil taketh him with him up into the holy city, and  
 6 setteth him on ' a pinnacle of the temple, and saith unto him,  
 " If thou be ' *the* Son of God, cast thyself down : for it is written,  
 ' He will give his angels charge concerning thee : and upon  
*their* hands they will bear thee up, lest at any time thou dash  
 7 thy foot against a stone.'" Jesus said unto him, " Again it is  
 8 written, ' Thou shalt not tempt ' the Lord thy God.'" Again, the  
 devil taketh him with him up an exceedingly high mountain, and  
 sheweth him all the kingdoms of the world, and the glory of them ;  
 9 and saith unto him, " All these things will I give thee, if thou  
 10 wilt fall down and worship me." Then saith Jesus unto him,  
 " Get thee ' behind me, Satan ! for it is written, ' Thou shalt wor-  
 11 ship ' the Lord thy God, and him only shalt thou serve.'" Then  
 the devil leaveth him, and, behold, angels came and ministered  
 unto him.

12 Now when Jesus had heard that John had been cast into  
 13 prison, he withdrew into Galilee ; and leaving Nazareth, he  
 went and dwelt in Capernaum, which is upon the coast of the

15. ' to accomplish the whole of justification' P.

16. *John*, P. W.

3—6. ' a son' C.

4. ' thing which God appointeth' C.

5. ' a

wing' N. B.

7—10. 'Jehovah' Heb.

lake, in the borders of Zebulon and Naphthali : 'that it might 14  
 be fulfilled which was spoken "by Isaiah the prophet, saying,  
 " The land of Zebulon, and the land of Naphthali, the way of 15  
 the lake, along the Jordan, Galilee of the Gentiles ; the people 16  
 that sat in darkness, have seen great light ; and on those who sat  
 in the region and shadow of death light hath sprung up."

From that time Jesus began to 'preach, and say, " Repent ! 17  
 for the kingdom of heaven is at hand."

And as he was walking by the lake of Galilee, he saw two 18  
 brethren, Simon called Peter, and Andrew his brother, casting a  
 net into the lake, for they were fishermen : and he saith unto 19  
 them, " Follow me, and I will make you fishers of men : " and 20  
 straightway they left *their* nets, and followed him. And going 21  
 on from thence, he saw two other brethren, James *the son* of Ze-  
 bedee, and John his brother, in a vessel with Zebedee their father,  
 mending their nets ; and he called them : and they also straight- 22  
 way left the vessel and their father, and followed him.

And Jesus went about all Galilee, teaching in their syna- 23  
 gogues, and proclaiming the glad tidings of the kingdom, and  
 healing every disease and every infirmity among the people.  
 And the report of him went throughout all Syria : and they 24  
 brought unto him all sick people, that were seized with divers  
 diseases and torments ; and those who had demons, and those  
 who were lunatic, and those who had the palsy ; and he healed  
 them. And there followed him great multitudes of people from 25  
 Galilee, and Decapolis, and Jerusalem, and Judea, and *from*  
 the country beyond Jordan.

CHAP. V.—And seeing the multitudes, he went up a moun- 1  
 tain : and when he had sat down, his disciples came unto him :  
 and he opened his mouth, and taught them, saying, 2

" 'Blessed *are* " the poor in spirit : for their's is the kingdom 3  
 of heaven. Blessed *are* they that mourn : for they shall be com- 4  
 forted. Blessed *are* the meek : for they shall inherit the land. 5  
 Blessed *are* they that hunger and thirst after righteousness : for 6  
 they shall be filled. Blessed *are* the merciful : for they shall ob- 7

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14. ' so that it was' N. B.      " ' through' P.      17. ' proclaim' C.  
 " ' Reform' C.      3. ' Happy' N. C.      " ' beggars' P. (see his note).

8 tain mercy. Blessed *are* the pure in heart : for they shall see  
 9 God. Blessed *are* the peace-makers : for they shall be called  
 10 *the* sons of God. Blessed *are* they that are persecuted for righte-  
 11 ousness' sake : for their's is the kingdom of heaven. Blessed are  
 ye, when *men* shall revile you, and persecute *you*, and shall say  
 12 all manner of evil against you <sup>v</sup>falsely, for my sake : rejoice,  
 and be exceeding glad ; for great *is* your reward in heaven ; for  
 so *men* persecuted the prophets who were before you.

13 " Ye are the salt of the earth : now if the salt have lost its  
 savour, wherewith shall it be salted ? it is thenceforth good for  
 nothing, but to be cast out, and to be trodden under foot by  
 14 men. Ye are the light of the world : a city that is set on a  
 15 hill cannot be hidden ; and men do not light a lamp, and put it  
 under a measure, but on a stand, and it giveth light unto all  
 16 that are in the house : in like manner let your light shine be-  
 fore men ; so that they may see your good works, and glorify  
 your Father who is in heaven.

17 " Think not that I am come to destroy the law, or the prophets :  
 18 I am not come to destroy, but to fulfil : for verily I say unto  
 you, until heaven and earth pass away, one jot or one tittle shall  
 19 in no wise pass from the law, till all things be fulfilled. Who-  
 soever therefore shall break one of the least of these command-  
 ments, and shall teach men so, he <sup>'</sup>shall be called the least in the  
 kingdom of heaven : but whosoever shall perform and teach  
*them*, the same <sup>"</sup>shall be called great in the kingdom of heaven.  
 20 For I say unto you, that unless your righteousness shall exceed  
*the righteousness* of the scribes and Pharisees, ye shall by no  
 means enter into the kingdom of heaven.

21 " Ye have heard that it was said <sup>'</sup>to those of old time, ' Thou  
 shalt not kill ; and whosoever shall kill shall be in danger of the  
 22 judgment : ' But I say unto you, that whosoever is angry with  
 his brother <sup>v</sup>without a cause shall be in danger of the judgment :  
 and whosoever shall say to his brother, Raca, ( *Vile man* ) shall be  
 in danger of the council : but whosoever shall say, Moreh,  
 23 ( *' Miscreant* ) shall be in danger of hell fire. If therefore thou

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19. ' shall be least' B.

" ' shall be great' B.

21. ' by' A.

22. ' fool,' (in the Heb. sense of extreme infatuation and wickedness) N

bring thy gift to the altar, and there remember that thy brother hath ought *of complaint* against thee ; leave there thy gift before 24 the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with ' thine adversary 25 quickly, whilst thou art on the way with him ; lest thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison : verily I say unto thee, thou 26 wilt by no means come out thence, till thou hast paid the uttermost farthing.

“ Ye have heard that it was said ′, ‘ Thou shalt not commit 27 adultery :’ but I say unto you, that whosoever looketh on a 28 ′ woman, in order to lust after her, hath committed adultery with her already in his heart. Now if thy right eye cause thee to ′ offend, 29 pluck it out, and cast *it* from thee : for it is better for thee that one of thy members should perish, than *that* thy whole body should be cast into hell. And if thy right hand cause thee to 30 ′ offend, cut it off, and cast *it* from thee : for it is better for thee that one of thy members should perish, than *that* thy whole body should be cast into hell.

“ And it was said, ‘ Whosoever shall put away his wife, let him 31 give her a writing of divorcement :’ but I say unto you, that 32 whosoever shall put away his wife, save on account of fornication, causeth her to commit adultery : ′ and whosoever shall marry her that hath been *so* put away committeth adultery.

“ Again, ye have heard that it was said ′ to those of old time, 33 ′ Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :’ but I say unto you, Swear not at all ! neither 34 by heaven, for it is God’s throne : nor by the earth, for it is 35 his footstool : nor by Jerusalem, for it is the city of the great King : neither shalt thou swear by thy head, because thou 36 canst not make one hair white or black. But let your discourse 37 be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

“ Ye have heard that it was said, ‘ An eye for an eye, and a 38 tooth for a tooth ;’ but I say unto you, that ye resist not ′ evil : 39 but whosoever shall smite thee on thy right cheek, turn to him

25. ‘ thy creditor’ C.

28. ‘ wife’ W.

29, 30. ‘ stumble’ P.

33. ‘ by’ A.

39. ‘ the injurious man’ N. m. B.

40 the other also ; and if one would sue thee at the law, and take  
 41 away thy coat, let him have *thy* cloke also ; and whosoever shall  
 'compel thee *to go* a mile, go with him two. Give to him that  
 42 asketh of thee, and from him that would borrow of thee turn  
 thou not away.

43 “ Ye have heard that it was said, ‘Thou shalt love thy neigh-  
 44 bour, and hate thine enemy ;’ but I say unto you, Love your  
 enemies, v bless those that curse you, do good to those that hate  
 you, and pray for those that v despitefully use you, and persecute  
 45 you ; that ye may v become sons of your Father who is in hea-  
 ven : for he maketh his sun to rise on the evil and on the good,  
 46 and sendeth rain on the just and on the unjust. For if ye love  
 those that love you, what reward have ye ? do not even the  
 47 publicans the same ? and if ye salute your v brethren only,  
 what do ye that is excellent ? do not even the v heathens so ?  
 48 Be ye therefore perfect, even as your v Father who is in heaven  
 is perfect.

1 CHAP. VI.—“ Take heed that ye do not v your v righteous  
 deeds before men, in order to be seen by them : otherwise ye  
 2 will have no reward with your Father who is in heaven. When  
 therefore thou givest alms, sound not a trumpet before thee, in  
 the synagogues and in the streets, as the hypocrites do, that they  
 may have glory from men : verily I say unto you, they v have  
 3 their reward. But when thou doest alms, let not thy left hand  
 4 know what thy right hand doeth ; that thine alms may be in  
 secret : and thy Father, who seeth in secret, himself will reward  
 thee v openly.

5 “ And when thou prayest, thou shalt not be as the hypocrites :  
 for they love to pray standing in the synagogues, and at the corners  
 of the streets, that they may be seen by men : verily I say unto  
 6 you, They v have their reward. But thou, when thou prayest  
 enter into thy closet, and when thou hast shut thy door, pray to  
 thy Father who is in secret ; and thy Father, who seeth in se-  
 7 cret, will reward thee openly. And when ye pray, use not v vain  
 repetitions, as the heathen *do* : for they think that they shall be

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41. ‘ press’ W, 1. ‘ your *works* for justification’ P. 2. 5. ‘ are  
 far from their’ P. (see his note). 7. ‘ many idle words’ B.

heard for their much speaking : be not ye then like them ; for 8  
your Father knoweth what things we have need of, before ye ask  
him.

“ After this manner therefore pray ye : 9

“ Our Father who art in heaven, hallowed be thy name : thy 10  
kingdom come : thy will be done in earth, as *it is* in heaven :  
give us this day our daily bread ; and forgive us our trespasses, 11  
as we forgive those that trespass against us ; and lead us not 12  
into temptation, but deliver us from evil. <sup>v</sup> 13

“ For if ye forgive men their trespasses, your heavenly Father 14  
will also forgive you : but if ye forgive not men <sup>v</sup> their trespasses, 15  
neither will your Father forgive your trespasses.

“ Moreover when ye fast, be not of a sad countenance, as the 16  
hypocrites *are* : for they disfigure their faces, that they may ap-  
pear unto men to fast : verily I say unto you, They <sup>1</sup> have their  
reward. But thou, when thou fastest, anoint thine head, and 17  
wash thy face ; that thou may not appear unto men to fast, but 18  
unto thy Father who is in secret : and thy Father who seeth in  
secret, will reward thee. <sup>v</sup>

“ Lay not up for yourselves treasures upon earth, where moth 19  
and rust consume, and where thieves break through and steal :  
but lay up for yourselves treasures in heaven, where neither moth 20  
nor rust doth consume, and where thieves do not break through  
nor steal : for where your treasure is, there will your heart be 21  
also. The lamp of the body is the eye : if therefore thine eye be 22  
clear, thy whole body will be full of light ; but if thine eye be 23  
dim, thy whole body will be full of darkness. If then <sup>1</sup> the light  
that is in thee be darkness, how great *is* that darkness !

“ No one can serve two masters : for either he will hate the one, 24  
and love the other ; or else he will hold to the one, and despise  
the other : ye cannot serve God and <sup>1</sup> mammon. Wherefore I 25  
say unto you, <sup>1</sup> Take no anxious thought about your life, what ye  
shall eat, <sup>v</sup> or what ye shall drink ; nor yet about your body,  
what ye shall put on : is not the life more than food, and the body  
than raiment ? Behold the fowls of the air : that they sow not, 26

16. see v. 2.

21. ‘ riches’.

23. ‘ that which is in thee for light be’ P.

25. ‘ Be not anxious’ P. B. (throughout).

neither do they reap, nor gather into barns; yet your heavenly  
 27 Father feedeth them: are ye not much better than they? Which  
 of you by taking anxious thought can 'add one cubit unto his  
 28 "stature? And why take ye anxious thought about raiment?  
 Consider the lilies of the field, how they grow; they toil not,  
 29 neither do they spin: and yet I say unto you, that not even  
 30 Solomon in all his glory was arrayed like one of these. If God  
 then so clothe the herb of the field, which to day is, and to mor-  
 row is cast into the furnace, *will he* not much more *clothe* you,  
 31 O ye of little faith? Wherefore take no anxious thought, saying,  
 'What shall we eat?' or, 'What shall we drink?' or, 'Where-  
 32 withal shall we be clothed?' (for 'after all these things the  
 "nations seek :) "for your heavenly Father knoweth that "ye  
 33 have need of them all. But seek ye 'first the kingdom of God,  
 and 'his "righteousness; and all these things will be added  
 34 unto you. Take therefore no anxious thought for the morrow:  
 for the morrow will 'take thought 'for the things of itself. Suf-  
 ficient unto *each day is the evil thereof.*

1 CHAP. VII.—"Judge not, that ye may not be judged:  
 2 for with what judgment ye judge, ye shall be judged: and with  
 3 what measure ye mete, it shall be measured to you.' And why  
 dost thou observe the 'splinter that is in thy brother's eye, but  
 4 considerest not the "beam that is in thine own eye? Or how  
 shalt thou say to thy brother, 'Let me take out the splinter from  
 5 thine eye;' and, behold, a beam *is* in thine own eye? Thou  
 hypocrite, first take out the beam from thine own eye; and then  
 thou wilt see clearly to take out the splinter from thy brother's  
 eye.

6 "Give not that which is holy unto the dogs; neither cast your  
 pearls before swine, lest they trample them under their feet, and,  
 turning again, rend you.

7 "Ask, and it will be given you; seek, and ye will find; knock,  
 8 and it will be opened unto you: for every one that asketh 'ob-

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27. 'prolong his life one hour' C. W. n. " 'age'—'course.' 32. 'all  
 the nations require these' P. " 'Gentiles' (but see Luke xii. 30).  
 "' and' P. " 'ye also' P. 33. 'its' " 'justification' P.  
 34. 'have its own cares' W. 3. 'mote' C. " 'thorn' C.  
 s. shall obtain.'

taineth ; and he that seeketh " findeth ; and to him that knocketh it will be opened. Now what man is there among you, who if 9 his son ask bread, will give him a stone ? or if he ask a fish, 10 will give him a serpent ? If ye then, who are evil, know how 11 to give good gifts unto your children, how much more shall your Father, who is in heaven, give good things to those who ask him ? All things therefore whatsoever ye would that men should do to 12 you, do ye even so to them : for ' this is the law and the prophets.

" Enter ye in through the strait gate : for wide *is* the gate, and 13 broad the way, that leadeth to destruction, and many there be who go in thereby : ' strait *is* the gate, and narrow the way, that 14 leadeth unto life, and few there are that find it.

" Beware of false ' prophets, who come to you in sheep's cloth- 15 ing, but inwardly are ravening wolves : ye shall know them by 16 their fruits. Do men gather grapes from thorns, or figs from thistles ? even so every good tree bringeth forth good fruit ; 17 but a corrupt tree bringeth forth bad fruit. A good tree cannot 18 bring forth bad fruit, neither *can* a corrupt tree bring forth good fruit : (every tree that bringeth not forth good fruit is hewn 19 down, and cast into the fire :) wherefore by their fruits ye shall 20 know them.

" Not every one that saith unto me, ' Master ! Master ! ' will 21 enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, 22 ' ' Master, Master, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? ' But then will I declare unto them, ' I 23 never knew you : depart from me, ye that work iniquity.'

" Whosoever therefore heareth these sayings of mine, and doeth 24 them, I will liken him unto a wise man, who built his house upon a rock : and the rain descended, and the floods came, and the 25 winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And whosoever heareth these 26 sayings of mine, and doeth them not, ' shall be likened unto a

" ' shall find.'

15. ' teachers' C.

21, 22. So G. B. N. m.—

Lord, Lord' N. (see our preface).

26. ' will be like' P.



27 foolish man, who built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it."

28 And it came to pass, that when Jesus had ended these say-  
29 ings, the people were astonished at his 'teaching : for he taught them as *one* having authority, and not as the scribes.

1 CHAP. VIII.—Now when *Jesus* had come down from the  
2 mountain, great multitudes followed him. And, behold, there came a leper, and did him obeisance, saying, " Master, if thou  
3 wilt, thou canst make me clean." And Jesus stretched forth *his* hand, and touched him, saying, " I will ; be thou made clean !"  
4 and immediately his leprosy was cleansed. Then Jesus saith unto him, " See thou tell no one ; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for 'a testimony unto them."

5 And as he entered into Capernaum, there came unto him a cen-  
6 turion, beseeching him, and saying, " Sir, my servant lieth in  
7 my house sick of the palsy, grievously tormented." And Jesus  
8 saith unto him, " I will go and heal him." Then the centurion answered and said, " Sir, I am not 'worthy that thou shouldest enter under my roof : but only command by word, and my ser-  
9 vant will be cured. For I also am a man 'under authority, having soldiers under me : and I say to this *man*, ' Go !' and he goeth ; and to another, ' Come !' and he cometh ; and to my  
10 servant, ' Do this !' and he doeth *it*." And when Jesus heard *this*, he marvelled, and said to those who followed, " Verily I say unto you, I have not found so great 'faith, no, not in Israel :  
11 and I say unto you, that many will come from the east and west, and will 'sit down with Abraham, and Isaac, and Jacob,  
12 in the kingdom of heaven : but the sons of the kingdom will be cast out into the outer darkness : there will be weeping and  
13 gnashing of teeth." Then Jesus said unto the centurion, " Go thy way ! and as thou hast believed, be it done unto thee !"  
14 and his servant was cured in the selfsame hour. And Jesus

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28. ' doctrine' A. 4. ' ' notifying *the cure* to the *people*' C. 8.  
' fit' P. 9. ' though subject to authority, who have' P. 10. ' a  
faith' W. 11. ' recline' N. m. ' place themselves at table.'

going into Peter's house, saw his wife's mother lying in bed, sick of a fever : and he touched her hand, and the fever left her : 15 and she arose, and ministered unto them.

And when evening was come, they brought unto him many 16 that were possessed by demons : and he cast out the spirits by a word, and healed all that were sick : 'that it might be fulfilled 17 which was spoken "by Isaiah the prophet, saying, " He himself "'took our infirmities, and bore *our* diseases."

Now when Jesus saw great multitudes about him, he gave 18 orders for departing unto the other side *of the lake*. And a cer- 19 tain scribe came, and said unto him, " Teacher, I will follow thee whithersoever thou goest : " but Jesus saith unto him, " The 20 foxes have holes, and the birds of the air *have* roosts ; but the Son of man hath not where he may lay *his* head." And another 21 of his disciples said unto him, " Master, suffer me first to go and bury my father : " but Jesus said unto him, " Follow me ; and 22 leave the dead to bury their dead." And when he had gone 23 into a vessel, his disciples followed him ; and, behold, a great 24 tempest arose in the lake, insomuch that the vessel was covered with the waves : but he was sleeping. And the disciples came 25 to *him*, and awoke him, saying, " ' Master, save us : we perish ! " and he saith unto them, " Why are ye fearful, O ye of little 26 faith ? " Then he arose, and rebuked the winds and the waves ; and there was a great calm : and the men marvelled, saying, 27 " What manner of man is this, that even the winds and the waves obey him ! " 28

And when he was come to the other side into the country of 28 the <sup>v</sup> Gergesenes, there met him two *men* who had demons, coming out of the tombs, exceedingly fierce, so that no one could pass by that way. And behold, they cried out, saying, " What hast 29 thou to do with us, thou Son of God ? art thou come hither to torment us before the time ? " Now there was a good way off 30 from them a herd of many swine feeding : and the demons be- 31 sought him saying, " If thou cast us out, <sup>v</sup> send us into the herd of swine : " and he said unto them, " Go ! " And having come 32

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17. ' So that it was' N. B.    " ' through' P.    "' ' took away (Mat. v. 40, xv. 26.) our infirmities, and removed (John xx. 15.) our diseases' N. ' hath carried off . . . borne' C.    25. ' Teacher' at Mar iv. 38.

out, they went into the swine: and, behold, the whole herd ran violently down the precipice into the lake, and perished in the waters. And they that had been keeping them fled, and went their way into the city, and told every thing, and what had befallen those who had the demons; and, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* to depart from their borders.

1 CHAP. IX.—And entering into the ship, he passed over,  
2 and came to his own city.' And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said to the *man* sick of the palsy; "Son, be of good cheer; thy sins are forgiven thee!" And, behold, certain of the  
3 scribes said within themselves, "This *man* blasphemeth." But  
4 Jesus perceiving their thoughts, said, "Wherefore do ye think  
5 evil in your hearts? for which is easier, to say, '*Thy* sins are  
6 forgiven;' or to say, 'Arise, and walk?' But that ye may  
know that the Son of man hath authority on earth to forgive  
sins," (he saith then to the *man* sick of the palsy,) "Arise, take  
7 up thy bed, and go to thine own house!" and he arose, and  
8 departed to his own house. And when the multitudes saw *it*,  
they marvelled, and glorified God, who had given such authority  
to men.

9 And as Jesus passed on from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, "Follow me!" and he arose and followed him.

10 And it came to pass, as he was at table in 'the house, behold,  
many publicans and sinners came and placed themselves at  
11 table with Jesus and his disciples: and when the Pharisees saw  
*it*, they said unto his disciples, "Why doth your Master eat  
12 with publicans and sinners?" But when Jesus heard *it*, he said  
unto them, "They that are whole have no need of a physician,  
13 but they that are sick: but go ye and learn what *this* meaneth,  
'I will have mercy, 'and not sacrifice:' for I came to call not  
the righteous, but sinners.'"

14 Then the disciples of John came to *Jesus*, saying, "Why do

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1. *Capernaum*.

10. '*Matthew's house*' P.

13. '*rather than*' B.

we and the Pharisees fast often, but thy disciples do not fast?" And Jesus said unto them, "Can the 'sons of the bridechamber 15 mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom will be taken from them, and then they will fast. No one putteth a piece of new cloth upon an 16 old garment, for that which is put in to fill up *the rent* taketh from the garment, and the rent becomes worse. Neither do men put 17 new wine into old 'bottles: otherwise the bottles burst, and the wine is spilled, and the bottles will perish: but they put new wine into new bottles, and both are preserved."

While he spake these things unto them, behold, there came a 18 certain ruler of *the synagogue*, and did him obeisance, saying, "My daughter is 'even now dying: but come and lay thy hand upon her, and she will live." And Jesus arose, and followed 19 him, and *so did* his disciples.

And, behold, a woman, who had been afflicted with an issue 20 of blood for twelve years, came behind *him*, and touched the hem of his garment: for she said within herself, "If I can but touch 21 his garment, I shall be healed." But Jesus turned him about, 22 and seeing her, said, "Daughter, be of good comfort! thy faith hath made thee whole:" and the woman was healed from that hour.

And when Jesus came to the ruler's house, and saw the min- 23 strels and the people making lamentation, he saith unto them, 24 "Give place! for the maid is not dead, but sleepeth." And they laughed him to scorn. But when the people were sent out, 25 he went in, and took her by the hand, and the maiden arose. And the fame thereof spread abroad through all that country. 26

And as Jesus was departing thence, two blind men followed 27 him, crying out, and saying, "Son of David, have pity on us!" And when he had come into 'the house, the blind men came to him: 28 and Jesus saith unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Master!" Then he touched 29 their eyes, saying, "According to your faith be it unto you!" and their eyes were opened; and Jesus strictly charged them, 30

15. 'companions of the bridegroom' N. 'bridemen' B.  
(throughout).

18. 'by this time dead' B.

17. 'skins'

28. 'a house' W.

31 saying, "See *that* no one know *it*!" But they went out, and spread his fame abroad through all that country.

32 And as they were going out, behold there was brought to him  
 33 a dumb man, who had a demon. And when the demon was cast out, the dumb *man* spake: and the multitudes wondered,  
 34 saying, "It was never thus seen in Israel!" But the Pharisees said, "He casteth out demons through the prince of the demons."

35 And Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the glad tidings of the  
 36 kingdom', and healing every disease and every infirmity'. And when he saw the multitudes, he was moved with compassion for them, because they were weary, and scattered abroad, like  
 37 sheep having no shepherd. Then he saith to his disciples, "The harvest truly *is* plenteous, but the labourers *are* few:  
 38 pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

1 CHAP. X.—And having called unto *him* his twelve disciples, he gave them authority over unclean spirits, so as to cast them  
 2 out, and to heal all manner of disease and infirmity. Now the names of the twelve apostles are these; first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James, *the son* of Alpheus, and  
 3 Lebbeus,<sup>v</sup> whose surname was Thaddeus; Simon 'the Kananite, and Judas "Iscariot, who delivered him up.

4 These twelve Jesus sent forth, having charged them, saying,  
 "Go not into the way of the Gentiles, and enter not into *any*  
 5 city of the Samaritans: but go rather to the lost sheep of the  
 6 house of Israel. And as ye go proclaim, and say, 'The kingdom of heaven is at hand!' Heal the sick, cleanse the lepers,  
 7 'raise the dead, cast out demons. Freely ye have received,  
 8 freely give. Provide not gold, nor silver, nor brass in your  
 9 purses; nor a wallet for *your* journey, nor two coats; nor shoes, nor yet a staff: for the labourer is worthy of his food.  
 10 And into whatsoever city or town ye enter, enquire who in it is.

35. 'of God,' Wa.

4. 'Zelotes' elsewhere.

" 'the Iscariot' P

worthy ; and there abide till ye go thence. And when ye enter 12  
 into a house, salute it <sup>v</sup> : and if the house be worthy, 'let your 13  
 peace come upon it : but if it be not worthy, "let your peace  
 return back to you. And whosoever will not receive you, nor 14  
 hearken to your words, when ye depart out of that house or city  
 shake off the dust of your feet : verily I say unto you, It will be 15  
 more tolerable for the land of Sodom and Gomorrah in the day  
 of judgment, than for that city.

“ Behold, I send you forth as sheep amidst wolves : be ye 16  
 therefore wise as serpents, and harmless as doves. And beware 17  
 of men : for they will deliver you up to councils, and will scourge  
 you in their synagogues ; and ye will be brought before governors 18  
 and kings for my sake, for a testimony to them and to the Gen-  
 tiles. But when they deliver you up, be not anxious how or 19  
 what ye shall speak : <sup>v</sup> for it will be given you in that same hour  
 what ye shall speak : for it is not ye that speak, but the Spirit 20  
 of your Father which speaketh in you. And the brother will 21  
 deliver up brother to death, and the father *his* child : and chil-  
 dren will rise up against parents, and cause them to be put to  
 death : and ye will be hated by all *men* for my name's sake : 22  
 but he that endureth to the end will be preserved. But when they 23  
 persecute you in one city, flee ye to another : <sup>v</sup> and if they per-  
 secute out of this, flee ye into another, <sup>v</sup> for verily I say unto you,  
 Ye will not have gone over the cities of Israel, before the Son of  
 man be come. A disciple is not above *his* teacher, nor a 'ser- 24  
 vant above his master : it is enough for the disciple that he be as 25  
 his teacher, and the 'servant as his master. If men have called  
 the master of the house Beelzebub, how much more *will they so*  
*call* those of his household ?

“ Fear them not therefore : for there is nothing covered, that 26  
 will not be made manifest ; or hidden, that will not be known.  
 What I tell you in the dark, *that* speak ye in the light : and what 27  
 ye hear in the ear, *that* proclaim ye upon the housetops.

“ And fear not those who can kill the body, but are not able 28  
 to kill the soul : but rather fear him who is able to destroy both  
 soul and body in hell. Are not two sparrows sold for 'a far- 29

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13. ' your peace shall' (twice). 24, 25. 'slave.' 29. ' an assarion' Gr.

thing? and yet not one of them falleth <sup>v</sup>to the ground "without  
 30 your Father: and the very hairs of your head are all numbered.  
 31 Fear not therefore, ye are of more value than many sparrows.

32 "Whosoever therefore shall acknowledge me before men,  
 him will I also acknowledge before my Father who is in heaven:  
 33 but whosoever shall deny me before men, him will I also deny  
 before my Father who is in heaven.

34 "Think not that I am come to bring peace to the 'earth: I  
 35 came, not to bring peace, but a sword: for I came to set a man  
 at variance against his father, and a daughter against her mother,  
 36 and a daughter-in-law against her mother-in-law: and a man's  
 37 foes *will be* those of his own household. He that loveth father  
 or mother more than me is not worthy of me: and he that loveth  
 38 son or daughter more than me is not worthy of me: and he that  
 doth not take up his cross, and follow after me, is not worthy of  
 39 me. He that 'findeth his life will lose it: and he that loseth  
 his life for my sake, will find it.

40 "He that receiveth you receiveth me, and he that receiveth  
 41 me receiveth him that sent me. He that receiveth a prophet 'in  
 the name of a prophet, will receive a prophet's reward; and he  
 that receiveth a righteous man "in the name of a righteous man,  
 42 will receive a righteous man's reward. And whosoever shall  
 give unto one of these little ones only a cup of cold *water* to  
 drink, 'in the name of a disciple, verily I say unto you, he will  
 in no wise lose his reward."

1 CHAP. XI.—And it came to pass, when Jesus had made an  
 end of giving charge to his twelve disciples, he departed thence  
 to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ,  
 3 he sent <sup>v</sup>two of his disciples, and said unto him, "Art thou he  
 4 that 'should come, or do we look for another?" Jesus answered  
 and said unto them, "Go and tell John what things ye hear and  
 5 see: 'the blind receive sight, and the lame walk; lepers are

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" ' without *the will* of' N. 34. ' land.' 39. ' preserveth'—' seeketh  
 to find' P. 11. (twice) 42. ' because he is' Nm. 3. ' was  
 to come, or are we to' W. P. 5. ' blind *people* . . . lame' &c.  
 (without the article).

cleansed, and *the* deaf hear; *the* dead are raised, and *the* poor have the ' glad tidings proclaimed unto them: and blessed is *he* 6 ' whosoever shall not find a stumbling-block in me.

And when they had departed, Jesus began to say unto the mul- 7 titudes concerning John, " What went ye out into the desert to see? a reed shaken by the wind? What then went ye out to see? 8 a man clothed in soft raiment? behold, they that wear soft *raiment* are in the houses of kings. But what went ye out to 9 see? a prophet? yea, I say unto you, and much more than a prophet: for this is *he*, concerning whom it is written, ' Behold, 10 I send my 'messenger before thy face, who shall prepare thy way before thee.' Verily I say unto you, Among those born of 11 women there hath not arisen a greater than John the Baptist: yet the least in the kingdom of heaven is greater than he. From 12 the days of John the Baptist until now the kingdom of heaven 'suffereth violence; and the "violent take it by force: for all the 13 prophets and the law prophesied until John: and if ye 'are 14 willing to receive "it, this is Elijah, who was to come. He that 15 hath ears to hear, let him hear!

" But to what shall I liken this generation? It is like chil- 16 dren sitting in the market-places, and calling unto their fellows, and saying, ' We have piped to you, and ye have not danced; 17 we have mourned to you, and ye have not lamented.' For John 18 came neither eating nor drinking, and they say, ' He hath a demon: ' the Son of man came eating and drinking, and they say, 19 ' Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners!' But wisdom 'is justified by her 'children."

Then he began to upbraid the cities wherein most of his 20 mighty works had been done, because they repented not. "Alas 21 for thee, Chorazin! alas for thee, Bethsaida! for if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. But I say unto you, It will be more tolerable for Tyre 22 and Sidon at the day of judgment, than for you. And thou, 23

5. ' Gospel preached' A.  
P.

10. Gr. ' angel.'

14. ' will bear to be told it.'

6. ' whose faith in me shall not be shaken'

12. ' is invaded' B.

" ' him,—this is *the*' W.

" ' invaders' B.

21. ' was

ever' Wa.



Capernaum, 'that " art exalted unto heaven, wilt be thrust down to " the grave : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until  
24 this day. But I say unto you, That it will be more tolerable for the land of Sodom in the day of judgment, than for thee."

25 At that time Jesus spake and said, " I thank thee, O Father, Lord of heaven and earth, 'because " thou hast hidden these things from the wise and understanding, and hast revealed them  
26 unto babes : even so, Father, for so it hath seemed good in thy  
27 sight. All things have been delivered unto me by my Father : and no one knoweth the Son, except the Father ; neither knoweth any one the Father, save the Son, and *he* to whom the Son chooseth to reveal *him*.

28 " Come unto me, all *ye* that labour and are heavy laden, and  
29 I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto  
30 your souls ; for my yoke *is* easy, and my burden is light."

1 CHAP. XII.—At that time Jesus was going on the sabbath through the corn-fields ; and his disciples were hungry, and  
2 began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, " Behold, thy disciples do  
3 that which it is not lawful to do upon the sabbath !" But he said unto them, " Have ye not read what David did, when he  
4 and they that were with him were hungry : how he went into the house of God, and ate the shewbread, which it was not law-  
ful for him to eat, neither for those who were with him, but for  
5 the priests alone ? Or have ye not read in the law, how that on the sabbaths the priests in the temple violate the sabbath, and  
6 *yet* are blameless ? But I say unto you, That ' a greater than  
7 the temple is here. But if ye had known what *this* meaneth, ' I desire mercy, rather than sacrifice, ye would not have con-  
8 demned the guiltless : ' for the Son of man is ' Lord ' of the sabbath."

9 And passing on thence, he went into their synagogue : and,

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23. ' shalt thou be . . . ? thou shalt' P. " ' hast been' W. "' ' Hades' B.  
25. ' that' P. 25. ' having hidden . . . , thou hast' C. 8. ' master.'

behold, there was a man who had a withered hand : and they 10  
 asked *Jesus*, saying, "Is it lawful to heal on the sabbaths?" in  
 order that they might accuse him. And he said unto them, 11  
 "What man is there among you, that hath one sheep, and if it  
 fall into a pit on the sabbath, will not lay hold of it, and lift *it* out?  
 How much then is a man better than a sheep? Wherefore it is 12  
 lawful to do good on the sabbath." Then saith he to the man, 13  
 "Stretch forth thine hand!" and he stretched *it* forth; and it  
 was restored, sound as the other.

Then the Pharisees went out, and held a consultation against 14  
*Jesus*, how they might destroy him: but *Jesus* knowing *it*, with- 15  
 drew thence: and great multitudes followed him, and he healed  
 all *their* sick; and charged them that they should not make him 16  
 known: 'that it might be fulfilled which was spoken by Isaiah 17  
 the prophet, saying, "Behold my servant, whom I have chosen; 18  
 my beloved, in whom my soul is well pleased: I will put my  
 spirit upon him, and he shall 'publish *his* law to the Gentiles.  
 He will not strive, nor cry out; neither will any one hear his 19  
 voice in the streets: a bruised reed he will not break, and 20  
 smothering 'flax he will not quench, till he "bring forth *his* law  
 to victory: and in his name will the Gentiles trust." 21

Then was brought unto him one having a demon, blind, and 22  
 dumb: and he healed him, so that the blind and dumb *man* both  
 spake and saw. And all the people were amazed, and said, 23  
 "Is not this the son of David?" But when the Pharisees heard 24  
*it*, they said, "This *man* doth not cast out demons, but through  
 Beelzebub the prince of the demons." And *Jesus*, knowing 25  
 their thoughts, said unto them, "Every kingdom divided against  
 itself is brought to desolation; and no city or house divided  
 against itself can stand: and if Satan cast out Satan, he is divided 26  
 against himself; how then can his kingdom stand? Moreover 27  
 if I through Beelzebub cast out demons, through whom do your  
 sons cast *them* out? Wherefore they shall be your judges. But 28  
 if by the spirit of God, I cast out demons, then the kingdom of

17. 'so that it was N. B.'

18. 'show judgment' A.—'publish judgment' B.—'teach the Gentiles judgment' W. 'proclaim righteousness' Wa.

20. 'taper' N.

" 'send forth judgment' A.—'bring right-

eousness' Wa. 'publish judgment so as to establish it' B.—'render his law victorious' C.

- 29 God hath come unto you. For how can any one enter into a strong  
 30 man's house, and plunder his goods, unless he first bind the strong  
 man? and then he may plunder his house. He that is not with  
 me is against me; and he that gathereth not with me scattereth.  
 31 Wherefore I say unto you, All manner of sin and 'blasphemy  
 "will be forgiven unto men; but "'the blasphemy *against* the  
 32 Spirit "will not be forgiven unto men. 'And whosoever speaketh  
 a word against the Son of man, it will be forgiven him; but  
 whosoever shall speak against the Holy Spirit, it will not be  
 forgiven him, neither in this "world, nor in that which is to come.  
 33 Either 'make the tree good, and its fruit good; or else "make  
 the tree corrupt, and its fruit corrupt: for the tree is known by  
 34 *its* fruit. O offspring of vipers, how can ye, who are evil, speak  
 good things; for out of the abundance of the heart the mouth  
 35 speaketh. A good man out of *his* good treasure bringeth forth  
 good things: and an evil man out of *his* evil treasure bringeth  
 36 forth evil things. But I say unto you, That for every 'idle  
 word that men shall speak, they shall give an account in the day  
 37 of judgment: for by thy words thou wilt be 'justified, and by  
 thy words thou wilt be condemned."
- 38 Then certain of the scribes and of the Pharisees answered,  
 39 saying, "Teacher, we would see a sign from thee." But he  
 answered and said unto them, "An evil and adulterous genera-  
 tion seeketh after a sign; but no sign will be given to it, except  
 40 the sign of the prophet Jonah: for as Jonah was three days and  
 three nights in the belly of the whale; so will the Son of man be  
 41 three days and three nights in the heart of the earth. The men  
 of Nineveh will rise up in the judgment 'with this generation,  
 and will condemn it: because they repented at the preaching  
 42 of Jonah; and, behold, "a greater than Jonah *is* here. The  
 queen of 'the south will rise up in the judgment with this ge-  
 neration, and will condemn it: for she came from the uttermost  
 parts of the earth to hear the wisdom of Solomon; and, behold,  
 a greater than Solomon *is* here.

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31. (twice) 'detraction' C. " 'is pardonable in' C.—' may be forgiven'  
 B.—Nm. "' 'this' Wa. " 'cannot' Nm. 32. ' Even' Wa. " 'state'  
 C. B.—' age' N. 33. ' call' B. (twice). 36. ' pernicious' C. B.  
 37. ' acquitted' 41. 42. ' together with' N—' against' C. P.  
 " ' something' Gr. (and so 42). 42. ' Sheba' O. Test.

“ When ' the unclean spirit hath gone out of a man, " it passeth 43  
 through dry places, seeking rest, and findeth none : then it saith, 44  
 ' I will return into my house from whence I came out ; ' and  
 when it is come, it findeth *it* empty, swept, and set in order :  
 then it goeth, and taketh along with it seven other spirits more 45  
 wicked than itself, and they enter in and dwell there : and the  
 last *state* of that man becometh worse than the first. Even so  
 will it also be with this wicked generation.”

And while he was yet talking to the people, behold, *his* mother 46  
 and his brethren stood without, desiring to speak with him. Then 47  
 one said unto him, “ Behold, thy mother and thy brethren stand  
 without, desiring to speak with thee.” But he answered and 48  
 said unto him that told him, “ Who is my mother ? and who are  
 my brethren ? ” And he stretched forth his hand towards his 49  
 disciples, and said, “ Behold my mother and my brethren ! for 50  
 whosoever doeth the will of my Father who is in heaven, the  
 same is my brother, and sister, and mother.”

CHAP. XIII.—On the same day Jesus went out of the 1  
 house, and sat by the side of the lake : and great multitudes were 2  
 gathered together unto him, so that he went into 'a vessel, and  
 sat down ; and the whole multitude stood on the shore. And 3  
 he spake many things unto them in parables, saying, “ Behold,  
 a sower went forth to sow ; and as he was sowing, some *seeds* 4  
 fell by the way side, and the birds came and devoured them.  
 And others fell upon stony places, where they had not much 5  
 earth : and forthwith they sprang up, because they had no depth  
 of earth ; but when the sun arose, they were scorched ; and be- 6  
 cause they had no root, they withered away. And others fell 7  
 among thorns ; and the thorns sprang up, and choked them :  
 but others fell upon good ground ; and brought forth fruit, some 8  
 an hundredfold, some sixtyfold, some thirtyfold. He that hath 9  
 ears to hear, let him hear ! ” And the disciples came, and said 10  
 unto him, “ Why speakest thou unto them in parables ? ” And 11  
 he answered and said unto them, “ Because to you it hath been  
 given to know the 'mysteries of the kingdom ' of heaven, but

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43. ' an'    " ' he' A. N. (throughout).    2. ' the' B.    11. ' secrets' B.

- 12 to them it hath not been given: for whosoever hath, to him  
 'shall be given, and he shall have a greater abundance: but who-  
 soever hath "little, from him shall be taken away even that which  
 13 he hath. Therefore do I speak to them in parables: because  
 seeing they see not; and hearing they hear not, neither do they  
 14 understand: and in them is fulfilled the prophecy of Isaiah,  
 which saith, 'Hearing ye will hear, but will not understand;  
 15 and seeing ye will see, but will not perceive; for the heart of  
 this people is become gross, and *their* ears are dull of hearing,  
 and their eyes they have closed; 'lest at any time they should  
 see with *their* eyes, and hear with *their* ears, and understand  
 with *their* heart, and "be converted, so that I should "'heal them.'
- 16 But blessed *are* your eyes, for they see: and your ears, for they  
 17 hear: for verily I say unto you, that many prophets and right-  
 eous *men* have desired to see what ye see, and have not seen;  
 and to hear what ye hear, and have not heard.
- 18 "'Hear therefore the parable of the sower. When any one  
 heareth the word of the kingdom, and understandeth *it* not, then  
 cometh the evil *one*, and snatcheth away that which was sown in  
 20 his heart. This is he that received seed by the way side. But  
 he that received the seed upon stony places, is he that heareth  
 21 the word, and straightway receiveth it with joy: yet hath he not  
 root in himself, but endureth only for a while; and when tribu-  
 lation or persecution ariseth on account of the word, forthwith  
 22 he 'falleth away. And he that received seed among the thorns is  
 he that heareth the word: and yet the cares of this world, and  
 the deceitfulness of riches, choke the word, and it becometh un-  
 23 fruitful. But he that received seed into the good ground is he  
 that heareth the word, and understandeth *it*; that also beareth  
 fruit, and bringeth forth, some an hundredfold, some sixty, some  
 thirtyfold."
- 24 Another parable put he forth unto them, saying, "The king-  
 25 dom of heaven is like a man that sowed good seed in his field:  
 but while men slept, his enemy came and sowed tares among the  
 26 wheat, and went his way. But when the blade had sprung up,

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12. 'more shall' P. "'not' Gr. 15. 'so that they see not, &c.' N. B.  
 " 'repent' "'reclaim.' 18. 'Understand.' 21. 'stumbleth' P.

and it brought forth fruit, then appeared the tares also. So the 27  
servants of the householder came and said unto him, ' Sir, didst  
not thou sow good seed in thy field ? whence then are the tares ?'  
And he said unto them, ' An enemy hath done this.' The ser- 28  
vants said unto him, ' Wilt thou then that we go and gather  
them out ?' But he said, ' Nay ; lest while ye gather out the 29  
tares, ye root up also the wheat with them. Let both grow to- 30  
gether until the harvest : and at the time of the harvest I will  
say to the reapers, First gather together the tares, and bind them  
in bundles, to burn them ; but gather the wheat into my barn.' "

Another parable put he forth unto them, saying, " The king- 31  
dom of heaven is like a grain of mustard seed, which a man took,  
and sowed in his field : which indeed is less than all other seeds : 32  
but when it hath grown, it is greater than *other* herbs ; and be-  
cometh a tree, so that the birds of the air come and lodge in its  
branches. "

Another parable spake he unto them ; " The kingdom of 33  
heaven is like leaven, which a woman took, and mingled in three  
measures of meal, till the whole was leavened. "

All these things Jesus spake to the multitude in parables ; and 34  
without a parable he spake not unto them : ' that it might be 35  
fulfilled which was spoken by the prophet <sup>v</sup>, saying, " I will open  
my mouth in parables ; I will utter things hidden from the  
foundation of the world. "

Then Jesus sent the multitude away, and went into the house : 36  
and his disciples came unto him, saying, " Explain unto us,  
the parable of the tares of the field. " He answered and said 37  
unto them, " He that soweth the good seed is the Son of man ;  
the field is the world ; and the good seed are the sons of the king-  
dom ; but the tares are the sons of the evil *one* ; and the enemy that 38  
sowed them is the devil ; the harvest is the end of ' the world ; and 39  
the reapers are the angels. As therefore the tares are gathered and 40  
burned in the fire, so will it be in the end of ' this ' world : the Son 41  
of man will send forth his angels, and they will gather out of his  
kingdom all causes of offence, and those that commit iniquity ;  
and will cast them into the furnace of fire : there will be wailing 42

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35. ' so that it was' N. B. 39, 40. ' this state' C. B. ' age' Wa. N. m.

43 and gnashing of teeth. Then will the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear!

44 "Again, the kingdom of heaven is like treasure hidden in a field; which a man having found, concealeth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 "Again, the kingdom of heaven is like a merchant seeking goodly pearls; who having found one pearl of great price, went and sold all that he had, and bought it.

47 "Again, the kingdom of heaven is like a net, cast into the sea, and gathering *fish* of every kind; which, when it was full, men drew to shore, and, sitting down, gathered the good into vessels, but cast the bad away. So will it be at the end of 'the world: the angels will go forth, and will sever the wicked from among the righteous; and will cast them into the furnace of fire: there will be wailing and gnashing of teeth."

51 Jesus saith unto them, "Have ye understood all these things?"  
52 They say unto him, "Yea, <sup>v</sup> Master!" Then said he unto them, "Therefore every scribe 'instructed as to the kingdom of heaven is like a householder, who bringeth forth out of his storehouse *things both new and old.*"

53 And it came to pass, when Jesus had finished these parables,  
54 *that* he departed thence. And when he was come into his own 'country, he taught them in their synagogue, so that they were astonished, and said, "Whence hath this *man* this wisdom, and  
55 *these* "mighty works? Is not this the carpenter's son? is not 'his mother called Mary? and his brethren, James, and Joses,  
56 and Simon, and Judas? and his sisters, are they not all with us?  
57 whence then hath this *man* all these things?" 'and they were offended at him. But Jesus said unto them, "A prophet is not without honour, save in his own country, and in his own  
58 "house." And he did not do many 'mighty works there because of their "unbelief.

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49. 'this state' C. B.—'age' N. m.      52. 'made a disciple of' N. P.  
54. 'country *Nazareth*' B.      " 'powers' P.      55. 'the *woman*  
called Mary his mother' B.      57. 'yet they believed not in him' P.  
" 'family' W. N. m.      58. 'miracles' W.      " 'want of faith' Wa.

CHAP. XIV.—At that time Herod, the tetrarch, heard of the 1  
fame of Jesus; and said to his servants, “ ‘This is John the 2  
Baptist; he hath been raised from the dead; and therefore mighty  
“ works do show forth themselves in him.”

For Herod had laid hold of John, and bound him, and put 3  
*him* in prison on account of Herodias, his brother Philip’s wife:  
for John said unto him, “ ‘It is not lawful for thee to have her.” 4  
And when *Herod* would have put him to death, he feared the 5  
multitude, because they accounted him as a prophet. But when 6  
Herod’s birthday was kept, the daughter of Herodias danced be-  
fore *the assembly*, and pleased Herod: whereupon he promised 7  
with an oath to give her whatsoever she should ask: and she, 8  
having been instructed beforehand by her mother, said, “ ‘Give  
me here in a dish the head of John the Baptist.” And the king 9  
was sorry: nevertheless for the sake of the oath, and of those  
who were at table with him, he commanded *it* to be given *her*;  
and he sent, and beheaded John in the prison: and his head was 10  
brought in a dish, and given to the damsel; and she carried *it* 11  
to her mother. And his disciples came, and took up the body, 12  
and buried it, and went and told Jesus.

And when Jesus heard thereof, he withdrew thence by a vessel 13  
to a desert place privately: and the people having heard *of it*,  
followed him by land from the cities. And when Jesus came 14  
out *of the vessel* he saw a great multitude, and was moved with  
compassion towards them, and healed their sick. And when 15  
evening was at hand, his disciples came to him, saying, “ ‘This  
is a desert place, and the day is now far spent; send the multi-  
tude away, that they may go into the villages, and buy them-  
selves victuals.” But Jesus said unto them, “ ‘They need not 16  
go away; give ye them to eat.” And they say unto him, “ ‘We 17  
have here but five loaves, and two fishes.” He said, “ ‘Bring them 18  
hither to me.” And having directed the multitude to lie down 19  
upon the grass, he took the five loaves, and the two fishes, and,  
looking up to heaven, ‘blessed, and brake the loaves, and gave  
to the disciples, and the disciples to the multitude: and they 20  
all ate, and were filled: and they took up twelve baskets full



21 of the fragments that remained. Now they that had eaten were about five thousand men, beside women and children.

22 And straightway *Jesus* made the disciples enter into the vessel, and go before him to the other side *of the lake*, while he sent the

23 multitudes away. And having sent the multitudes away, he went up 'a mountain apart to pray: and when evening was

24 come on, he was there alone. But the vessel was now in the midst of the lake, tossed about by the waves; for the wind was

25 contrary. And in the fourth watch of the night he went unto

26 them, walking on the lake: and when the disciples saw him walking on the lake, they were troubled, saying, "It is 'an apparition;'" and they cried out for fear. But *Jesus* straightway spake unto them, saying, "Be of good courage! it is I; be not

28 afraid!" And Peter answered him and said, "Master, If it be

29 thou, bid me come unto thee on the water: and he said, "Come!" And Peter coming down out of the vessel, walked

30 on the water, in order to go to *Jesus*: but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried

31 out, saying, "'Master, save me!" And straightway *Jesus* stretched forth *his* hand, and took hold of him, and said unto him, "O

32 thou of little faith, wherefore didst thou doubt?" And when

33 they had entered into the vessel, the wind ceased. Then they who were in the vessel came and did him obeisance, saying, "Of a truth thou art '*the* Son of God.'"

34 And when they had passed over, they came into the land of

35 Gennesareth: and the people of that place, knowing him again, sent out into all the country round about, and brought unto him

36 all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

1 CHAP. XV.—Then scribes and Pharisees from Jerusalem

2 came to *Jesus*, saying, "Why do thy disciples transgress the tradition of 'the elders? for they wash not their hands when

3 they eat bread." But he answered and said unto them, "Why

23. 'the' Gr.  
ter' at v. 28.)

26. 'a phantom' P.  
33. 'a son' C.

30. 'Lord' B. (but 'Mas-  
2. 'our forefathers' N.

do ye also transgress the commandment of God by your tradition? For God <sup>v</sup>commanded, saying, ‘ Honour thy father and 4 mother :’ and, ‘ He that revileth father or mother, let him surely die :’ but ye say, Whosoever shall say to *his* father or *his* mother, 5 ‘ An offering *hath been made of* every thing whereby thou mightest be profited by me,’ ‘ he need not afterwards honour his father or 6 his mother. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Isaiah 7 prophesy concerning you, saying, ‘ This people draweth nigh 8 unto me with their mouth, and honoureth me with *their* lips ; but their heart is far from me : but in vain do they worship me, 9 while they teach *for* doctrines the commandments of men.’ ”

And he called the multitude unto him, and said to them, 10 “ Harken ye, and understand ! *it is* not that which goeth into 11 the mouth *that* defileth the man ; but that which cometh out of the mouth, this defileth the man.” Then his disciples came, 12 and said unto him, “ Knowest thou that the Pharisees ‘ were offended, when they heard that saying ?’ ” But he answered and 13 said, “ Every plant, which my heavenly Father hath not planted, will be rooted up. Let them alone : they are blind leaders of 14 the blind ; and if the blind lead the blind, both will fall into the ditch.” Then Peter answered and said unto him, “ Explain 15 unto us that parable.” And Jesus said, “ Are ye also still with- 16 out understanding ? Do not ye yet perceive, that whatsoever 17 entereth in at the mouth goeth into the belly, and is thrown out into the vault ? but those things which come out of the mouth 18 proceed from the heart ; and *it is* they *that* defile the man. For out of the heart proceed evil thoughts, murders, adulteries, 19 fornications, thefts, false witness, ‘ evil speaking : these are *the* 20 *things* which defile the man : but to eat with unwashed hands defileth not the man.”

Then Jesus withdrew thence, and departed into the borders 21 of Tyre and Sidon. And, behold, a Canaanite woman came 22 out of those borders, and cried out unto him, saying, “ Have

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5. ‘ a gift’ N.—‘ dedication’—‘ I devote’ &c. C. 6. ‘ will not fail in honour to’ P. 12. ‘ revolted’ P.—‘ were scandalized.’ 19. ‘ blasphemies’ A.

pity on me, Master, *thou* son of David! my daughter is grievously afflicted with a demon." But he answered her not a word: and his disciples came and besought him, saying, "Send her away; for she crieth out after us:" but he answered and said, "I am not sent save unto the lost sheep of the house of Israel." Then she came and did him obeisance, saying, "Master, help me!" But he answered and said, "It is not right to take the children's bread, and to cast *it* to the dogs:" and she said, "True, Master! yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her, "O woman, great *is* thy faith: be it unto thee even as thou desirest!" And her daughter was cured from that very hour.

And, having departed from thence, Jesus came nigh to the lake of Galilee; and went up 'a mountain, and sat down there: and great multitudes came near unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and laid them down at the feet of Jesus; and he healed them: insomuch that the multitude wondered, when they saw 'that *the* dumb spoke, *the* maimed were made whole, *the* lame walked, and *the* blind saw: and they glorified the God of Israel.

Then Jesus called his disciples *to him*, and said, "I have compassion on the multitude, because they have now remained with me three days, and have nothing to eat: and I am not willing to send them away fasting, lest they faint by the way." And his disciples say unto him, "Whence should we have so many loaves in the desert, as to satisfy so great a multitude?" And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few little fishes." And he directed the multitude to lie down upon the ground; and took the seven loaves and the fishes, and having given thanks, he brake *them*, and gave to his disciples, and the disciples to the multitude: and they all ate, and were filled: and they took up seven baskets full of the fragments that remained. Now those that ate were four thousand men, beside women and children.

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29. 'the' P.

31. 'that dumb people,' &c. (without the article).

And having sent away the multitude, he went into the vessel, 39  
and came into the borders of <sup>v</sup> Magdala.

CHAP. XVI.—Then the Pharisees and the Sadducees came 1  
near, and, trying him, desired him to shew them a sign <sup>1</sup>from  
heaven. And he answered and said unto them, “ <sup>v</sup> When it is 2  
evening, ye say, ‘ *It will be* fair weather ; for the sky is red :’ and 3  
in the morning, ‘ *It will be* foul weather to-day ; for the sky is red  
and lowering.’ <sup>v</sup> O hypocrites, <sup>1</sup>ye can discern the appearance of  
the sky ; but can ye not *discern* the signs of the times ? A 4  
wicked and adulterous generation seeketh after a sign ; and no  
sign will be given unto it, but the sign of <sup>v</sup> the prophet Jonah.”  
And he left them, and went away.

And when his disciples were come to the other side *of the lake*, 5  
they had forgotten to take bread : then Jesus said unto them, 6  
“ Take heed and beware of the leaven of the Pharisees and of the  
Sadducees.” And they reasoned among themselves, saying, 7  
“ *It is* because we have brought no bread.” And when Jesus 8  
perceived *this*, he said unto them, “ O ye of little faith, why rea-  
son ye among yourselves, because ye have brought no bread ?  
Do ye not yet understand ; neither remember the five loaves of 9  
the five thousand, and how many baskets *full* ye took up ? Nor 10  
the seven loaves of the four thousand, and how many baskets *full*  
ye took up ? How is it that ye do not understand that it was not 11  
concerning bread that I told you to beware of the leaven of the  
Pharisees and of the Sadducees ?” Then they understood that 12  
he did not bid *them* beware of the leaven of the bread, but of the  
doctrine of the Pharisees and of the Sadducees.

And Jesus having gone into the region of Cæsarea-<sup>1</sup>Philippi, 13  
asked his disciples, saying, “ Who do men say that <sup>v</sup> I, the Son  
of man, am ?” And they said, “ Some *say* John the Baptist : 14  
others, Elijah ; and others, Jeremiah, or one of the prophets.”  
He saith unto them, “ But who do ye say that I am ?” And 15  
Simon Peter answered and said, “ Thou art the Christ, the Son 16  
of the living God.” And Jesus answered and said unto him, 17  
“ Blessed art thou, Simon <sup>1</sup>son of Jonah ! for flesh and blood

1. ‘ in the sky’ C.  
Philip’ N.

3. ‘ can ye’ Wa.  
17. ‘ Barjona, Syr.

13. ‘ in the dominion of

hath not revealed *this* unto thee, but my Father who is in heaven: and I say 'also unto thee, That thou art "Peter, [Rock], and upon this rock I will build my church; and the gates of  
 18 "death shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, *it* will be bound in heaven: and whatsoever thou  
 19 shalt loose on earth, *it* will be loosed in heaven." Then he charged his disciples that they should tell no one that he was <sup>v</sup> the Christ.  
 20 From that time began Jesus to shew unto his disciples, that he must go unto Jerusalem, and suffer many things from the elders, and chief priests and scribes, and be put to death, and be  
 21 raised the third day. Then Peter took him *aside*, and began to rebuke him, saying, "Be it far from thee, Master! this shall not  
 22 happen unto thee." But he turned, and said to Peter, "Get thee behind me, 'Satan! thou art "a stumbling-block unto me: for thou regardest not the things of God, but the things of men."  
 23 Then said Jesus unto his disciples, "If any one would come after me, let him deny himself, and take up his cross, and follow  
 24 me: for whosoever desireth to save his life will lose it: and whosoever loseth his life for my sake will 'find it. For what is  
 25 a man profited, if he gain the whole world, and lose his own 'soul? or what shall a man give "in exchange for his "soul?  
 26 For the Son of man will come in the glory of his Father, with his angels; and then he will render to every one according to his  
 27 works. Verily I say unto you, There are some of those that stand here, who will not taste of death, until they see the Son of man coming in his kingdom."

1 CHAP. XVII.—And 'after six days Jesus taketh with *him* Peter, James, and John his brother, and leadeth them up a high  
 2 mountain apart; and he was transfigured before them: and his face shone as the sun, and his raiment became white as the light:  
 3 and, behold, there appeared unto them Moses and Elijah,

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18. ' moreover' P.                      " ' *truly named* Peter; and upon this very stone' Wa.                      " ' Hades' B.                      23. ' adversary' B.                      " ' snare' N.  
 ' obstacle' B.                      25. ' gain' B.                      26. (twice) ' life' N. B.—but W. renders the first ' *life*,' the second ' *soul*.'                      " ' as a ransom' N. m. P.  
 ' as an equivalent' W.                      1. ' within' (see Mark viii. 31.)

talking with him. Then Peter said unto Jesus, "Master, it is 4  
 good for us to remain here: 'if thou wilt, let us make here three  
 tabernacles; one for thee, and one for Moses, and one for Eli-  
 jah." While he was yet speaking, behold, a bright cloud over- 5  
 shadowed them: and behold, a voice out of the cloud, which  
 said, "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED;  
 HEAR YE HIM!" And when the disciples heard *it*, they fell on 6  
 face, and were sorely afraid: but Jesus came and touched them, 7  
 and said, "Arise, and be not afraid!" And when they had 8  
 lifted up their eyes, they saw no one, but Jesus only.

And as they came down from the mountain, Jesus charged 9  
 them, saying, "Tell 'the vision to no one, until the Son of man  
 shall have risen from the dead." And his disciples asked him, 10  
 saying, "Why then do the scribes say that Elijah must first  
 come?" And Jesus answered and said unto them, "Elijah 11  
 truly doth <sup>v</sup>first come, and will restore all things: but I say 12  
 unto you, that Elijah hath come already, and *men* 'knew him  
 not, but did unto him whatever they would. In like manner  
 will the Son of man also suffer from them." Then the disciples 13  
 understood that he spake unto them concerning John the Bap-  
 tist.

And when they were come to the multitude, there came to him 14  
 a man, who kneeled down to him, saying, "'Master, have pity 15  
 on my son: for he is lunatic, and sorely afflicted; for oftentimes  
 he falleth into the fire, and often into the water: and I brought 16  
 him to thy disciples, but they could not cure him." Then Jesus 17  
 answered and said, "O unbelieving and perverse generation,  
 how long shall I be with you? how long shall I endure you?  
 bring him hither to me!" And Jesus rebuked the demon; and 18  
 it came out of him: and the child was cured from that very  
 hour. Then the disciples came to Jesus apart, and said, "Why 19  
 could not we cast it out?" And Jesus said unto them, "Be- 20  
 cause of your 'unbelief: for verily I say unto you, If ye have  
 faith as a grain of mustard seed, ye shall say unto this mountain,  
 'Remove hence to yonder place;' and it will remove; and

4. ' wilt thou that' Wa.  
 14. ' Teacher' at Luke ix. 38.

9. ' what you have seen.'

12. ' acknow-  
 23. ' want of faith' Wa.

21 nothing will be impossible unto you. <sup>v</sup>Howbeit this kind cometh not out but by prayer and fasting."

22 And while they abode in Galilee, Jesus said unto them, "The Son of man is about to be delivered up into the hands of men :  
23 and they will kill him, and the third day he will be raised again." And they were exceedingly sorrowful.

24 And when they were come to Capernaum, they that received the tribute *money* came to Peter, and said, "Doth not your  
25 teacher pay 'the tribute?" Peter saith, "Yes." And when he was come into the house, Jesus spake first to him, saying,  
"What thinkest thou, Simon? from whom do the kings of the earth take custom or tribute? from their own sons, or from  
26 strangers?" Peter saith unto him, "From strangers." Jesus  
27 saith unto him, "The sons then are free: nevertheless 'that we may not give them offence, go thou to the lake, and cast a hook, and take the fish that first cometh up; and when thou hast opened its mouth, thou wilt find "a shekel: take that, and give it them for me and thee."

1 CHAP. XVIII.—At that time the disciples came to Jesus,  
2 saying, "Who 'is greatest in the kingdom of heaven?" And Jesus called a little child unto him, and set him in the midst of  
3 them, and said, "Verily I say unto you, Unless ye 'be changed, and become as little children, ye cannot enter into the kingdom  
4 of heaven. Whosoever therefore shall humble himself as this  
5 little child, the same 'is greatest in the kingdom of heaven: and whoso shall receive 'one such little child in my name, receiveth  
6 me. But whoso shall cause one of these little ones who believe in me to 'offend, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 "Alas for the world on account of 'causes of offending! for it must needs be that causes of offending come; but alas for that

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24. 'the half shekel' N.—'the didrachma' C. 27. 'that we may not throw a stumbling-block in their way'—'that we may not mislead them' P. " 'stater' C. 1. 'shall be' 3. 'be converted' A. 'turn' N. 4. 'will be' 5. 'one like this little' Wa.—'such a little' P. 6. 'stumble' P. (throughout). 7. 'temptations' Wa.

man by whom the cause of offending shall come ! Wherefore 8  
 if thy hand or thy foot 'cause thee to offend, cut them off, and  
 cast *them* from thee : it is better for thee to enter into life lame  
 or maimed, than, having two hands or two feet, to be cast into  
 everlasting fire. And if thine eye 'cause thee to offend, pluck it 9  
 out, and cast *it* from thee : it is better for thee to enter into life  
 with one eye, than, having two eyes, to be cast into hell fire.

“Take heed that ye despise not one of these 'little ones ; for I 10  
 say unto you, that in heaven their angels always behold the face  
 of my Father who is in heaven. ʋ For the Son of man is come 11  
 to save that which was lost. How think ye ? if a man have a 12  
 hundred sheep, and one of them have gone astray, doth he not  
 leave the ninety and nine upon the mountains, and go and seek  
 that which hath gone astray ? and if he find it, verily I say unto 13  
 you, he rejoiceth more over that *sheep*, than over the ninety and  
 nine that did not go astray. Even so it is not the will of your 14  
 Father who is in heaven, that one of these little 'ones should  
 perish.

“Moreover if thy brother shall trespass against thee, go and 'tell 15  
 him of his fault between thee and him alone : if he hearken to  
 thee, thou hast gained thy brother : but if he will not hearken to 16  
*thee*, then take with thee one or two more, that by the mouth of  
 two or three witnesses every word may be established : and if he 17  
 refuse to hearken to them, tell *it* unto the 'church : but if he also  
 refuse to hearken to the "church, let him be unto thee as a hea-  
 then and a publican. Verily I say unto you, Whatsoever ye 18  
 shall bind on earth will be bound in heaven : and whatsoever  
 ye shall loose on earth will be loosed in heaven. Again I say 19  
 unto you, that if two of you shall agree on earth concerning any  
 thing that they shall ask, it will be done for them by my Father  
 who is in heaven : for where two or three are gathered together 20  
 in my name, 'there am I in the midst of them.”

Then came Peter to him, and said, “Master, how often shall my 21  
 brother offend against me, and I forgive him ? until seven times ?”  
 Jesus saith unto him, “I say not unto thee, until seven times : 22

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8, 9. 'be leading' Wa. 10, 14. 'lowly disciples' Wa. 15. 'con-  
 vince' P. Wa. 17. (twice) 'congregation' B. 20. 'I will be there'



23 but, until seventy times seven. Herein the kingdom of heaven  
 is like a certain king, who would settle accounts with his 'ser-  
 24 vants. And when he had begun to reckon, one was brought to  
 25 him, who owed him ten thousand talents: but forasmuch as he  
 had not wherewith to pay, his master ordered him to be sold,  
 with his wife, and children, and all that he had, and payment to  
 26 be made. The servant therefore fell down, and did him obei-  
 sance, saying, 'Master, have patience with me, and I will pay  
 27 thee all.' Then the master of that servant was moved with  
 28 compassion, and released him, and forgave him the debt. But  
 the same servant going out, met one of his fellowservants, who  
 owed him an hundred 'pence: and he laid hands on him, and  
 took *him* by the throat, saying, 'Pay me what thou owest.'  
 29 Then his fellowservant fell down<sup>v</sup>, and besought him, saying,  
 30 'Have patience with me, and I will pay thee all:' and he would  
 not: bu went and cast him into prison, till he should pay the  
 31 debt. So when his fellowservants saw what was done, they were  
 very sorry, and went and told their master all that was done.  
 32 Then his master called him, and said unto him, 'O thou wicked  
 servant, I forgave thee all that debt, because thou didst entreat  
 33 me: shouldest not thou also have had pity on thy fellowservant,  
 34 even as I had pity on thee?' And his master was wroth, and  
 delivered him to the jailors, till he should pay all that was due  
 35 unto him. So likewise will my heavenly Father do unto you, if  
 ye, from your hearts, forgive not every one his brother<sup>v</sup>."

1 CHAP. XIX.—And it came to pass, when Jesus had finished  
 these sayings, *that* he departed from Galilee, and came into the  
 2 borders of Judea 'beyond Jordan; and great multitudes followed  
 him; and he healed them there.  
 3 Then certain Pharisees also came unto him, trying him, and  
 said unto him, "Is it lawful for a man to put away his wife  
 4 for 'every cause?" And he answered and said unto them,  
 "Have ye not read, that he who made them at the beginning made  
 5 a male and a female; and ' said, ' For this cause "shall a man

23. ' slaves' (throughout).

28. ' denarii'

1. ' by the side of' N. B.

3. ' any' Wa.

5. ' it was said' W.

" ' let' . . . and let' Wa.

leave father and mother, and cleave to his wife: and they two shall be one flesh?" So that they are no longer two, but one 6 flesh: what therefore God hath joined together, let not man put asunder." They say unto him, "Why then did Moses direct *us* 7 to give *a wife* a writing of divorcement, and to put her away?" He saith unto them, "Moses, because of the perverseness of your 8 hearts, suffered you to put away your wives; but it was not so from the beginning: and I say unto you, Whosoever shall put 9 away his wife, except *it be* for 'fornication, and shall marry another, committeth adultery: <sup>v</sup>and whoso marrieth her that "is put away committeth adultery."

His disciples say unto him, "If the case of the man with *his* 10 wife be so, it is not good to marry." He said unto them, "'All 11 cannot receive that saying, but only *they* to whom it is given: for there are eunuchs, that were so born from *their* mother's 12 womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that have made themselves eunuchs for the sake of the kingdom of heaven. He that is able to 'receive *this*, let him "receive *it*."

Then there were brought unto him little children, that he might 13 put *his* hands upon them, and pray: and the disciples rebuked 'them: but Jesus said, "Suffer the little children to come unto 14 me, and forbid them not; for of such like is the kingdom of heaven. And having put *his* hands on them, he departed 15 thence.

And, behold, one came and said unto him, "<sup>v</sup>Good teacher, 16 what good thing shall I do, that I may obtain everlasting life?" And *Jesus* said unto him, "<sup>v</sup>Why askest thou me concerning 17 'good? one only is good: but if thou wouldst enter into life, keep the commandments." He saith unto him, "Which?" 18 Jesus said, "Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honour thy father and *thy* mother; and, Thou shalt love 19 thy neighbour as thyself." The young man saith unto him, 20 "All these things I have kept <sup>v</sup>from my youth up: what lack

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9. 'adultery' W.    " 'is so'    11. 'None are capable of that save' Wa.  
 12. 'endure' Wa.    13. 'those who brought them' B.    17. 'goodness' P.

21 I yet?" Jesus said unto him, "If thou wouldst be perfect, go  
 22 sell what thou hast, and give to the poor, and thou shalt have  
 treasure in heaven: and come, follow me." But when the  
 young man heard those words, he went away sorrowful: for he  
 23 had great possessions. Then said Jesus to his disciples, "Verily  
 I say unto you, that a rich man will hardly enter into the king-  
 24 dom of heaven: and again I say unto you, It is easier for a camel  
 to enter through the eye of a needle, than for a rich man  
 25 to enter into the kingdom of God." When the disciples heard  
*this*, they were exceedingly amazed, saying, "'Who then can  
 26 be saved?" But Jesus looked on *them*, and said unto them,  
 "With men this is impossible; but with God all things are  
 possible."

27 Then Peter answered and said unto him, "Behold, we have  
 left all things, and followed thee; what shall we therefore have?"  
 28 And Jesus said unto them, "Verily I say unto you, That in the  
 'regeneration, when the Son of man shall sit on the throne of his  
 glory, ye who have followed me will yourselves also sit upon  
 29 twelve thrones, judging the twelve tribes of Israel. And every  
 one that hath left houses, or brethren, or sisters, or father, or  
 mother, <sup>v</sup> or wife, or children, or lands, for my name's sake, will  
 receive a hundredfold, and will inherit everlasting life.

30 CHAP. XX.—"But many will be last *that are* first;  
 1 and first that are last. For the kingdom of heaven is like a  
 householder, who went out early in the morning to hire labourers  
 2 for his vineyard. And when he had agreed with the labourers  
 3 for a 'penny a day, he sent them into his vineyard. And he  
 went out about the third hour, and saw others standing idle in  
 4 the marketplace; and said unto them; 'Go ye also into the  
 vineyard, and whatsoever is right I will give you:' and they  
 5 went. Again he went out about the sixth and ninth hour, and  
 6 did in like manner. And about the eleventh hour he went out,  
 and found others standing, and saith unto them, 'Why stand ye  
 7 here all the day idle?' They say unto him, 'Because no one  
 hath hired us.' He saith unto them, 'Go ye also into the vine-  
 8 yard; <sup>v</sup> and whatsoever is right, ye shall receive.' So when

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25. 'what *rich man* then' B. Wa.

28. 'renovation' C. B.

evening had come, the master of the vineyard saith unto his steward, 'Call the labourers, and give them *their* hire, beginning from the last unto the first.' And when they came that *had been* 9 *hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they were to receive 10 more; but they also received every man a penny: and when 11 they had received *it*, they murmured against the householder, saying, 'These last have worked *but* one hour, and 'thou hast made 12 them equal to us, who have borne the burden and heat of the day.' But he answered and said to one of them, 'Friend, I do 13 thee no wrong: didst not thou agree with me for a penny? take 14 *what is* thine, and go thy way: it is my will to give to this last as much as to thee. Is it not lawful for me to do what I will 15 with mine own? Is thine eye evil, because I am good?' Thus 16 the last will be first, and the first last: <sup>v</sup> for many are called, but few *are* chosen."

And as Jesus was about to go up to Jerusalem he took the 17 twelve disciples aside on the way, and said unto them; "Be- 18 hold, we are going up to Jerusalem; and the Son of man will be delivered up unto the chief priests and the scribes, and they will condemn him to death; and will deliver him to the Gentiles 19 to mock, and to scourge, and to crucify: and the third day he will rise again."

Then the mother of Zebedee's children came to him with her 20 sons, doing *him* obeisance, and asking something of him. And 21 he said unto her, "What wouldst thou?" She saith unto him, "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." But Jesus 22 answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I am to drink of<sup>v</sup>?" They say unto him, "We are able." Then he saith unto them, "Ye will in- 23 deed drink of my cup,<sup>v</sup> but to sit on my right hand, and on my left, is not mine to give, 'but to *those for* whom it has been prepared by my Father."

And when the ten heard *it*, they were moved with indignation 24

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12. 'dost thou make' Wa.

23. 'but *is for those* for.'

25 against the two brethren : but Jesus called them unto him, and  
 said, " Ye know that the rulers of the Gentiles lord it over them,  
 26 and they that are great exercise authority upon them. ' It shall  
 not be so among you : but whosoever would be great among  
 27 you, let him be your "minister ; and whosoever would be chief  
 28 among you, let him be your 'servant : even as the Son of man  
 came not to be 'ministered unto, but to "minister, and to give  
 his life a ransom for "many."

29 And as they were going out from Jericho, a great multitude  
 30 followed him : and, behold, two blind men sitting by the way  
 side, when they heard that Jesus was passing by, cried out,  
 31 saying, " Have pity on us, Master, *thou* son of David !" And  
 the multitude rebuked them, that they might hold their peace :  
 but they cried out the more, saying, " Have pity on us, Master,  
 32 *thou* son of David !" And Jesus stood still, and called them,  
 33 and said, " What would ye that I should do unto you ?" they  
 34 say unto him, " ' Master, that our eyes may be opened !" And  
 Jesus was moved with compassion, and touched their eyes :  
 and immediately their eyes received sight, and they followed  
 him.

1 CHAP. XXI.—And when they drew nigh unto Jerusalem,  
 and were come to Bethphagè, at the mount of Olives, Jesus sent  
 2 two disciples, saying to them, " Go into the village over against  
 you, and straightway ye will find an ass tied, and a colt with  
 3 her : loose *them*, and bring *them* unto me : and if any one say  
 anything unto you, ye shall say, ' The Master hath need of  
 4 them ;' and straightway he will send them." Now <sup>v</sup>all this was  
 done, 'that it might be fulfilled which was spoken by the pro-  
 5 phet, saying, " Tell ye the daughter of Sion, Behold, thy King  
 cometh unto thee, meek, and sitting upon an ass, even a colt the  
 6 foal of an ass." And the disciples went, and did as Jesus  
 7 commanded them ; and brought the ass, and the colt, and put  
 8 on them their garments, and he sat upon them. And a very

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26. ' Let it' Wa.                   " (Diaconus) ' servant' B.—' attendant' N. m.  
 27. ' slave' B.                   28. ' served'           " ' serve.'           " that is ' all.' N. m.  
 33. ' Rabboni' at Mark x. 51.           4. ' so that it was' N. B.

great multitude spread their garments in the way ; and others cut down branches from the trees, and strewed *them* in the way : and the multitudes that went before, and those that followed, 9 cried, “ ‘ Hosanna to the son of David ! Blessed *be* he that cometh in the name of the Lord ! Hosanna in the “highest !”

And when he entered into Jerusalem, all the city was moved, 10 saying, “ Who is this ?” And the multitude said, “ This is the 11 prophet Jesus of Nazareth, in Galilee.” And Jesus went into 12 the temple <sup>v</sup>of God, and drove out all those that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of those that sold doves ; and said unto them, 13 “ It is written, ‘ My house ‘shall be called the house of prayer ;’ but ye have made it a den of thieves.” And the blind and the 14 lame came to him in the temple ; and he healed them. And 15 when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, “ Hosanna to the son of David !” they were full of indignation : and 16 said unto him, “ Hearest thou what these say ?” And Jesus saith unto them, “ Yea : have ye never read, ‘ Out of the mouth of babes and sucklings thou hast perfected praise ?’ ” And he 17 left them, and went out of the city into Bethany, and lodged there.

Now in the morning, as he was returning into the city, he 18 hungered : and seeing a figtree by the wayside, he went up to 19 it, and finding nothing thereon but leaves, he said unto it, “ Let no fruit grow on thee hereafter for ever !” and immediately the figtree withered away. And when the disciples saw *it*, they 20 marvelled, saying, “ How soon hath the figtree withered away !” Then Jesus answered and said unto them, “ Verily I say unto 21 you, If ye have faith, and doubt not, ye will not only have power to do *what hath been done* to the figtree, but even if ye shall say unto this mountain, ‘ Be thou removed ; and be thou cast into the sea !’ it will be done ; and all things, whatsoever ye 22 shall ask in prayer, ‘believing, ye will receive.”

And when he had come into the temple, the chief priests and 23

9. Syr. for ‘ save now’ N.—‘ God preserve.’ ‘ ‘ highest heaven’ C.

13. ‘ shall be the’ N. m.

22. ‘ with faith’ Wa.

the elders of the people came near to him as he was teaching, and said, "By what authority doest thou these things? and who  
 24 gave thee this authority?" And Jesus answered and said unto them, "I also will ask you one thing, which if ye tell me, I  
 25 also will tell you by what authority I do these things: the baptism of John, whence was it? from heaven, or from men?" And they reasoned with themselves, saying, "If we shall say,  
 'From heaven;' he will say unto us, 'Why did ye not then  
 26 believe him?' but if we shall say, 'From men;' we fear the  
 27 people; for all hold John to be a prophet." And they answered Jesus, and said, "We know not:" and he said unto them,  
 "Neither do I tell you by what authority I do these things."

28 "But what think ye *of this*? A man had two sons; and he came to the first, and said, 'Son, go work to-day in my vine-  
 29 yard:' and he answered and said, 'I will not:' but afterwards  
 30 he repented, and went. And he came to the other, and said in like manner: and he answered and said, 'I *go*, sir:' but went  
 31 not. Which of those two did the will of *his* father?" They say unto him, "The first." Jesus saith unto them, "Verily I say unto you, the publicans and the harlots go into the kingdom of  
 32 God before you: for John came unto you 'in the way of' righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye saw *it*, repented not afterwards, so as to believe him.

33 "Hear another parable: There was a certain householder, who planted a vineyard, and set a hedge round about it, and dug a winepress in it, and built a tower; and he let it out to  
 34 husbandmen, and went to another country. And when the season for fruit drew near, he sent his servants to the hus-  
 35 bandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another,  
 36 and stoned another. Again, he sent other servants more than  
 37 the first: and they did to them in like manner. But last of all he sent unto them his son, saying, 'They will reverence my son:'  
 38 but when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us seize

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32. 'who profess to walk in' Wa.

" 'sanctity' C.—'justification' P.

on his inheritance.' So they took him, and cast *him* out of the vineyard, and slew *him*. When therefore the master of the vineyard cometh, what will he do unto those husbandmen?" They say unto him, "He will miserably destroy those wicked men, and will let out the vineyard unto other husbandmen, who will render him the fruits in their season."

Jesus saith unto them, "Did ye never read in the scriptures, 'The stone which the builders rejected, the same hath become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?' Therefore I say unto you, The kingdom of God will be taken from you, and given to a people that will bring forth its proper fruits. And whosoever shall fall on this stone will be bruised *by it*: but on whomsoever it shall fall, it will crush him to pieces." And when the chief priests and Pharisees heard his parables, they perceived that he spake of them: but, though they desired to take him, they feared the multitudes, because they accounted him a prophet.

CHAP. XXII.—And again Jesus spake unto them by parables, saying, "The kingdom of heaven is like a certain king, who made a marriage feast for his son: and he sent forth his servants to call those who had been invited, to the feast; but they would not come. Again, he sent forth other servants, saying, 'Tell those who were invited, Behold, I have prepared my dinner: my oxen and fatlings *are* killed, and all things *are* ready: come unto the marriage feast!'" But some made light of *it*, and went their ways, one to his field, another to his merchandise: and the rest took his servants, and treated *them* wrongfully, and slew *them*. But when the king heard *thereof*, he was wroth; and sent forth his soldiers, and destroyed those murderers, and burned up their city. Then saith he to his servants, 'The feast is ready, but they who were invited were not worthy: go ye therefore into the highways, and invite as many as ye shall find, to the marriage feast.' So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the feast was furnished with guests. But when the king went in to see the guests, he saw there a man who had not on a wedding garment: and he saith



unto him, ‘ Friend, how camest thou in hither, not having a  
 13 wedding garment on ?’ and he was speechless. Then said the  
 king to his servants, ‘ Bind him hand and foot, and take him  
 away, and cast *him* into the outer darkness ; there shall be weep-  
 14 ing and gnashing of teeth !’ for many are called, but few *are*  
 chosen.”

15 Then the Pharisees went, and took counsel how they might  
 16 ensnare him in discourse : and they sent out to him their own  
 disciples, with the Herodians, saying, “ Teacher, we know that  
 thou art true, and teachest the way of God in truth, and carest  
 17 not for any one : for thou lookest not at the person of men : tell  
 us therefore, What thinkest thou ? Is it lawful to give tribute  
 18 unto Cæsar, or not ?” But Jesus perceived their malice, and said,  
 19 “ Why do ye try me, *ye* hypocrites ? shew me the tribute  
 20 money !” and they brought unto him a ‘ penny. And he saith  
 21 unto them, “ Whose *is* this image and inscription ?” they say  
 unto him, “ Cæsar’s.” Then saith he unto them, “ Render  
 therefore unto Cæsar the things that are Cæsar’s ; and unto God  
 22 the things that are God’s.” And when they heard, they won-  
 dered, and left him, and went their way.

23 The same day there came to him Sadducees, who say that there  
 24 is no resurrection, and they questioned him, saying, “ Teacher,  
 Moses said, ‘ If a man die having no children, his brother shall  
 25 marry his wife, and raise up offspring unto his brother.’ Now  
 there were among us seven brethren : and the first, after having  
 married a wife, died, and, having no issue, left his wife unto his  
 26 brother. In like manner did the second also, and the third,  
 27 and so on to the seventh ; and last of all the woman died also.  
 28 In the resurrection therefore whose wife will she be of the seven ?  
 29 for they all had her.” Jesus answered and said unto them,  
 “ Ye err, ‘ not knowing the scriptures, nor the power of God :  
 30 for in the resurrection, they neither marry, nor are given in mar-  
 31 riage ; but are as the angels of God in heaven. But concerning  
 the resurrection of the dead, have ye not read what was spoken  
 32 unto you by God, saying, ‘ I am the God of Abraham, and the  
 God of Isaac, and the God of Jacob ?’ Now † God is not *the*

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19. ‘ denarius.’

29. ‘ *from* not’ Wa.

God of the dead, but of the living." And when the multitude 33 heard, they were astonished at his 'doctrine.

But when the Pharisees heard that he had put the Sadducees 34 to silence, they gathered about him : and one of them, *who was* 35 a teacher of the law, questioned *him*, trying him, and saying, "Teacher, which *is* the great commandment of the law?" Jesus 36 said unto him, "' THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND : ' This is the first and great commandment ; and the se- 38 cond *is* like unto it, ' THOU SHALT LOVE THY NEIGHBOUR AS 39 THYSELF. ' On these two commandments hang all the law and 40 the prophets."

And while the Pharisees were still gathered together, Jesus 41 asked them, saying, " What think ye concerning the Christ? 42 whose son 'is he?" They say unto him, " David's." He saith 43 unto them, " How then doth David in *the* spirit call him ' Lord,' saying, ' The Lord said unto my Lord, Sit thou on my right 44 hand, till I make thine enemies thy footstool ? ' If David then 45 call him, ' Lord,' how is he his son?" and no one was able to 46 answer him a word, neither did any one from that day forth venture to question him any more.

CHAP. XXIII.—Then spake Jesus to the multitudes, and 1 to his disciples, saying, "The scribes and the Pharisees sit in the 2 seat of Moses ; observe and do therefore whatsoever they bid 3 you observe ; but do not according to their works : for they say, and do not. For they bind up burdens heavy <sup>v</sup>and grievous to 4 be borne, and lay *them* on men's shoulders ; but they themselves are not willing to move them with one of their own fingers. And they do all their works to be seen by men. They make 5 their 'phylacteries broad, and the borders of their garments large ; and they love the uppermost places at feasts, and the 6 chief seats in the synagogues, and salutations in the market 7 places, and to be called by men, ' Rabbi, Rabbi ! ' But be not 8

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32. ' a God' N. C. others ' God only.' 33. ' teaching' Wa. 42. ' is he to be ?' 43, 45. ' his Lord' 44. ' Jehovah' Heb. 5. ' frontlets'

ye called ‘ Rabbi : ’ for one is ‘ your <sup>v</sup>leader ; and ye are all  
 9 brethren. And call no one your father upon the earth : for one is  
 10 your Father, who is in heaven. Neither be ye called leaders :  
 11 <sup>v</sup>for one is your leader, *even* the Christ. But the greatest  
 12 among you shall be your servant : and whosoever shall exalt  
 himself shall be humbled ; and he that shall humble himself  
 shall be exalted.

13 <sup>v</sup>“ Alas for you, scribes and Pharisees, hypocrites ! <sup>v</sup>for ye  
 devour widows’ houses, and for a pretence make long prayers :  
 14 therefore ye will receive the greater condemnation. But alas  
 for you, scribes and Pharisees, hypocrites ! for ye shut up the  
 kingdom of heaven against men : for ye neither enter yourselves,  
 15 nor suffer those that are entering to enter. Alas for you, scribes  
 and Pharisees, hypocrites ! for ye traverse sea and land to make  
 one proselyte, and when he is made, ye make him ‘ twofold  
 more a child of hell than yourselves.

16 “ Alas unto you, *ye* blind guides, who say, ‘ Whosoever shall  
 swear by the temple, it is nothing ; but whosoever shall swear  
 17 by the gold of the temple, he is bound by his oath ! ’ Foolish and  
 blind ! which is the greater, the gold, or the temple that sancti-  
 18 fieth the gold ? And, ‘ Whosoever shall swear by the altar,  
 it is nothing ; but whosoever sweareth by the gift that is upon  
 19 it, he is bound. ’ <sup>v</sup>Foolish and blind ! which *is* the greater, the  
 20 gift, or the altar that sanctifieth the gift ? He therefore that  
 sweareth by the altar, sweareth by it, and by every thing thereon :  
 21 and he that sweareth by the temple, sweareth by it, and by him  
 22 who dwelleth therein : and he that sweareth by heaven, sweareth  
 by the throne of God, and by him who sitteth thereon.

23 “ Alas for you, scribes and Pharisees, hypocrites ! for ye pay  
 tithes of mint and anise and cummin, and omit the weightier  
*matters* of the law,—justice, mercy, and faithfulness : now these  
 ye ought to have done, and not to leave the other undone.  
 24 Blind guides ! who strain ‘ off the gnat, but swallow the camel.  
 25 Alas for you, scribes and Pharisees, hypocrites ! for ye make  
 clean the outside of the cup, <sup>v</sup>and of the dish, while within they

8. ‘ your guide’ (καθηγητής) ‘ teacher.’ Nm. and so at 10.  
 such another . . . as’ P.

24. ‘ out’ Wa.

15. ‘ just

are full of extortion and injustice. *Thou* blind Pharisee! first 26  
 cleanse the inside of the cup and dish, that the outside of them  
 may be clean also. Alas for you, scribes and Pharisees, hypo- 27  
 crites! for ye are like unto whitened sepulchres, which out-  
 wardly indeed appear beautiful, but within are full of dead  
 men's bones, and all sort of uncleanness: even so ye also out- 28  
 wardly appear righteous unto men, but within ye are full of hy-  
 pocrisy and iniquity.

"Alas for you, scribes and Pharisees, hypocrites! because 29  
 ye build up the sepulchres of the prophets, and adorn the tombs  
 of the righteous; and say, 'If we had lived in the days of our 30  
 fathers, we would not have been partakers with them in the  
 blood of the prophets.' So that ye bear witness against yourselves, 31  
 that ye are the sons of those who killed the prophets. 'Fill ye 32  
 up then the measure of your fathers. *Ye* serpents, *ye* offspring 33  
 of vipers, how can ye escape the condemnation of hell? Where- 34  
 fore, behold, I send unto you prophets, and wise men, and  
 scribes: and *some* of them ye will kill and crucify; and *some*  
 of them ye will scourge in your synagogues, and persecute from  
 city to city: 'so that upon you will "come all" the righteous 35  
 blood shed upon the earth, from the blood of righteous Abel  
 unto the blood of Zachariah, son of Barachiah, whom ye slew  
 between the temple and the altar: verily I say unto you, that 36  
 all these things will come upon this generation.

"O Jerusalem, Jerusalem! that killest the prophets, and 37  
 stonest those who are sent unto thee, how often would I have  
 gathered thy children together, even as a hen gathereth her  
 chickens under *her* wings, and ye would not! Behold, your 38  
 'house is abandoned "to you & desolate: for I say unto you, 39  
 Ye will not see me hereafter, until ye shall say, 'Blessed be he  
 that cometh in the name of the Lord!'"

CHAP. XXIV.—And Jesus went out, and was departing 1  
 from the temple; and his disciples came near, to show him the  
 buildings of the temple. And Jesus said unto them, "See ye & 2

32. 'and ye will fill up the' P.

"'be charged' C. (and 36.)

35. 'that upon you may' A. P.

38. 'Temple' Wa.

"'by' N. B.

not all these things? verily I say unto you, There will not be left here one stone upon another, that will not be thrown down."

3 And as he was sitting upon the mount of Olives, the disciples came unto him privately, saying, "Tell us, when will these things be? and what will *be* the sign of thy coming, and of the  
4 end of 'the world?" And Jesus answered and said unto them,  
5 "Take heed that no one deceive you: for many will come in my name, saying, 'I am the Christ;' and will deceive many:  
6 and ye will hear of wars and rumours of wars: see that ye be not troubled; for all *these things* must come to pass, but the  
7 end 'is not yet. For nation will rise against nation, and kingdom against kingdom: and there will be famines, and pesti-  
8 lences, and earthquakes, in divers places: but all these '*are* the  
9 beginning of sorrows. Then men will deliver you up to affliction, and will kill you: and ye will be hated by all 'nations for  
10 my name's sake: and then many will 'fall away, and will deliver up one another, and hate one another: and many false prophets will rise, and will deceive many: and because iniquity  
11 will abound, the love of many will grow cold. But he that endureth unto the end, the same will be preserved: and 'these glad  
12 tidings of the kingdom will be preached in all the world, for a testimony unto all nations; and then will the end come.

15 "When therefore ye shall see the 'abomination of desolation, spoken of by the prophet Daniel, standing "in the holy place,"  
16 (let him that readeth, understand!) "then let those who are in  
17 Judea, flee to the mountains: let not him who is on the housetop, come down to take the things out of his house: neither let him  
18 that is in the field, return back to take his garments. And alas for those that are with child, and for those that give suck, in  
19 those days! But pray ye that your flight be not in the winter,  
20 those days! But pray ye that your flight be not in the winter, neither on the sabbath: for then will be great tribulation, such  
21 as hath not been since the beginning of the world to 'this time,  
22 no, nor ever *after* will be: and unless those days were shortened,

3. 'this state' C. B. 'the age' N.

6. 'will not be'

8. '*are*

*only*' P.

9. 'the Gentiles' N. m. (and so v. 14).

10. 'be in-

snared' C.—'caused to stumble' P.

14. 'this Gospel' A.

15. 'deso-

lating abomination' N. B.

" 'on holy ground.'"

21. 'that' Wa.

no flesh could be preserved : but for the sake of the 'elect those days will be shortened.

"Then if any one shall say unto you, 'Lo, here *is* the Christ !' 23 or 'there !' believe *it* not. For there will arise false Christs, and 24 false prophets ; and they will show great signs and wonders ; so as to deceive, if possible, even the 'elect. Behold, I have 25 foretold you *these things* ! Wherefore if men shall say unto you, 26 'Behold, he is in the desert !' go not forth : or 'behold *he is* in the secret chambers !' believe *it* not : for as the lightning cometh 27 forth from the east, and shineth even unto the west ; so also will the 'coming of the Son of man be. ♪ For wheresoever the car- 28 case is, there will the eagles be gathered together.

"And immediately after the tribulation of those days the sun 29 will be darkened, and the moon will not give her light ; and the stars will fall from heaven, and the powers of the heavens will be shaken : and then will the sign of the Son of man appear in 30 the heaven. And then will all the tribes of the 'earth mourn ; "and they will see the Son of man coming on the clouds of heaven with great power and glory : and he will send his 'angels 31 with a great sound of a trumpet, and they will gather together his "elect from the four winds, from one extremity of heaven to the other.

"But learn a parable from the figtree ; When its branch is 32 now become tender, and the leaves shoot forth, ye know that the summer *is* nigh : so likewise, when ye shall see all these things, 33 know that '*he is* near, *even* at the door. Verily I say unto you, 34 This generation will not pass away, till all these things come to pass : heaven and earth 'will pass away, but my words shall not 35 pass away.

"But concerning that day and hour knoweth no one ; not even 36 the angels of heaven, ♪ but the Father only. But as the days of 37 Noah *were*, so will also the 'coming of the Son of man be. For 38 as, in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that

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22. 'chosen' P. (and 24, 31). 27. 'appearance' N. (and at 37, and 39).  
 30. 'land.' N. C. B. " 'when they shall see' P. 31. 'messen-  
 gers' Wa. 33. '*the Son of man*' N. B. 35. 'will sooner . . . than' Wa.

39 Noah entered into the ark, and understood not until the flood came, and destroyed them all; so also will the 'coming of the  
40 Son of man be. Then two will be in the field; the one will be  
41 taken, and the other left: two *women will be* grinding at the mill; the one will be taken, and the other left.

42 "Watch therefore: for ye know not at what hour your  
43 Master cometh. But this ye know, that if the master of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken into. Therefore be ye also ready: for, at an hour when ye think not, the Son of man cometh.

45 "Who then is the faithful and wise servant, whom his master hath made ruler over his household, to give them food in due  
46 season? Blessed *is* that servant, whom his master, when he  
47 cometh, shall find so doing. Verily I say unto you, that he will  
48 make him ruler over all his goods. But if that 'evil servant  
49 shall say in his heart, 'My master delayeth his coming;' and shall begin to beat *his* fellowservants, and to eat and drink with  
50 the drunken; the master of that servant will come, on a day in which he looketh not for *him*, and at an hour of which he is not  
51 aware, and will 'cut him off, and appoint *him* his portion with the hypocrites: there will be weeping and gnashing of teeth."

1 CHAP. XXV.—"Then will the kingdom of heaven be like ten virgins, who took their lamps, and went forth to meet  
2 the bridegroom: and five of them were wise, and five foolish. Those that *were* foolish took their lamps, but took no oil with  
3 them: but the wise took oil in their vessels, together with their  
4 lamps. While the bridegroom tarried, they all slumbered and  
5 fell asleep; but at midnight there arose a cry, 'Behold, the  
6 bridegroom cometh! go forth to meet him!' Then all those  
7 virgins arose, and trimmed their lamps: and the foolish said  
8 unto the wise, 'Give us of your oil; for our lamps are going  
9 out:' but the wise answered, saying, 'Go rather to those who  
10 us and you.' But while they were gone to buy, the bridegroom

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49. 'servant who is wicked' N. m.  
'discard him' C.

51. 'cut him asunder' A. B.—

came; and those that were ready went in with him to the marriage feast; and the door was shut. Afterward came the other 11 virgins also, saying, 'Master, Master, open to us!' but he answered and said, 'Verily I say unto you, I know you not.'

"Watch therefore, for ye know neither the day nor the hour". 13 For *'it is like the case of a man travelling into another country,* 14 *who called his servants, and delivered unto them his goods:* and 15 unto one he gave five talents, to another two, and to another one; to each man according to his ability; and straightway took his journey. Then he that had received the five talents went 16 and traded with them, and made other five talents; and likewise 17 he that *had received* the two, he also gained other two: but he 18 that had received the one, went and dug in the earth, and hid his master's money. After a long time the master of those servants 19 cometh, and reckoneth with them. Then he that had received 20 the five talents came, and brought other five talents, saying, 'Sir, thou deliveredst unto me five talents: behold, I have gained five other talents beside them!' His master said unto him, 21 'Well done, good and faithful servant! thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the 'joy of thy "lord!'" He also that had re- 22 ceived the two talents came and said, 'Sir, thou deliveredst unto me two talents: behold, I have gained two other talents beside them!' His master said unto him, 'Well done, good and faith- 23 ful servant! thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the 'joy of thy "lord!'" Then he who had received the one talent came 24 and said, 'Sir, I knew thee, that thou art a hard man; reaping where thou hast not sown, and gathering where thou hast not scattered: and I was afraid, and went and hid thy talent in the 25 earth: lo, there thou hast thine own again!' His master answered 26 and said unto him, 'Thou wicked and slothful servant! thou knewest that I reap where I sowed not, and gather where I have not scattered? Thou oughtest therefore to have put my money 27

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11. 'Sir, Sir' N. B. 14. Some supply '*the Son of man,*' some, '*the kingdom of heaven*' A. 21, 23. 'joyful banquet' N. m. " 'master' N. C. B. 26. 'knewest thou' N. C. P.



to the exchangers, and *then* at my coming I should have received mine own with interest. Take therefore the talent from him, and give *it* unto him who hath the ten talents: for unto every one that 'hath "shall be given, and he shall have abundance: but from him that hath "'not, even that which he hath shall be taken away. And put forth the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth.'

31 " 'But when the Son of man shall come in his glory, and all the <sup>v</sup>angels with him, then will he sit upon the throne of his glory: and before him will be gathered all nations: and he will separate them one from another, as a shepherd separateth the sheep from the goats: and he will set the sheep on his right hand, and the goats on his left. Then will the King say unto those on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world! For I was hungry, and ye gave me food: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye 'visited me: I was in prison, and ye came unto me.' Then will the righteous answer him, saying, 'Lord, when saw we thee hungry, and fed *thee*? or thirsty, and gave *thee* drink? when saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? or when saw we thee sick, or in prison, and came unto thee?' And the King will answer and say unto them, 'Verily I say unto you, inasmuch as ye did *it* unto one of the least of these my brethren, ye did *it* unto me. Then will he say also unto those on the left hand, 'Depart from me, ye cursed, into the everlasting fire, <sup>v</sup>prepared for the devil and his angels! For I was hungry, and ye gave me no food: I was thirsty, and ye gave me no drink: I was a stranger, and ye did not take me in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.' Then will they also answer, saying, 'Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then will he answer them, saying, 'Verily

29. 'hath much' N.—'hath improved' (twice) B.

''' 'little' N.

31. 'And so, when' P.

''' 'more shall' C.

36. 'took care of' N. B.

I say unto you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.' And these will go away into everlasting punishment: but the righteous into everlasting life." 46

CHAP. XXVI.—And it came to pass, that when Jesus had 1 finished all these sayings, he said unto his disciples, " Ye know 2 that 'after two days will be the passover, and the Son of man will be delivered up to be crucified."

Then the chief priests, <sup>v</sup>and the scribes, and the elders of the 3 people assembled together in the palace of the high priest, who was called Caiaphas, and consulted how they might take Jesus 4 by subtilty, and kill *him*. But they said, " Not during the feast, 5 lest there be a tumult among the people."

' Now when Jesus was in Bethany, in the house of Simon 6 *called* the leper, there came to him a woman, having an alabaster 7 box of very costly 'ointment, and poured *it* on his head, as he was *at table*. But when his disciples saw *it*, they had indigna- 8 tion, saying, " Wherefore *is* this waste? for this *ointment* 9 might have been sold for much, and given to the poor." And 10 Jesus perceiving *this*, said unto them, " Why trouble ye the woman? for she hath done a good deed towards me: for ye 11 have the poor always with you; but me ye have not always. Moreover, in pouring this ointment upon my body, she did *it* for 12 my 'burial. Verily I say unto you, Wheresoever in the whole 13 world 'this gospel shall be preached, this also which she hath done, shall be spoken of for a memorial of her."

Then one of the twelve, called Judas 'Iscariot, went to the 14 chief priests, and said, " What will ye give me, and I will de- 15 liver him unto you?" and they agreed with him for thirty 'pieces of silver; and from that time he sought an opportunity to de- 16 liver him up.

Now on the first *day* of the *feast* of unleavened bread, the disci- 17 ples came to Jesus, saying unto him, " Where wilt thou that we make ready for thee to eat the passover?" And he said, 18

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2. ' within'—' in' Wa.      6. P. places a parenthesis here, to the end of v. 16.      7. ' balsam' C.      12. ' embalming' N. B.      13. ' these glad tidings . . proclaimed.'      11. ' the Iscariot' P.      15. ' shekels' C.

“Go into the city to such a man, and say to him, ‘The Teacher saith, My time is at hand; ‘I will keep the passover at thy  
19 house, with my disciples.’” And the disciples did as Jesus commanded them; and they made ready the passover.

20 And when the evening was come, he placed himself at the  
21 table with the twelve: and while they were eating, he said,  
22 “Verily I say unto you, one of you will deliver me up.” And they were exceedingly sorrowful, and began every one of them  
23 to say unto him, “Master, is it I?” and he answered and said,  
“He that dippeth *his* hand with me in the dish, the same will  
24 deliver me up. The Son of man indeed departeth, as it is written concerning him: but alas for that man, by whom the Son of man is delivered up! good were it for that man, if he had not  
25 been born!” Then Judas, who delivered him up, answered and said, “Rabbi, is it I?” He said unto him, “Thou hast said *truly*.”

26 And as they were eating, Jesus took the bread, and <sup>v</sup>blessed, and brake *it*, and gave to the disciples, and saith, “Take, eat;   
27 this is my body.” And he took the cup, and gave thanks, and  
28 gave *it* to them, saying, “Drink ye all of it; for this is my blood of the new covenant, which is shed for ‘many, for the re-  
29 mission of sins. But I say unto you, I shall not drink hence-  
forth of this fruit of the vine, until that day when I shall drink  
30 it ‘new with you in my Father’s kingdom.” And when they had ‘sung a hymn, they went out to the mount of Olives.”

31 Then saith Jesus unto them, “‘Ye will all offend because of me this night: for it is written, ‘I will smite the shepherd, and  
32 the sheep of the flock will be scattered abroad.’ But after I  
33 ‘have risen, I will go before you into Galilee.” Peter answered and said unto him, “Though all should offend because of thee,  
34 *yet* will I never offend.” Jesus said unto him, “Verily I say unto thee, that this night, before the cock crow, thou wilt deny  
35 me thrice.” Peter said unto him, “Though I should die with

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18. ‘may I’ Wa.      28. ‘that is, all’ N. m.      29. ‘anew’ P.—‘in another way’—see Kuinöel.      30. ‘recited’—‘used’ N.—‘the hymn’ B.—‘after the hymn’ C.      31. ‘I shall prove a stumbling-block [a cause of offence] to you all’ C.—‘Ye will all forsake me’ Wa. (and so at v. 33.)      32. ‘am raised’ Wa.

thee, yet will I in no wise deny thee." In like manner said all the disciples also.

Then Jesus cometh with them unto a place called Gethse- 36 manè, and saith to the disciples, " Sit ye here, while I go and pray yonder." And he took with him Peter, and the two sons 37 of Zebedee, and began to be sorrowful, and to be full of anguish. Then saith he unto them, " My soul is exceedingly sorrowful, 38 even unto death: tarry ye here, and watch with me." And he 39 went forward a little, and fell on his face, and prayed, saying, " O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*!" And he cometh 40 unto the disciples, and findeth them asleep, and saith unto Peter, " What, could ye not watch with me one hour? Watch, 41 and pray that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak." He went away again the second 42 time, and prayed, saying, " O my Father, if this <sup>v</sup>cup may not pass away <sup>v</sup>from me unless I drink it, thy will be done!" And 43 he came and found them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed the 44 third time, saying the same words. Then he cometh to his dis- 45 ciples, and saith unto them, "'Sleep on now, and take *your* rest! behold, the hour is at hand, and the Son of man is delivered up into the hands of sinners. Arise, let us <sup>'</sup>be going: be- 46 hold, he who delivereth me up is at hand!"

And while he was yet speaking, behold, Judas, one of the 47 twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he 48 that delivered him up had given them a sign, saying, " Whomsoever I shall kiss, that same is he: lay hold of him!" And straight- 49 way he came up to Jesus, and said, " Hail, Rabbi!" and kissed him. And Jesus said unto him, " Friend, wherefore art thou 50 come?" then they came and laid hands on Jesus, and took him.

And, behold, one of those who were with Jesus stretched out 51 *his* hand, and drew his sword, and smote the servant of the high

41. '*such* a trial' Wa.

W. B.—' Sleep afterward' P.

45. ' Do ye still sleep and take your rest?'

46. '*go forward*' P.

52 priest, and struck off his ear. Then saith Jesus unto him,  
 “ Put up again thy sword into its place : for all they that take  
 53 the sword will perish by the sword : thinkest thou that I cannot  
 now pray to my Father, and he would presently give me more  
 54 than twelve legions of angels ? but how then should the scrip-  
 tures be fulfilled, *which say* that thus it must be ? ”

55 In that same hour Jesus said to the multitudes, “ Have ye  
 come out as against a robber, with swords and staves, to take  
 me ? I sat daily <sup>v</sup> with you, <sup>v</sup> teaching in the temple, and ye took  
 56 me not ; but all this hath been done, ' that the " scriptures of the  
 prophets might be fulfilled. ”

57 Then all the disciples forsook him, and fled. And they that  
 had taken Jesus led *him* away to Caiaphas the high priest,  
 58 where the scribes and elders were assembled : but Peter fol-  
 lowed him afar off, unto the hall of the high priest's house, and  
 59 went in, and sat with the 'servants, to see the end. Now the  
 chief priests, <sup>v</sup> and the elders, and all the 'council, sought for  
 false testimony against Jesus, that they might put him to death :  
 60 yet they found none, <sup>v</sup> though many false witnesses came <sup>v</sup>.  
 61 At last came two false witnesses, and said, “ This man said, ‘ I  
 am able to destroy the temple of God, and to build it up in  
 62 three days. ’ ” Then the high priest rose up, and said unto him,  
 “ Answerest thou nothing ? what do these testify against thee ? ”  
 63 But Jesus held his peace : and the high priest spoke and said  
 unto him, “ I adjure thee by the living God, that thou tell  
 64 us whether thou be the Christ, the Son of God. ” Jesus saith  
 unto him, “ Thou hast said *truly* : moreover I say unto 'you,  
 Hereafter ye will see the Son of man, sitting on the right hand  
 65 of power, and coming on the clouds of heaven. ” Then the high  
 priest rent his clothes, saying, “ He hath spoken blasphemy ;  
 what further need have we of witnesses ? behold, ye have now  
 66 heard his blasphemy. What seemeth fit to you ? ” They an-  
 67 swered and said, “ He is guilty of death. ” Then they spat in  
 his face, and buffeted him ; and others smote *him* with the

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56. ‘ so that . . . are ’ N. B.  
 C.—‘ attendants ’ Wa.

” ‘ writings ’ N. C. P. 58. ‘ officers ’  
 59. ‘ Sanhedrim ’ C.

61. ‘ you *all* ’ P.

palms of their hands, saying, "'Prophesy unto us, thou "Christ, 68  
Who is he that smote thee?"

Now Peter sat without in the hall: and a maid-servant came 69  
unto him, saying, "Thou also wast with Jesus of Galilee:"  
but he denied before them all, saying, "I know not what thou 70  
sayest." And as he went out into the porch, another *maid-ser-* 71  
*vant* saw him, and said unto those who were there, "This *man*  
also was with Jesus of Nazareth:" and again he denied *it* with 72  
an oath, *saying*, "I do not know the man." And after a while 73  
those who stood by, came up and said to Peter, "Truly thou  
also art *one* of them; <sup>v</sup>for thy speech betrayeth thee:" then he 74  
began to 'curse, and to swear, *saying*, "I know not the man:"  
and immediately the cock crew. And Peter remembered the 75  
words of Jesus, how he said unto him, "Before the cock crow,  
thou wilt deny me thrice:" and he went out, and wept bitterly.

CHAP. XXVII.—Now when the morning was come, all the 1  
chief priests and the elders of the people took counsel against  
Jesus, to put him to death: and when they had bound him, 2  
they led *him* away, and delivered him up to Pontius Pilate the  
'governor.

Then Judas, who had delivered him up, when he saw that he 3  
was condemned, repented, and brought again the thirty pieces  
of silver to the chief priests and elders, saying, "I have sinned, 4  
in that I have delivered up <sup>v</sup>innocent blood." And they said,  
"What *is that* to us? see thou *to that*!" and he cast down 5  
the pieces of silver in the temple, and departed, and went and  
'hanged himself. And the chief priests took the silver pieces, 6  
and said, "It is not lawful to put them into 'the treasury, be-  
cause they are the price of blood." And after consulting to- 7  
gether, they bought with them the potter's field, to be a burying  
place for strangers: <sup>v</sup>wherefore that field is to this day called 8  
'The field of blood.' Then was fulfilled that which was spoken 9  
by the prophet <sup>v</sup>Jeremiah, saying, "And 'I took the thirty

68. 'Divine' C.—'Tell us' P.

*himself*' N. 2. 'procurator'

Korban (*that is, the [sacred] treasury*)' P.

" 'Messiah' W.

5. 'strangled' W.

74. 'curse

6. 'the

9. 'they' A.

pieces of silver, the price of him that was valued, whom they of  
 10 the sons of Israel did value ; and gave them for the potter's  
 field, as the Lord commanded me."

11 And Jesus stood before the governor : and the governor asked  
 him, saying, " Art thou the King of the Jews ?" And Jesus  
 12 said unto him, " Thou sayest *truly*." And when he was ac-  
 cused by the chief priests and elders, he made no answer.  
 13 Then said Pilate unto him, " Hearest thou not how many things  
 14 they testify against thee ?" But *Jesus* made him no answer to  
 any thing that was said ; so that the governor wondered greatly.

15 Now at *that* feast the governor was wont to release unto the  
 16 multitude one prisoner, whom they chose : and they had then a  
 17 noted prisoner, called Barabbas. When therefore they were  
 gathered together, Pilate said unto them, " Whom will ye that  
 I release unto you ? Barabbas, or Jesus who is called Christ ?"  
 18 (For he knew that through envy they had delivered him : and  
 while he was sitting on the judgment seat, his wife had sent unto  
 him, saying, " Have thou nothing to do with that righteous  
 man : for I have suffered many things on his account this day  
 20 in a dream.) But the chief priests and elders persuaded the  
 multitude, that they should ask for Barabbas, and destroy Jesus.  
 21 Then the governor spake and said unto them, " Which of the  
 two would ye have me release unto you ?" They said, " Ba-  
 22 rabbas." Pilate saith unto them, " What then shall I do with  
 Jesus who is called Christ ?" They all say unto him, " Let  
 23 him be crucified !" and the governor said, " Why, what evil  
 hath he done ?" but they cried out exceedingly, saying, " Let  
 24 him be crucified !" And when Pilate saw that he could prevail  
 nothing, but rather *that* a tumult was made, he took water, and  
 washed *his* hands before the multitude, saying, " I am innocent  
 25 of the blood of this <sup>v</sup> righteous man : see ye *to it* !" Then an-  
 swered all the people, and said, " His blood *be* on us, and on  
 26 our children !" Then he released Barabbas unto them : and  
 when he had scourged Jesus, he delivered *him* up to be cruci-  
 fied.

27 Then the soldiers of the governor took Jesus into 'the judg-

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27. ' the *hall* called *prætorium*' P.

ment hall, and gathered unto him the whole band. And they 28 stripped him, and put on him a scarlet robe: and platted a 29 crown of thorns, and put *it* upon his head, and a reed in his right hand: and bowed the knee before him, and mocked him, saying, "Hail, king of the Jews!" And they spat upon him, 30 and took the reed, and smote him on the head: and when they 31 had mocked him, they took the robe off him, and put his own garment on him, and led him away to crucify *him*. And as 32 they were going out, they met a man of Cyrenè, Simon by name: him they compelled to carry his cross.

And when they had come unto a place called Golgotha, (which 33 signifieth, 'A place of a skull',) they gave him to drink <sup>v</sup> vinegar 34 mingled with bitter: and when he had tasted *it*, he would not drink. And when they had crucified him, they parted his garments 35 among them, casting lots <sup>v</sup>: and sitting down they watched him 36 there. And they set up over his head his accusation in writing, 37 "THIS IS JESUS THE KING OF THE JEWS." At the same time 38 two robbers were crucified with him, one on his right hand, and another on his left.

And those who passed by railed at him, shaking their heads, 39 and saying, "Thou that destroyest the temple, and buildest *it* 40 up in three days, save thyself! If thou be the Son of God, come down from the cross!" In like manner also the chief 41 priests mocking *him*, with the scribes and elders, said, "He 42 saved others; 'himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he 'will 43 have him: for he said, 'I am *the* Son of God.''" The robbers 44 also, that were crucified with him, reviled him in like manner.

Now from the sixth hour there was darkness over all the land, 45 unto the ninth hour: and about the ninth hour Jesus cried out 46 with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is to say, "My God, my God, why hast thou forsaken me?" Then some of those that stood there, when they heard *it*, 47 said, "This *man* calleth Elijah:" and straightway one of them 48 ran, and took a sponge, and filled *it* with vinegar, and put *it*

42. 'cannot he save himself?' C. Wa.

43. 'regard him' C.



49 about a reed, and gave him to drink. The rest said, "Let *him* alone! let us see whether Elijah will come and save him!"

50 ¶ Then Jesus, when he had cried out again with a loud voice, yielded up *his* spirit.

51 And, behold, the veil of the temple was rent in two, from the top to the bottom; and the earth was shaken, and the rocks were rent, and the tombs were opened; and many bodies of saints who had fallen asleep arose; and they came forth out of the tombs after his resurrection, and went into the holy city, and were seen by many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and the things that had been done, they feared greatly, saying, "Truly this *man* was *'the Son of God!'*"

55 And there were many women looking on from afar off, who had followed Jesus from Galilee, to minister unto him: among whom was Mary *'Magdalene*, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 Now when it was evening, there came a rich man of Arimathea, named Joseph, who also had himself been a disciple of Jesus: he went to Pilate, and asked for the body of Jesus. Then Pilate commanded the body to be delivered *to him*. And when Joseph had taken the body, he wrapped it in clean linen, and laid it in his own new sepulchre, which he had hewn out in the rock: and he rolled a great stone to the entrance of the sepulchre, and departed. And Mary Magdalene was there, and the other Mary sitting over against the sepulchre.

62 Now on the morrow, (which followed the *day of* the preparation,) the chief priests and the Pharisees came together to Pilate, saying, "Sir, we remember that this deceiver said, while he was yet alive, '*After three days "I will rise again.*' Command therefore that the sepulchre be made secure until the third day; lest his disciples come<sup>¶</sup>, and steal him away, and say

49. P. here inserts the verse as to the piercing of our Lord's body, from the Vat. and Ephrem. MS (see var. readings.) 50. 'expired' P.

54. 'a Son' Wa.—'the Son of a God' C. (see Luke.) 56. 'of Magdala' —'the Magdalene' P. 63. 'within' N. C. " 'shall be raised' Wa.

unto the people, ‘ He hath been raised from the dead :’ and so the last deceit will be worse than the first.” Pilate said unto 65 them, “ ‘ Ye have a guard : go, and make *it* as secure as ye can.” So they went, and made the sepulchre secure, sealing 66 the stone, and setting the guard.

CHAP. XXVIII.—And after the sabbath, as the first day 1 of the week began to dawn, Mary Magdalene and the other Mary came to see the sepulchre. And, behold, there had been 2 a great ‘ earthquake : for an angel of the Lord had descended from heaven, and had come and rolled back the stone, <sup>v</sup>from the entrance, and was sitting upon it. His ‘ countenance was as 3 lightning, and his raiment white as snow : and for fear of him the 4 guards shook, and became as dead men. But the angel spake 5 and said unto the women, “ Fear not ! for I know that ye seek Jesus, who was crucified. He is not here : for he hath ‘ arisen, 6 as he said. Come, see the place where <sup>v</sup>the Lord lay ! and go 7 quickly, and tell his disciples that he hath arisen from the dead ; and, behold, he goeth before you into Galilee ; there ye shall see him : lo, I have told you !” And they departed quickly 8 from the sepulchre, with fear and great joy ; and ran to carry his disciples word.

And <sup>v</sup>as they were going to tell his disciples, behold, Jesus 9 met them, saying, “ All hail !” And they came and laid hold of his feet, and did him obeisance. Then said Jesus unto them, 10 “ Be not afraid ! go tell my brethren that they depart into Galilee, and there they will see me.”

Now as they were going, behold, some of the guard came 11 into the city, and told the chief priests all that had been done. And when they had assembled with the elders, and consulted 12 together, they gave much money unto the soldiers, saying, “ Tell 13 *the people*, ‘ His disciples came by night, and stole him away while we slept.’ And if this come to the governor’s ears, we 14 will ‘ persuade him, and save you harmless.” So they took 15

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65. ‘ Take a guard’ N.      2. ? σεισμος, ‘ motus, commotio . . quæcunque,—*speciatim*, motus terre. Schleusn. ‘ disturbance’ Wa.      3. ‘ appearance’ N.      6. ‘ been raised up’ Wa.      14. ‘ appease’ C.

the money, and did as they were taught: and this report is spread abroad among the Jews to this day.

16 Then the eleven disciples went away into Galilee, to the  
17 mountain where Jesus had appointed them *to go*. And when  
they saw him, they did him obeisance, yet some 'doubted.

18 And Jesus drawing near spake unto them, saying, "All au-  
19 thority in heaven and in earth hath been given unto me. Go  
ye therefore, 'make disciples of all nations, baptizing them "into  
the name of the Father, and of the Son, and of the Holy Spirit :  
20 teaching them to observe all things whatsoever I have com-  
manded you: and, lo, I am with you 'alway, *even* unto the end  
of "the world." Amen.

## THE GOSPEL ACCORDING TO ST. MARK.

1 CHAP. I.—The beginning of 'the gospel of Jesus Christ, <sup>v</sup> *the*  
Son of God.

2 As it is written in the <sup>v</sup> prophet Isaiah, "Behold, I send my  
3 messenger before thy face, who shall prepare thy way <sup>v</sup>;" "The  
voice of one crying in the desert, 'Prepare ye the way of "the  
4 Lord, make his paths straight ;'" 'John came baptizing in the  
desert, and proclaiming the baptism of "repentance for the re-  
5 mission of sins: and all the land of Judea, and all those of Je-  
rusalem, went out to hear, and were baptized by him in the  
6 river Jordan, confessing their sins. Now John was clothed with  
camel's hair, and with a leathern girdle about his loins; and he

17. 'had doubted' N. B.

19. 'convert' C.

" 'in' A. C. P.

20. 'every day' Gr. P.

" 'this state' C.—'the age' N. (by which  
he understands 'the conclusion of the dispensation introduced by me.')

1. 'the *preaching of the Gospel*, . . . *was*, as it is' P. " Heb. Jehovah.

4. 'thus came' B.

" 'reformation' C.

ate locusts and wild honey ; and he 'preached, saying, " There 7  
cometh after me one mightier than I, the latchet of whose shoes  
I am not worthy to stoop down and unloose. I indeed have 8  
baptized you 'with water : but he shall baptize you "with *the*  
Holy Spirit."

And it came to pass in those days, that Jesus came from Na- 9  
zareth of Galilee, and was baptized by John in Jordan : and 10  
straightway coming up out of the water, 'he saw the heavens  
opened, and the Spirit descending upon him as a dove ; and there 11  
came a voice from heaven, *saying*, " THOU ART MY BELOVED  
SON, IN WHOM I AM WELL PLEASED."

And immediately the spirit sendeth him forth into the desert : 12  
and he was in the desert forty days, 'tempted by Satan ; and was 13  
among the wild beasts ; and angels ministered unto him.

Now after John had been put into prison, Jesus 'came into 14  
Galilee, proclaiming the "glad tidings of 'the kingdom of God,  
and saying, " The time is fulfilled, and the kingdom of God is 15  
at hand : repent ye, and believe the 'glad tidings."

And as he was walking by the lake of Galilee, he saw Simon 16  
and Andrew his brother, casting a net into the lake ; for they  
were fishermen : and Jesus said unto them, " Follow me, and I 17  
will make you to become fishers of men : " and straightway they 18  
left their nets, and followed him. And having gone out thence 19  
a little way, he saw James the *son* of Zebedee, and John his  
brother, who also were in a vessel, mending their nets : and he 20  
straightway called them : and they left their father Zebedee in  
the vessel, with the hired servants, and followed him.

And they went to Capernaum ; and straightway, on the sab- 21  
bath, he entered into the synagogue, and taught. And the *people* 22  
were astonished at his 'teaching : for he taught them as one  
having authority, and not as the scribes.

Now there was in their synagogue a man with an unclean 23  
spirit ; and he cried out, saying, " 'Let us alone ! what hast 24

7. 'proclaimed' C.

8. 'in' (twice) C.

10. 'John' P. Wa.

13. 'tried' P.

14. 'went *again*' P.

" 'Gospel' (and at 15). A. P.

22. 'doctrine' A. N. B. P.

24. 'Ah ! what' C. N. B.

thou to do with us, *thou* Jesus of Nazareth ? "art thou come to destroy us ? I know thee, who thou art,—the Holy *one* of God."

25 And Jesus rebuked it, saying, " Hold thy peace, and come out  
26 of him !" and when the unclean spirit had convulsed him, and  
27 cried with a loud voice, it came out of him : and all were  
amazed, insomuch that they reasoned among themselves, saying,  
" What is this ? what new '*manner of*' teaching is this ? for with  
authority he commandeth even the unclean spirits, and they obey  
28 him." And the report of him went forth straightway through  
all the surrounding region of Galilee.

29 And as soon as they were come out of the synagogue, they  
entered, with James and John, into the house of Simon and  
30 Andrew. Now the mother of Simon's wife lay sick of a fever,  
31 and they immediately tell him concerning her : and he came  
near, and took her by the hand, and raised her up ; and imme-  
diately the fever left her, and she ministered unto them.

32 And when evening was come, and the sun had set, they brought  
to him all that were diseased, and those that were possessed by  
33 demons : and all the city was gathered together at the door :  
34 and he healed many that were sick of divers diseases, and cast  
out many demons ; and suffered not the demons to '*speak* ; for  
they knew him v.

35 And in the morning, rising up a great while before day, he  
went forth, and departed into a solitary place, and there prayed.  
36 And Simon, and they that were with him, followed him : and  
37 when they had found him, they say unto him, " All *men* are seek-  
38 ing thee." And he saith unto them, " Let us go into the next  
towns, that I may '*preach* there also : for therefore have I come  
39 forth." And he continued preaching in their synagogues, through-  
out all Galilee, and casting out demons.

40 And there cometh a leper to him, beseeching him, and kneeling  
down to him, and saying unto him, " If thou wilt, thou canst  
41 make me clean." And Jesus, being moved with compassion,  
stretched forth *his* hand, and touched him, and saith unto him,  
42 " I will ; be thou made clean !" and as soon as he had spoken,

" ' thou art come' "

27. ' doctrine' A. N.

34. ' say that they' B.

38. ' proclaim the reign (kingdom)' C.

immediately the leprosy departed from the *man*, and he was made clean. And *Jesus* strictly charged him, and forthwith sent 43 him away ; and saith unto him, “ See thou tell nothing to any one ! but go thy way, shew thyself to the priest, and offer for 44 thy cleansing those things which Moses commanded, ‘ for a testimony unto them.’ ” But *the man* went forth, and began to publish 45 *it* much, and to spread abroad the matter ; insomuch that *Jesus* could no more openly enter into the city, but continued without in desert places : and *the people* came to him from every quarter.

CHAP. II.—And after *some* days he entered again into Ca- 1 pernaum ; and it was reported that he was ‘ in the house : and 2 straightway many gathered together, insomuch that there was no room for *them* even about the door : and he preached the word unto them.

And they come unto him, bringing a man sick of the palsy, 3 borne by four *men*. And not being able to come nigh unto him 4 on account of the crowd, they uncovered the roof where he was : and having opened *it*, they let down the couch whereon the sick of the palsy lay. And *Jesus*, seeing their faith, saith unto the 5 sick of the palsy, “ Son, thy sins are forgiven ! ” Now there 6 were certain of the scribes sitting there, and reasoning in their hearts, “ Why doth this *man* thus speak blasphemies ? who can 7 forgive sins but one, *that is*, God ? ” And *Jesus* immediately 8 knowing in his spirit that they were so reasoning within themselves, said unto them, “ Why reason ye thus in your hearts ? Which is 9 easier to say to the sick of the palsy, ‘ *Thy* sins are forgiven,’ or to say, ‘ Arise ! and take up thy bed and walk ? ’ but that ye 10 may know that the Son of man hath authority on earth to forgive sins,” (he saith to the *man* sick of the palsy,) “ I say unto 11 thee, Arise, and take up thy couch, and go to thine own house ! ” and straightway he arose, and took up the couch, and went 12 forth before them all ; insomuch that they were all amazed, and glorified God, saying, “ We never saw ‘ *it* ’ thus.”

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44. ‘ that it may be notified to the people’ C.  
12. ‘ any thing like this’ P.

1. ‘ in a house’ N. B.

- 13 And *Jesus* went forth again by the side of the lake ; and all the multitude resorted unto him, and he taught them.
- 14 And as he was passing by, he saw *Levi* the *son* of *Alpheus*, sitting at the receipt of custom, and saith unto him, " Follow me ! " and he arose and followed him.
- 15 And it came to pass, that, as *Jesus* was at table in *Levi's* house, many publicans and sinners placed themselves also at table with *Jesus* and his disciples : for there were many, and
- 16 they followed him. And when the scribes and Pharisees saw him eating with publicans and sinners, they said to his disciples, " Why is it that he eateth and drinketh with publicans and
- 17 sinners ? " But *Jesus*, hearing *it*, saith unto them, " They that are whole have no need of a physician, but they that are sick : I came to call not the righteous, but sinners. <sup>v</sup> "
- 18 And the disciples of *John* and of the Pharisees <sup>1</sup> were wont to fast : and they come and say unto him, " Why do the disciples of *John*, and those of the Pharisees, fast, but thy disciples do not
- 19 fast ? " And *Jesus* said unto them, " Can the <sup>1</sup> sons of the bride-chamber fast, while the bridegroom is with them ? <sup>v</sup> as long as
- 20 they have the bridegroom with them, they cannot fast : but the days will come, when the bridegroom will be taken away from them, and then they will fast in that day.
- 21 " No one soweth a piece of new cloth upon an old garment : else that which is put to fill up *the rent* taketh away from the old,
- 22 and the rent becomes worse. And no one putteth new wine into old <sup>1</sup> bottles : otherwise the new wine bursteth the bottles, and the wine is spilled, and the bottles will perish : but new wine must be put into new bottles. "
- 23 And it came to pass, that he was going on the sabbath through the corn fields ; and his disciples began, as they went along, to
- 24 pluck the ears of corn : and the Pharisees said unto him, " Behold, why are they doing on the sabbath that which is not law-
- 25 ful ? " And he said unto them, " Have ye never read what *David* did, when he had need ; and *when* he, and they that were
- 26 with him hungered ? how he went into the house of *God*, in the

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18. ' were fasting ' P.

19. ' companions of the bridegroom ' N.

22. ' skins ' N.—' bottles of leather ' (throughout).

days of Abiathar the high priest, and ate the showbread, which it is not lawful to eat but for the priests, and gave *of it* also to those who were with him?" And he said unto them, "The sabbath was made for man, not man for the sabbath: the Son of man therefore is 'Lord even of the sabbath.'" 27 28

CHAP. III.—And he entered again into the synagogue; and a man was there who had *his* hand withered: and *the Pharisees* watched him, whether he would heal him on the sabbath; in order that they might accuse him. And he saith unto the man with the withered hand, "Stand forth!" Then he saith to them, "Is it 'lawful on the sabbath to do good, or to do evil? to save life, or to kill?" But they held their peace. And looking round about upon them with indignation, being grieved at the hardness of their hearts, he saith unto the man, "Stretch forth thine hand!" and he stretched *it* forth: and his hand was restored v.

And the Pharisees went forth, and straightway held a consultation with the Herodians against him, how they might destroy him: but Jesus withdrew himself with his disciples to the lake. And a great multitude followed him from Galilee, and from Judea, and from Jerusalem, and from Idumea, and *from* beyond Jordan: and a great multitude of those about Tyre and Sidon, when they had heard what great things he did, came unto him. And he gave order to his disciples, that a small vessel should attend on him, because of the multitude, lest they should throng him: for he had healed many; so that as many as had grievous diseases pressed upon him, to touch him. And the unclean spirits, when they saw him, fell down before him, and cried out, saying, "Thou art the Son of God!" and he charged them, that they should not make him known. 6 7 8 9 10 11 12

Then he goeth up a mountain, and calleth *unto him* such as he chose; and they went unto him: and he appointed twelve, that they should be with him, and that he might send them forth to 'preach; and to have authority to heal diseases, and to cast 13 14 15



16 out demons;—Simon (*whom* he surnamed Peter;) and James  
 17 the *son* of Zebedee, and John the brother of James; (these he  
 18 surnamed Boanerges, that is, Sons of thunder;) and Andrew,  
 and Philip, and Bartholomew, and Matthew, and Thomas, and  
 James the *son* of Alpheus, and Thaddeus, and Simon 'the Ka-  
 19 nanite, and Judas Iscariot, who also delivered him up.

20 And they go into a house; and the multitude cometh together  
 21 again, so that they could not so much as eat bread: and when  
 his 'friends heard *of* it, they went out to lay hold on him: for  
 they said, "He is beside himself."

22 And the scribes who had come down from Jerusalem said, "He  
 hath 'Beelzebub, and through the prince of the demons he casteth  
 23 out demons." And he called them *unto him*, and said to them in  
 24 parables, "How can Satan cast out Satan? Now if a kingdom  
 25 be divided against itself, that kingdom cannot stand; and if a  
 26 house be divided against itself, that house cannot stand; and if  
 Satan rise up against himself, and be divided, he cannot stand,  
 27 but must have an end. No one can enter into a strong man's house,  
 and plunder his goods, unless he first bind the strong man; and  
 28 then he may plunder his house. Verily I say unto you, All *other*  
 sins 'will be forgiven unto the sons of men, and the "blaspheme-  
 29 mies wherewith soever they may blaspheme: but whosoever  
 shall 'blaspheme against the Holy Spirit hath <sup>v</sup> never forgiveness,  
 30 but is "in danger of everlasting <sup>v</sup> punishment." *He said this* be-  
 cause they said, "He hath an unclean spirit."

31 Then his mother and his brethren came, and, standing with-  
 32 out, sent unto him, <sup>v</sup> calling for him. And a multitude was  
 sitting around him, and they said unto him, "Behold, thy mo-  
 33 ther and thy brethren <sup>v</sup> without are seeking thee." But he an-  
 swered them, saying, "Who is my mother, or my brethren?"  
 34 And he looked round about on those who sat around him, and  
 35 said, "Behold, my mother and my brethren! for whosoever  
 doeth the will of God, the same is my brother, and my sister,  
 and mother."

18. (Matt. x. 4.)    21. 'kinsmen' W.    22. 'Beelzebub *with him*' Wa.  
 28. 'may be' N. m. B.—'are pardonable in' C.    " 'detractions' C.  
 29. 'detract from' C.    " 'liable to' B.

CHAP. IV.—And again he began to teach by *the side of* 1  
the lake : and a great multitude was gathered together unto him,  
so that he went into 'a vessel, and sat *therein* on the lake ; and the  
whole multitude continued on the shore. And he taught them 2  
many things in parables, and said unto them in his teaching, 3  
“Hearken ! Behold, a sower went out to sow : and it came to 4  
pass, as he was sowing, *that* some *seeds* fell by the way side, and  
the birds came and devoured them. And other *seed* fell upon stony 5  
ground, where it had not much earth ; and forthwith it sprang up,  
because it had no depth of earth : but when the sun arose, it was 6  
scorched ; and because it had no root, it withered away. And 7  
other *seed* fell among thorns, and the thorns sprang up, and  
choked it, and it yielded no fruit. And other *seed* fell upon good 8  
ground, and yielded fruit, that sprang up and increased, and  
brought forth fruit, some thirty *fold*, and some sixty, and  
some an hundred *fold*.” And he said unto them, “He that 9  
hath ears to hear, let him hear !”

And when he was alone, they that were about him, with the 10  
twelve, asked him concerning the parable. And he said unto 11  
them, “Unto you it hath been given <sup>v</sup> to know the 'mystery of  
the kingdom of God : but unto those that are without, all *these*  
things are *spoken* in parables : 'that seeing they may see, and 12  
not perceive ; and hearing they may hear, and not understand ;  
lest at any time they should be converted, and *their* sins be for-  
given them.” And he said unto them, “Understand ye not this 13  
parable ? and how then will ye understand 'all parables ? The 14  
sower soweth the word : and those by the way side, are they in 15  
whom the word is sown ; but when they have heard *it*, Satan  
cometh straightway, and taketh away the word that was sown in  
their hearts. And those in like manner which are sown on stony 16  
ground, are they who, when they have heard the word, straight-  
way receive it with joy, yet have no root in themselves, and 17  
endure only for a while : and when tribulation or persecution  
ariseth on account of the word, they straightway 'fall away. And 18

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1. 'the'                      11. 'secret' B.                      12. 'so that seeing they see . . .  
neither are they converted and . . . forgiven' N.                      13. 'all my' C.  
17. 'are caused to stumble' P.—'offend' N.

others are they which are sown among thorns ; these are they that  
 19 hear the word, but the cares of the world, and the deceitfulness of  
 riches, and the desires of other things, entering in, choke the  
 20 word, and it becometh unfruitful. And those which are sown  
 on good ground, are those who hear the word, and receive *it*,  
 and bear fruit, some thirty *fold*, some sixty, and some a hundred  
*fold*."

21 He said also unto them, " Is a lamp brought in, to be put  
 under a measure, or under a bed ? and not to be set on a stand ?  
 22 For there is nothing hidden, which will not be made manifest ;  
 neither hath anything been kept secret, but that it should come  
 23 abroad. If any one have ears to hear, let him hear ! "

24 And he said unto them, " ' Take heed what ye hear. With  
 25 what measure ye mete, it will be measured to you ' . For who-  
 soever ' hath, to him will be given : and from him that hath  
 " not, will be taken even that which he hath. "

26 He said also, " The kingdom of God, is as if a man should  
 27 cast seed upon the ground ; and should sleep, and arise by night  
 and by day, and the seed should spring and grow up, he knoweth  
 28 not how : ( for the earth bringeth forth fruit of itself ; first the  
 29 blade, then the ear, then the full corn in the ear : ) but when the  
 grain is put forth, he straightway putteth in the sickle, because  
 the harvest-time is come. "

30 He said also, " Unto what shall we liken the kingdom of  
 31 God ? or with what comparison shall we compare it ? *It is*  
 like a grain of mustard seed, which, when it is sown in the earth,  
 32 is less than all other seeds that are on the earth : but when it is  
 sown, it groweth up, and becometh greater than all *other* herbs,  
 and shooteth out great branches : so that the birds of the air can  
 lodge under the shade of it. "

33 And in many such parables he spake the word unto them, as  
 34 they were able to understand it ; but he spake not unto them  
 without a parable : and when they were alone, he explained  
 everything to his disciples.

35 Now on that day, when the evening was come, he saith unto

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24. ' consider ' Wa.

25. ' hath *much* ' N. B.

" ' little ' N. B.

them, "Let us pass over unto the other side *of the lake*." And 36  
 when they had sent away the multitude, they take him, even as  
 he was, into the vessel: (now there were with it other small ves-  
 sels also:) and a great storm of wind arose, and the waves beat 37  
 into the vessel, so that it was now filling: and he was in the 38  
 hinder part of the vessel, sleeping on 'the pillow: and they  
 awake him, and say unto him, "'Teacher, carest thou not that  
 we perish?" And he arose, and rebuked the wind, and said 39  
 unto the waves, "Peace, be still!" and the wind ceased, and  
 there was a great calm. And he said unto them, "Why are ye 40  
 so fearful? how is it that ye have not faith?" and they were ex- 41  
 ceedingly terrified, and said one to another, "Who then is this,  
 that even the wind and the waves obey him?"

CHAP. V.—And they came over to the other side of the lake, 1  
 into the country of the <sup>v</sup>Gadarenes. And when he came out of 2  
 the vessel, immediately there met him, *coming* out of the tombs,  
 a man with an unclean spirit, who had *his* dwelling among the 3  
 tombs; and no man could bind him, not even with chains: for 4  
 he had often been bound with fetters and chains, and the chains  
 had been rent asunder by him, and the fetters broken: and no one  
 could tame him: and he was always, night and day, among the 5  
 sepulchres, and on the mountains, crying out, and cutting him-  
 self with stones. But when he saw Jesus afar off, he ran and 6  
 did him obeisance, and cried out with a loud voice, and said, 7  
 "What hast thou to do with me, Jesus, *thou* Son of the most  
 high God? I adjure thee by God, that thou torment me not!"  
 for *Jesus* had said unto 'him, "Come out of the man, *thou* un- 8  
 clean spirit!" Then *Jesus* asked 'him, "What *is* thy name?" 9  
 and '*the man* answered, "My name *is* Legion: for we are  
 many!" And, 'he besought *Jesus* much, not to send them away 10  
 out of the country. Now there was there on the mountain, a 11  
<sup>v</sup>great herd of swine feeding: and <sup>v</sup>the demons besought him, 12  
 saying, "Send us into the swine, that we may enter into them!"  
 and *Jesus* straightway gave them leave: and the unclean spirits, 13  
 having come out, entered into the swine: and the herd ran

38. 'the seat' P.

"'Master,' at Mat. ix. 25.

8, 9, 10. 'it'

violently down the precipice into the lake, (being about two  
 14 thousand,) and were drowned in the lake. And they that had  
 been keeping them fled, and told *it* in the city, and about the  
 country : and *the people* came out to see what had been done :  
 15 and they come to Jesus, and see him that had had the demon,  
 sitting, and clothed, and in his right mind,—<sup>v</sup>him that had had  
 16 the legion,—and they were afraid. And those who had seen *it*  
 told *the people* what had befallen him who had had the demon,  
 17 and concerning the swine : and they began to beseech *Jesus* to de-  
 18 part from their borders. And as he was entering into the vessel,  
 he that had had the demon besought him that he might be with  
 19 him : howbeit *Jesus* did not suffer him ; but saith unto him, “ Go  
 thy way to thy own house, and tell thy friends what great things  
 the Lord hath done for thee, and *how* he hath had compassion  
 20 on thee.” And he went away, and began to publish in Decapolis  
 what great things *Jesus* had done for him : and all marvelled.  
 21 And when *Jesus* had passed over again, by the vessel, unto the  
 other side *of the lake*, a great multitude gathered about him :  
 22 and he continued near the lake. And, behold, there cometh  
 one of the rulers of the synagogue, <sup>v</sup>Jairus by name ; and as  
 23 soon as he saw *Jesus*, he fell down at his feet, and besought him  
 greatly, saying, “ My little daughter lieth at the point of death :  
 come and lay thy hands on her, that she may be healed ; and  
 24 she will live.” And *Jesus* went with him ; and a great multi-  
 25 tude followed him, and thronged him. And a certain woman,  
 who had *been afflicted with* an issue of blood for twelve years,  
 26 and had suffered much under many physicians, and had spent  
 all that she had, and was in no wise the better, but rather grew  
 27 worse, having heard concerning *Jesus*, came in the throng be-  
 28 hind, and touched his garment : for she said, “ ‘ If I can only  
 29 touch his garments, I shall be healed.’ ” And straightway the  
 fountain of her blood was dried up ; and she felt in *her* body that  
 30 she was healed of that disorder. And *Jesus*, immediately per-  
 ceiving within himself that power went from him, turned about  
 31 in the press, and said, “ Who touched my garments ? ” And  
 his disciples said unto him, “ ‘ Thou seest the multitude pressing

upon thee, and dost thou say, ‘ Who touched me ? ’ ” And he 32  
looked round about, to see her that had done this thing. But 33  
the woman, fearing and trembling, knowing what had been done  
for her, came and fell down before him, and told him all the  
truth : and he said unto her, “ Daughter, thy faith hath made 34  
thee whole : go in peace, and be healed of thy disorder ! ”

While he was yet speaking, there came *messengers*, from the 35  
*house of the* ruler of the synagogue, saying, “ Thy daughter is  
dead : why troublest thou the Teacher any further ? ” But when 36  
Jesus heard the words that were spoken, he saith immediately  
unto the ruler of the synagogue, “ Fear not, only believe ! ”  
And he suffered no one to follow him, save Peter, and James, 37  
and John the brother of James. And he cometh to the house 38  
of the ruler of the synagogue, and seeth a disturbance, and per-  
sons weeping and wailing greatly. And when he had gone in, 39  
he saith unto them, “ Why make ye this disturbance, and weep ?  
the child is not dead, but sleepeth. ” And they laughed him to 40  
scorn. But when he had sent them all out, he taketh the father  
and the mother of the child, and those that were with him, and  
entereth into *the room* where the child was : and he took the 41  
child by the hand, and said unto her, “ TALITHA CUMI ; ” (which  
is, being interpreted, “ Maiden, I say unto thee, arise ! ”) and 42  
straightway the maiden arose, and walked ; for she was *of the*  
*age* of twelve years. And they were exceedingly astonished :  
and he charged them strictly that no one should know it ; and 43  
ordered that something should be given her to eat.

CHAP. VI.—And he went thence, and came to his own 1  
country ; and his disciples follow him. And when the sabbath 2  
was come, he began to teach in the synagogue : and many who  
heard *him* were astonished, saying, “ Whence hath this *man*  
these things ? and what wisdom *is* this which hath been given unto  
him ? and *how* are such mighty works wrought by his hands ?  
Is not this the carpenter, the son of Mary, the brother of James, 3  
and Joses, and of Judas, and Simon ? and are not his sisters  
here with us ? ” And they were offended at him. But Jesus 4

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3. ‘ were scandalized ’ C.—‘ believed not in him ’ P.—‘ revolted at ’ Wa.

said unto them, "A prophet is not without honour, save in his own country, and among his own kindred, and in his own house."

5 And he 'could not do any mighty work there, save that he laid his hands upon a few sick, and healed *them*; and he marvelled because of their unbelief.

And he went through the villages around, teaching.

7 And he calleth *unto him* the twelve, and began to send them forth two by two; and gave them authority over unclean  
8 spirits: and commanded them to take nothing for *their* journey, save a staff only; no wallet, no food, no money in *their* purse:

9 "But *be* shod with sandals; and put ye not on two coats."

10 And he said unto them, "Whosoever ye enter into a house,  
11 there abide till ye depart from that place: and whosoever will not receive you, nor hearken to you, when ye depart thence, shake off the dust under your feet for a testimony 'against them'."

12 And they went forth, and preached that *men* should 'repent;

13 And cast out many demons, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of Jesus*; (for his name was spread abroad :) and he said, "John the Baptist hath been raised from the dead, and therefore mighty works do shew forth themselves  
15 in him." Others said, "He is Elijah." And others said, "He  
16 is a prophet, 'like one of the prophets.'" But when Herod heard *of him*, he said, "It is John, whom I beheaded: he hath  
17 been raised from the dead." For Herod himself had sent forth and laid hold of John, and bound him in prison, on account of He-  
18 rodias, his brother Philip's wife; because *Herod* had married her.

For John said to Herod, "It is not lawful for thee to have thy  
19 brother's wife:" therefore Herodias was greatly incensed against him, and would have put him to death; but could not. For  
20 Herod revered John, knowing that he was a just and holy  
*man*; and 'protected him: and "after hearing him 'did many

5. 'would' N. m.

11. 'unto' N. B.

12. 'reform' C.

20. 'greatly respected him, and did many things at his instruction' Wa.

" 'being one of his hearers' W.

things; and he heard him gladly. But a convenient day having 21  
 come, when Herod, on his birthday, made a supper for his no-  
 bles, commanders, and the chief *men* of Galilee; and the daugh- 22  
 ter of the said Herodias having come in, and danced, and pleased  
 Herod and those who were at table with him, the king said unto  
 the damsel, "Ask of me whatsoever thou wilt, and I will give  
*it* thee:" and he sware to her, "Whatsoever thou shalt ask of 23  
 me, I will give *it* thee, *even* to the half of my kingdom." And 24  
 she went out, and said unto her mother, "What shall I ask?"  
 And she said, "The head of John the Baptist." And she came 25  
 in straightway with haste unto the king, and asked, saying, "I  
 desire that thou give me forthwith, in a dish, the head of John  
 the Baptist." And the king was exceedingly sorry; *neverthe-* 26  
*less* for the sake of his oath, and of those who were at table with  
 him, he would not refuse her; and immediately the king sent 27  
 one of his officers, and commanded *John's* head to be brought:  
 and *the officer* went and beheaded him in the prison: and 28  
 brought his head in a dish, and gave it to the damsel; and the  
 damsel gave it to her mother. And when his disciples heard *of* 29  
*it*, they came and took up his corpse, and laid it in a tomb.

And the apostles gather themselves together *back* unto Jesus; 30  
 and told him every thing, both what they had done, and what  
 they had taught: and he said unto them, "Come by your- 31  
 selves, apart into a desert place, and rest a while:" for there  
 were many coming and going, and they had not leisure even to  
 eat. So they went away to a desert place by the vessel privately: 32  
 and *the people* saw them departing; and many knew *'it*, 33  
 and ran by land thither from all the cities<sup>v</sup>. And when Jesus 34  
 came out *of the vessel*, he saw a great multitude, and was  
 moved with compassion towards them; because they were like  
 sheep not having a shepherd: and he began to teach them many  
 things. And when the day was now far spent, his disciples 35  
 came unto him, and say, "This is a desert place, and the day  
*is* now far spent: send them away, that they may go into the 36  
 country round about, and into the villages, and buy themselves

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33. 'whither' P.—'him' A. N. B.



37 "bread; for they have nothing to eat." He answered and said  
 unto them, "Give ye them to eat." And they say unto him,  
 "Shall we go and buy two hundred 'pennyworth of bread,  
 38 and give them to eat?" He saith unto them, "How many  
 loaves have ye? go and see:" and when they knew, they say,  
 39 "Five, and two fishes." And he commanded the people to lie  
 40 down by companies upon the green grass: and they placed  
 themselves on the ground in ranks, by hundreds, and by fifties.  
 41 And he took the five loaves and the two fishes, and looking up  
 to heaven, 'blessed, and brake the loaves, and gave to his  
 disciples to set before them; and the two fishes also he divided  
 42 among them all: and they all ate, and were filled: and they  
 took up twelve baskets full of the fragments of the bread, and of  
 44 the fishes. And they that had eaten of the loaves were<sup>v</sup> five  
 thousand men.

45 And straightway *Jesus* made his disciples enter into the vessel,  
 and go before *him* to the other side of *the lake*, towards Bethsaida,  
 46 while he sent the multitudes away. And having sent them away,  
 47 he withdrew to 'a mountain to pray. And when evening was  
 come, the vessel was in the midst of the lake, and he was alone  
 48 on the land: and he saw them toiling in rowing, for the wind  
 was contrary unto them: and about the fourth watch of the  
 night he cometh unto them, walking upon the lake, 'and would  
 49 have passed by them. But when they saw him walking upon  
 the lake, they supposed it had been 'an apparition, and cried  
 50 out: for they all saw him, and were troubled. And immediately  
 he talked with them, and saith unto them, "Be of good courage:  
 51 it is I; be not afraid!" And he went up into the vessel to  
 them; and the wind ceased: and they were<sup>v</sup> beyond measure  
 52 amazed in themselves, <sup>v</sup>and wondered: for they 'considered not  
*the miracle* of the loaves; because their heart was hardened.

53 And having passed over, they came into the land of Genne-  
 54 sareth, and brought *the vessel* to shore. And when they came  
 55 out of the vessel, *the people* straightway knew him again; and  
 ran through all that country round about, and began to carry

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37. 'denarii'  
 if he would' P.

41. 'blessed *God*' Wa.  
 49. 'a phantom' P.

46. 'the' P. 48. 'as  
 52. 'thought not of' P.

about on couches those that were sick, wherever they heard he was: and whithersoever he entered, into villages, or cities, or 56 country, they laid the sick in the market places; and *these* besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAP. VII.—Then the Pharisees, and certain of the scribes, 1 who had come from Jerusalem, gather together unto *Jesus*: and 2 saw some of his disciples eating bread with defiled,—that is to say, with unwashen,—hands<sup>v</sup>. (Now the Pharisees, and all 3 the Jews, holding the tradition of 'the elders, eat not unless they wash their hands "diligently: and *when they come* from 4 the market places they eat not, 'until they are washed. And there are many other things, which they have received and hold; as the "washing of cups, and of pots, of brazen vessels, and of seats.) Then the Pharisees and scribes ask him, "Why do not 5 thy disciples walk according to the tradition of 'the elders, but eat bread with defiled hands?' He answered and said unto 6 them, "Well did Isaiah prophesy concerning you hypocrites, as it is written, 'This people honoureth me with *their* lips, but their heart is far from me: but in vain do they worship me, while 7 they teach, *for* doctrines, the commandments of men: ' for lay- 8 ing aside the commandment of God, ye hold the tradition of men, <sup>v</sup>as the washing of pots and of cups: and many other such things ye do." And he said unto them, " 'Full well do ye 9 make void the commandment of God, that ye may keep your own tradition: for Moses said, ' Honour thy father and thy 10 mother;' and, ' He that revileth father or mother, let him surely die: ' but ye say, If a man shall say to his father or 11 mother, ' Corban, that is to say, 'an offering *hath been made* of every thing whereby thou mightest be profited by me,' ye suffer 12 him thenceforth to do nought for his father or his mother;

3. ' *their* forefathers'

11 ' with a little water' B.—' by pouring a little water on them; and, if they be come from the market, by dipping them' C.

4. ' unless it be washed. P.

11 ' baptism' C.

5. ' *our* forefathers'

9. ' entirely' Wa.—' Ye judge well in annulling' C.

11. (see n. Matt. xv. 5.)

13 making the word of God of none effect by your tradition, which ye deliver : and many such things ye do.”

14 And he called all the multitude *unto him* and said unto them,  
15 “ Hearken ye all unto me, and understand ! There is nothing from without a man, that by entering into him, can defile him : but the things which come out of him, those are they that defile  
16 the man. <sup>v</sup> If any one have ears to hear, let him hear !”

17 And when he had entered into <sup>t</sup> the house from the multitude,  
18 his disciples asked him concerning that parable. And he saith unto them, “ Are ye also thus without understanding ? Do ye not perceive, that whatsoever entereth into the man from  
19 without, cannot defile him ; because it entereth not into his heart, but into the belly, and goeth out into the vault, cleansing  
20 all food ?” And he said, “ That which cometh out of the man,  
21 that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,  
22 thefts, covetousness, maliciousness, deceit, lasciviousness, an evil  
23 eye, <sup>t</sup>evil-speaking, pride, foolishness : all these evil things come from within ; and they defile the man.”

24 And he arose, and departed thence into the borders of Tyre  
<sup>v</sup>and Sidon, and entered into <sup>t</sup>a house, and desired that no  
25 one should know *it* : but he could not be concealed. For a *certain* woman, whose young daughter had an unclean spirit,  
26 heard of him, and came and fell at his feet : (now the woman was a <sup>t</sup>Greek, a native of Syrophenicia ; ) and she besought him  
27 that he would cast the demon out of her daughter. But Jesus said unto her, “ Let the children first be filled : for it is not right to take the children’s bread, and to cast *it* to the dogs.”  
28 And she answered and said unto him, “ True, Master ! yet the  
29 dogs under the table eat of the children’s crumbs.” Then he said unto her, “ For that saying go thy way ! the demon hath gone  
30 out of thy daughter.” And when she came to her house, she found the demon gone out, and her daughter lying upon the bed.  
31 And departing from the coasts of Tyre <sup>v</sup>and Sidon, he came again unto the lake of Galilee, through the country of Decapolis :

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17. ‘ a’ N. B.    23. ‘ blasphemy’ A.    24. ‘ the’ Gr.    26. ‘ Gentile’ N.

and they bring unto him one who was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him : and having taken him aside from the multitude, he put his fingers into his ears, and spat, and touched his tongue : and looking up to heaven, he sighed, and saith unto him, “ ΕΡΗ-ΡΗΑΘΑ,” (that is, “ Be opened !”) and straightway his ears were opened, and the string of his tongue was loosed, and he spake plainly. And *Jesus* charged them that they should tell no one : but the more he charged them, so much the more abundantly they published it ; and they were beyond measure astonished, saying, “ He 'hath done all things well : he maketh both the deaf to hear, and the dumb to speak.”

CHAP. VIII.—In those days the multitude being<sup>v</sup> very great, and having nothing to eat, *Jesus* called his disciples *unto him*, and saith unto them, “ I have compassion on the multitude, because they have now remained with me three days, and have nothing to eat : and if I send them away fasting to their own homes, they will faint by the way : for some of them have come from far.” And his disciples answered him, “ Whence should any one satisfy these people with bread here in the desert ?” And he asked them, “ How many loaves have ye ?” and they said, “ Seven.” And he directed the multitude to lie down upon the ground : and took the seven loaves, and having given thanks, he brake *them*, and gave to his disciples to set before *them* ; and they set *them* before the multitude. And they had a few small fishes : and having <sup>1</sup>blessed, he made them set those also before *them*. So they ate, and were filled : and they took up seven baskets of the fragments that remained. Now they <sup>v</sup>that had eaten were about four thousand : and he sent them away. And he straightway entered into the vessel, with his disciples, and came into the region of Dalmanutha.

And the Pharisees came forth, and began to dispute with him, seeking of him a sign from heaven, trying him. And he sighed deeply in his spirit, and saith, “ Why doth this generation seek after a sign ? verily I say unto you, no sign will be given unto

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37. ‘ doeth’ N. B.

7. ‘ blessed God’ Wa.

- 13 this generation." And he left them, and entering again into the vessel, departed to the other side.
- 14 Now *the disciples* had forgotten to bring bread, and had not, in  
 15 the vessel with them, more than one loaf. And he charged them, saying, "Take heed, *and* beware of the leaven of the Pharisees,  
 16 and of the leaven of <sup>v</sup> Herod." And they reasoned among themselves, saying, "*It is* because we have no bread." And Jesus perceiving *this*, saith unto them, "Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart yet hardened? having eyes, see ye not? and  
 19 having ears, hear ye not? and do ye not 'remember? When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up?" they say unto him "Twelve."  
 20 "And when the seven *loaves* among the four thousand, how many baskets full of fragments took ye up?" and they said,  
 21 "Seven." And he said unto them, "How is it that ye do not understand?"
- 22 Then he cometh to <sup>v</sup> Bethsaida; and they bring a blind man  
 23 unto him, and beseech him to touch *the man*. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he  
 24 asked him if he saw ought. And he looked up, and said, "I see  
 25 men, as trees, walking." Then *Jesus* put *his* hands again upon his eyes, <sup>v</sup> and made him look up: and he was restored, and  
 26 saw every <sup>v</sup> one clearly. And he sent him away to his house, saying, "Go not into the town, <sup>v</sup> neither tell any one in the town."
- 27 And Jesus and his disciples departed into the 'villages of Cæsarea Philippi. And on the way he asked his disciples,  
 28 saying unto them, "Who do men say that I am?" and they answered, "John the Baptist: but others *say*, Elijah; and  
 29 others, One of the prophets." And he saith unto them, "But who do ye say that I am?" and Peter answereth and saith unto  
 30 him, "Thou art the 'Christ." And he strictly charged them  
 31 that they should not 'tell any one concerning him. And

18. 'remember, when . . . , how many . . . . ye took away?' Wa.

27. 'towns' A.

29. 'Messiah' W.

30. 'say *that to*'

he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be put to death, and 'within three days rise again. And he was speaking these words openly; and Peter took 32 him *aside*, and began to reprove him. But he, turning about 33 and looking on his disciples, rebuked Peter, saying, "Get thee behind me, 'Satan! for thou regardest not the things of God, but the things of men!"

And when he had called the multitude with his disciples *unto* 34 *him*, he said to them, "Whosoever would come after me, let him deny himself, and take up his cross, and follow me; for who- 35 soever desireth to save his life will lose it; but whosoever loseth his life for my sake and the gospel's, the same will save it. 36 For what will it profit a man, if he gain the whole world, and lose his own 'soul? or what shall a man give in 'exchange for 37 his "soul? Whosoever therefore shall be ashamed of me and of 38 my words, in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he cometh in the glory of his Father with the holy angels."

CHAP. IX.—And he said unto them, "Verily I say unto 1 you, There are some of those that stand here, who will not taste death, until they see the kingdom of God come with power."

And 'after six days Jesus taketh with *him* Peter, and James, 2 and John, and leadeth them up a high mountain, apart by themselves. And he was transfigured before them: and his raiment 3 became shining, exceedingly white, <sup>v</sup>as snow; <sup>v</sup>so as no fuller on earth can whiten. And there appeared unto them Elijah and 4 Moses: and they were talking with Jesus. And Peter answered 5 and said to Jesus, "Rabbi, it is good for us to remain here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah:" for he knew not what to say; because they 6 were sore afraid. And a cloud came and 'overshadowed them: 7

31. 'after' A. B.

33. 'thou adversary' C. N.

36. 'life' C. N. B.

—(see Mat. xvi. 26)

37. 'ransom' C. N. m. B.

" see 36.

2. 'within'—Mar. viii. 31.

7. 'covered' C.

and a voice came out of the cloud, "THIS IS MY BELOVED  
8 SON: HEAR YE HIM!" And 'suddenly, when they had looked  
round about, they no longer saw any one, but Jesus alone with  
themselves.

9 And as they came down from the mountain, he charged them  
that they should tell no one what they had seen, until the Son  
10 of man should have risen from the dead. And they 'kept "that  
saying to themselves, debating one with another what the rising  
11 from the dead was. And they asked him, saying, "Why do  
12 the scribes say that Elijah must first come?" And he answered  
and told them, "Elijah truly doth first come, 'and restoreth all  
"things; and (v as it is written concerning the Son of man,) to  
13 suffer many things, and be set at nought: but I say unto you  
both that Elijah hath indeed come; and that men did unto him  
whatsoever they would, as it was written concerning him."

14 And coming to *his* disciples, he saw a great multitude about  
15 them, and the scribes reasoning with them: and straightway  
all the multitude, when they beheld him, were greatly amazed;  
16 and, running to *him*, they saluted him: and he asked v them,  
17 "About what are ye reasoning with them?" And one of the  
multitude answered and said, "Rabbi, I brought unto thee my  
18 son, who hath a dumb spirit; and wheresoever it seizeth him, it  
dasheth him to the ground: and he foameth, and grindeth with  
his teeth, and pineth away: and I spake to thy disciples to cast  
19 him out; but they could not." Then *Jesus* answereth him, and  
saith, "O unbelieving generation, how long shall I be with you?  
20 how long shall I endure you? bring him unto me!" And they  
brought him unto him: and when *the* 'child saw *Jesus*, straight-  
way the spirit convulsed him; and he fell on the ground, and  
21 rolled about, foaming. And *Jesus* asked his father, "How long  
is it since this hath befallen him?" and he said, "From a  
22 child: and oftentimes it hath cast him into *the* fire, and into *the*  
waters, to destroy him; but if thou canst *do* any thing, have

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8. 'they looked round them immediately, but saw' Wa. 10. 'laid hold  
on that saying, disputing with themselves' Wa. " 'the matter' P.  
12. 'to consummate' C. " 'things'; and how it is written ....  
that he must suffer ....; "but I say' N. 20. 'spirit' P.

compassion on us, and help us." Jesus said unto him, "'If 23  
 thou canst believe: all things *are* possible to him that believeth."  
 And straightway the father of the child cried out, and said 'with 24  
 tears, "'I believe; 'help thou mine unbelief!" And when Jesus 25  
 saw that the multitude came running together, he rebuked the  
 unclean spirit, saying unto him, "'Thou dumb and deaf spirit!  
 I charge thee, come out of him, and enter no more into him!"  
 And it cried out, and convulsed him sorely, and came out of 26  
 him: and he was as one dead; insomuch that many said, "He  
 is dead." But Jesus took him by the hand, and raised him up; 27  
 and he arose.

And when *Jesus* had come into the house, his disciples asked 28  
 him privately, "Why could not we cast it out?" and he said 29  
 unto them, "This kind 'can come forth by nothing, but by  
 prayer' and fasting."

And having departed thence, they were passing through Ga- 30  
 lilee; and he wished that no one should know *it*; for he was 31  
 teaching his disciples; and he said unto them, "The Son of man  
 is about to be delivered up into the hands of men, and they will  
 kill him; and after he is killed, he will rise again on the third  
 day." But they did not understand that saying, and were afraid 32  
 to ask him.

And he came to Capernaum: and, being in the house, he 33  
 asked them, "What was it that ye were disputing about among  
 yourselves on the way?" But they held their peace: for by the 34  
 way they had been disputing among themselves, 'which *should*  
*be* greatest. And he sat down, and called the twelve, and saith 35  
 unto them, "If any one desire to be first, 'he shall be last of all,  
 and *the* servant of all." And he took a little child, and set it 36  
 in the midst of them: and when he had taken it in his arms, he  
 said unto them, "Whosoever receiveth one such child in my 37  
 name, receiveth me: and whosoever receiveth me, receiveth not  
 me, but him that sent me."

23. ' *I can*, if thou' Wa.

—' supply thou the defects of my faith' C.

produced only by' Wa.  
 him be' Wa.

24. ' strengthen thou my weak faith' B.

34. ' which of them was' P.

29. ' *of faith* can be

35. ' let



38 Then John spake to him, saying, "Teacher, we saw one casting out demons in thy name ∇: and we forbad him, ∇because  
39 he followeth not with us." But Jesus said, "Forbid him not! for no one who doth a miracle in my name, can readily speak  
40 evil of me. For he that is not against ∇you is for ∇you.

41 "For whosoever shall give you *but* a cup of water to drink ∇ for the reason that ye are Christ's, verily I say unto you, he shall  
42 by no means lose his reward. And whosoever 'shall cause one of *these* "little ones, who believe in me, to "'offend, it were better for him that a millstone were hanged about his neck, and  
43 that *he* were cast into the sea. And if thy hand cause thee to 'offend, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the unquenchable  
44 fire; ∇where their worm dieth not, and their fire is not quenched. And if thy foot cause thee to 'offend, cut it off: it is better for thee to enter lame into life, than, having two feet, to be cast into  
46 hell, ∇into the unquenchable fire; ∇where their worm dieth not, and their fire is not quenched. And if thine eye cause thee to 'offend, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into  
48 hell fire; ∇where their worm dieth not, and their fire is not quenched. For every one shall be salted with fire, ∇'and every  
50 sacrifice shall be salted with salt. Salt *is* good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another."

1 CHAP. X.—And he arose, and cometh thence into the borders of Judea, through the country beyond Jordan: and the multitude resort unto him again; and he taught them again, as  
2 he was wont. And the Pharisees came to him and asked him,  
3 "Is it lawful for a husband to put away *his* wife?" trying him. And he answered and said unto them, "What direction did Moses  
4 give you?" And they said, Moses suffered *a man* to write a bill of divorce, and to put *her* away." And Jesus answered and

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42. 'shall ensnare' C.—(and so v. 43, 45, 47). "lowly *disciples*' Wa. "'stumble' P. 43. 45. 47. 'stumble' P. 49. 'as every sacrifice is' B.—'as *it is said* every' &c. P.

said unto them, "Because of the perverseness of your hearts he wrote you this precept: but, 'from the beginning of the creation, God made them a male and a female. 'For this cause shall a man leave his father and mother, and cleave to his wife; and the two shall be one flesh.' So that they are no longer two, but one flesh: what therefore God hath joined together, let not man put asunder."

And in the house his disciples asked him again concerning the same *matter*: and he saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her: and if a woman shall put away her husband, and be married to another, she committeth adultery."

Then they brought little children to him, that he might touch them: and *his* disciples rebuked those who brought *them*: but when Jesus saw *it*, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not: for of such like is the kingdom of God. Verily I say unto you, Whosoever 'shall not receive the kingdom of God as a little child, "will by no means enter therein." And he took them in his arms, and put *his* hands upon them, and blessed them.

And as he was going forth along the highway, one ran and kneeled to him, and asked him, "Good Teacher, what shall I do that I may inherit everlasting life?" And Jesus said unto him, "Why callest thou me good? *there is* none good but one, *that is*, God. Thou knowest the commandments, 'Do not commit adultery; 'Do not kill; Do not steal; Do not bear false witness; Defraud not; Honour thy father and mother.'" And he answered and said unto him, "Teacher, all these things I have kept from my youth up." Then Jesus looked upon him, 'and was pleased with him, and said unto him, "One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, 'take up the cross and follow me!" And he was grieved at those words, and went away sorrowful: for he had great possessions.

Then Jesus looked around him, and saith unto his disciples,

6. 'at the . . . *it is written*, God' P.

15. 'will' C.

" 'can' N.

21. 'and loved him' A.—'with fondness' Wa.

“How hardly will they that have riches enter into the kingdom of God!” And the disciples were astonished at his words: but Jesus answereth again, and saith unto them, “Children, how hard is it for those that trust in riches to enter into the kingdom of God!” It is easier for a camel <sup>v</sup>to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” And they were astonished beyond measure, saying among themselves, “‘Who then can be saved?’” but Jesus looking upon them saith, “With men *it* <sup>'is</sup> impossible, but not with God: <sup>v</sup>for all things are possible with God.”

Then Peter began to say unto him, “Behold, we have left all *things*, and followed thee.” But Jesus answered and said, “Verily I say unto you, There is no <sup>'one</sup> who hath left house, or brethren, or sisters, or father, or mother, <sup>v</sup>or wife, or children, or lands, for my sake, and the gospel’s, but will receive an hundredfold; now in this time, houses, and brethren, and sisters,<sup>v</sup> and mothers, and children, and lands, <sup>'with</sup> persecutions; and in the world to come everlasting life. But many will be last *that are* first; and first *that are* last.”

And they were on the way going up to Jerusalem; and Jesus was going before them: and they were astonished, and afraid, as they followed *him*. And he took again the twelve *to him*, and began to tell them what things were about to befall him, *saying*, “Behold, we are going up to Jerusalem; and the Son of man will be delivered up unto the chief priests, and the scribes; and they will condemn him to death; and will deliver him up to the Gentiles: and these will mock him, and scourge him, and spit upon him, and put him to death: and <sup>v</sup>the third day he will rise again. And James and John, the sons of Zebedee, come unto him, saying, “Teacher, we would that thou shouldest do for us what we shall ask.” And he said unto them, “What would ye that I should do for you?” And they said unto him, “Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.” But Jesus said unto them, “Ye know

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26. ‘what rich man’ Wa.    27. ‘may be’ Wa.    29. ‘one of you’ Wa.  
30. ‘but with great hardships’ Wa.

not what ye ask : can ye drink of the cup that I am to drink of?  
 and be baptized with the baptism that I am to be baptized with ?”  
 And they said unto him, “ We can.” And Jesus said unto 39  
 them, “ Ye will indeed drink of the cup that I am to drink of ;  
 and will be baptized with the baptism that I am to be baptized  
 with : but to sit on my right hand, and on *my* left, is not 40  
 mine to give, but 'to *those for* whom it hath been prepared.”  
 And when the ten heard *it*, they began to be moved with in- 41  
 dignation against James and John : but Jesus called them *to* 42  
*him*, and saith unto them, “ Ye know that they who rule over  
 the Gentiles lord it over them ; and their great ones exercise  
 authority upon them : ' but it shall not be so among you : 43  
 but whosoever would be great among you, "shall be your  
 "'minister : and whosoever would be the chief among you, 'shall 44  
 be servant of all : for even the Son of man came not to be 45  
 ministered unto, but to minister, and to give his life a ransom  
 for 'many.”

Then they came to Jericho : and as he was going out of 46  
 Jericho, with his disciples and a great multitude of people, blind  
 Bartimeus, (*that is*, the son of Timeus,) sat by the way side,  
 begging : and when he heard that it was Jesus of Nazareth, he 47  
 began to cry out, and say, “ Jesus, *thou* son of David, have  
 pity on me !” And many rebuked him, that he might hold his 48  
 peace : but he cried out much more, “ *Thou* son of David, have  
 pity on me !” And Jesus stood still, and commanded him to be 49  
 called. And they call the blind man, saying unto him, “ Be  
 of good courage ! arise ! he calleth thee.” And throwing off 50  
 his mantle he arose, and came to Jesus. And Jesus answered 51  
 and said unto him, “ What wouldest thou that I should do unto  
 thee ?” The blind man said unto him, “ 'Rabboni, that I may  
 receive my sight :” and Jesus said unto him, “ Go thy way ! 52  
 thy faith hath made thee whole.” And immediately he received  
 his sight, and followed *Jesus* on the way.

40. ' *is for those*'

43. ' let it not be' Wa.

" ' let him' Wa.

" n. Mat. xx. 26, &amp;c.

44. ' let him' Wa.

45. see Matt. xx.

28.

51. ' Master' at Mat. xx. 33, and Luke xviii. 41.

- 1 CHAP. XI.—And when they drew nigh unto <sup>v</sup>Jerusalem,  
 at Bethphagè and Bethany, at the mount of Olives, he sendeth  
 2 two of his disciples, and saith unto them, “ Go into the village  
 over against you ; and straightway, on entering into it, ye will  
 find a colt tied, whereon no man hath sat ; loose it, and bring  
 3 it hither : and if any one say unto you, ‘ Why do ye this ? ’ say  
 ‘ the Master hath need of it ; ’ and straightway he will send it  
 4 hither.” And they went their way, and found the colt tied by a  
 door without, in a place where two ways met ; and they loose it.  
 5 And certain of those who stood there said unto them, “ What  
 6 do ye, loosing the colt ? ” and they said unto them even as Jesus  
 7 had commanded : and they let them go. And they brought the  
 colt to Jesus, and cast their garments on it ; and he sat upon it.  
 8 And many spread their garments in the way : and others cut  
 down branches from the trees, and strewed *them* in the way.  
 9 And they that went before, and they that followed, cried, say-  
 ing, “ ‘ Hosanna ! Blessed *be* he that cometh in the name of ” the  
 10 Lord ! Blessed *be* the ‘ kingdom of our father David, that is at  
 11 hand <sup>v</sup> ! Hosanna in the “ highest ! ” And Jesus entered into Je-  
 rusalem, and into the temple : and when he had looked round  
 about upon all things, and the eventide being now come, he went  
 out unto Bethany with the twelve.
- 12 And on the morrow, when they had come out of Bethany, he  
 13 was hungry : and seeing a fig-tree afar off, having leaves, he went  
*to it, to see* if haply he might find any thing thereon ; (for the  
 ‘ time of gathering figs was not come : ) but when he came to it,  
 14 he found nothing but leaves. And he spake and said unto it,  
 “ Let no one eat fruit of thee hereafter for ever ! ” And his dis-  
 ciples heard *him*.
- 15 And they come to Jerusalem : and he entered into the temple,  
 and began to drive out those who sold and bought in the temple ;  
 and overthrew the tables of the moneychangers, and the seats of  
 16 those who sold doves ; and would not suffer any one to carry a  
 17 vessel through the temple. And he taught, saying unto them,

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9. ‘ Save now ! ’ N.—see Mat. xxi. 9.

” ‘ Jehovah’ C. m.

10. ‘ approaching reign of our father David’ C.

” ‘ highest *heaven*’ C.

13. ‘ fig-harvest’ C.—‘ season of ripe figs’ B.

“Is it not written, ‘My house shall ‘be called a house of prayer for all nations?’ but ye have made it a den of thieves.” And 18 the scribes and chief priests heard *it*; and they sought how they might destroy him; for they feared him, because all the multitude was astonished at his teaching. And when evening was 19 come, he went out of the city.

And in the morning, as they passed by, they saw the fig-tree 20 withered away from the roots. And Peter remembering saith 21 unto him, “Rabbi, behold the fig-tree which thou ‘cursedst hath withered away!” And Jesus answering saith unto them, 22 “Have ‘faith in God! For verily I say unto you, that whoso- 23 ever shall say unto this mountain, ‘Be thou removed!’ and ‘be thou cast into the sea!’ and shall not doubt in his heart, but shall believe that what he saith will come to pass, will have 24 whatsoever he saith. Wherefore I say unto you, What things 25 soever ye ask, when ye pray, believe that ye will receive *them*, and ye will have *them*. And when ye are praying, forgive, if ye 25 have ought against any one: that your Father, who is in heaven, may also forgive you your trespasses. 26 But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.

And they come again to Jerusalem: and as he was walking 27 in the temple, the chief priests, and the scribes, and the elders come, and say unto him, “By what authority doest thou these 28 things? and who gave thee this authority to do them?” And 29 Jesus answered and said unto them, “I also will ask you one thing; and do ye answer me, and I will tell you by what authority I do these things: the baptism of John, was *it* from hea- 30 ven, or from men? answer me!” And they reasoned among 31 themselves, saying, “If we shall say, ‘From heaven;’ he will say, ‘Why did ye not then believe him?’ but if we shall say 32 ‘From men;’ we fear the people: for all hold John to be indeed a prophet.” And they answered and said unto Jesus, “We 33 know not.” And Jesus answering saith unto them, “Neither do I tell you by what authority I do these things.”

17. ‘be a house’ Wa.  
faith’ Pearce—(‘a faith of God’—see C. n.)

21. ‘didst devote’ N.

22. ‘a strong

- 1 CHAP. XII.—And he began to speak to them in parables.  
 “ A *certain* man planted a vineyard, and set a hedge round about  
*it*, and dug a winepress, and built a tower; and he let it out to  
 2 husbandmen, and went to another country. And at the season  
 he sent to the husbandmen a servant, that he might receive from  
 3 the husbandmen of the fruit of the vineyard: and they took *him*,  
 4 and beat him, and sent *him* away empty. And again he sent  
 unto them another servant; and him they <sup>v</sup> stoned, and wounded  
 5 in the head, and sent *him* away shamefully treated. And he  
 sent another; and him they killed; and many others; beating  
 6 some, and killing some. Now having yet an only son, whom  
 he loved, he at last sent him also unto them, saying, ‘ They will  
 7 reverence my son.’ But those husbandmen said among them-  
 selves, ‘ This is the heir: come, let us kill him, and the in-  
 8 heritance will be our’s.’ And they took him, and killed *him*,  
 9 and cast *him* out of the vineyard. What therefore will the owner  
 of the vineyard do? he will come and destroy the husbandmen,  
 and will give the vineyard unto others.
- 10 “ Have ye not read this scripture; ‘ The stone which the  
 builders rejected, the same hath become the head of the corner:  
 11 this is ‘ the Lord’s doing, and it is marvellous in our eyes?’ ”  
 12 And they desired to lay hold of him; (but feared the people;)  
 for they knew that he had spoken the parable against them:  
 and they left him and went their way.
- 13 Then they send unto him certain of the Pharisees and of the  
 14 Herodians, to catch him ‘ in discourse. And when they were  
 come, they say unto him, “ Teacher, we know that thou art true,  
 and carest not for any one: for thou lookest not at the person  
 of men, but teachest the way of God in truth: is it lawful to  
 15 give tribute to Cæsar, or not? should we give, or should we not  
 give?” But he knew their hypocrisy, and said unto them,  
 “ Why do ye try me? bring me a ‘ penny, that I may see *it*.”  
 16 And they brought *one*. And he saith unto them, “ Whose is this  
 image and inscription?” and they said unto him, “ Cæsar’s.”  
 17 And Jesus answered and said unto them, “ Render unto Cæsar

11. ‘ Jehovah’s’ C. m.

13. ‘ by questions’ Wa.

15. denarius

the things that are Cæsar's, and unto God the things that are God's." And they wondered at him.

Then there come unto him Sadducees, who say that there is 18  
no resurrection, and they questioned him, saying, "Teacher, 19  
Moses wrote for us, that if the brother of any man die, and leave  
a wife, but leave no children, his brother should take his wife,  
and raise up offspring unto his brother. There were seven 20  
brethren : and the first took a wife, and dying left no offspring :  
and the second took her, and died, neither did he leave any off- 21  
spring : and the third in like manner : and the seven took her, 22  
and left no offspring : last of all the woman died also. In the 23  
resurrection therefore, <sup>v</sup>when they shall rise again, whose wife  
will she be of these ? for the seven had her to wife." Then 24  
Jesus answered and said unto them, " ' Do ye not err concern-  
ing this matter, from not knowing the scriptures, nor the power  
of God ? For when they rise from the dead, they neither marry, 25  
nor are given in marriage ; but are as the angels in heaven.  
And concerning the dead, that they are raised ; have ye not 26  
read in the book of Moses, how, at the bush, God spake unto  
him, saying, ' I *am* the God of Abraham, and the God of Isaac,  
and the God of Jacob ? ' He is not ' *the* God of the dead, but 27  
<sup>v</sup>of the living : ye therefore greatly err."

Then one of the scribes came near, and having heard them 28  
reasoning together, and perceiving that *Jesus* had answered them  
well, asked him, " Which is the first commandment of all ?"  
and Jesus answered him, " The first commandment of all *is*, 29  
' HEAR, O ISRAEL ; ' THE LORD OUR GOD IS ONE LORD : AND 30  
THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART,  
AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND  
WITH ALL THY STRENGTH : ' this *is* the first commandment ;  
and the second *is* like unto it, *namely* this, ' THOU SHALT 31  
LOVE THY NEIGHBOUR AS THYSELF : ' there is no other com-  
mandment greater than these." And the scribe said unto him, 32  
" Well, Teacher, thou hast said truly : for <sup>v</sup>He is one ; and

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21. ' ye err' (affirmatively) P. ' Do ye not therefore err, because ye know not' B.      27. Mat. xxii. 32.      29. ' The Lord is our God, the Lord is one' B.



- 33 there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *one's* neighbour as one's self, is more than 'all whole burnt offerings and sacrifices.'
- 34 And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." And no one after that ventured to question him any more.
- 35 Then Jesus spake and said, while he taught in the temple, "Why do the scribes say that 'the Christ is *the* son of David?'
- 36 For David himself hath said in *the* Holy Spirit, 'The Lord said to my Lord, Sit thou on my right hand, till I make thine
- 37 enemies thy footstool.' David ♣ then himself calleth him 'Lord; and whence is he his son?'"
- 38 And the multitude of the people heard him gladly. And he said unto them, in his teaching, "Beware of the scribes, who love to go in long robes, and *love* salutations in the market-
- 39 places, and the chief seats in the synagogues, and the upper-
- 40 most places at feasts: who devour widows' houses, and for a 'pretence make long prayers: these will receive the greater condemnation."
- 41 And Jesus was sitting over against the treasury, and beheld how the people cast money into the treasury: and many rich
- 42 persons cast in much: and there came a certain ♣ poor widow,
- 43 and she cast in two mites, which make a farthing. And he called his disciples, and said unto them, "Verily I say unto you, this poor widow hath cast in more than all who have cast
- 44 into the treasury: for *they* all have cast in from their abundance; but she, from her poverty, hath cast in all that she had, *even* all her living."

- 1 CHAP. XIII.—And as he was departing out of the temple, one of his disciples saith unto him, "Teacher, see what stones
- 2 and what buildings!" And Jesus answered and said unto him, "Seest thou these great buildings? there will not be left one stone upon another, that will not be thrown down."

33. 'all the whole' Wa. (i. e. of the Jewish Law)  
xx. 41.

36. 'Jehovah' Heb.

37. 'his Lord' P.

35. See Luke  
40. 'disguise'

And as he was sitting upon the mount of Olives, over against 3  
the temple, Peter, and James, and John, and Andrew asked him  
privately, "Tell us, when will these things be? and what will 4  
*be* the sign, when all these things are about to be fulfilled?" And 5  
Jesus, answering them, began to say, "Take heed that no one  
deceive you: for many will come in my name, saying, "I am 6  
'*the Christ!*' and will deceive many. But when ye shall hear 7  
of wars and rumours of wars, be not troubled: for these *things*  
must come to pass; but the end is not yet. For nation will 8  
rise against nation, and kingdom against kingdom: and there  
will be earthquakes in divers places, and there will be famines  
and tumults: these *are* the beginnings of sorrows.

"But take heed to yourselves! for *men* will deliver you up 9  
to councils, and to the synagogues; ye will be beaten, and will  
be brought before rulers and kings for my sake, for a testimony  
unto them: and the 'glad tidings must first be published among 10  
all nations. But when they shall bring *you*, and deliver you 11  
up, be not anxious beforehand what ye shall speak, <sup>v</sup> neither  
premeditate: but whatsoever shall be given you at the time,  
that speak: for it is 'not ye that will speak, but the Holy Spirit.  
Now brother will deliver up brother to death, and the father *his* 12  
child; and children will rise up against parents, and will cause  
them to be put to death: and ye will be hated by all for my 13  
name's sake: but he that endureth unto the end, the same will  
be preserved.

"But when ye shall see the 'abomination of desolation,'<sup>v</sup> 14  
standing where it ought not," (let him that readeth "understand,) 15  
"then let those that are in Judea flee to the mountains: and let 16  
not him that is on the housetop come down into the house; nei-  
ther enter to take anything out of his house: neither let him 17  
that is in the field turn back again to take his garment. But 18  
alas for those that are with child, and for those that give suck  
in those days! And pray ye that <sup>v</sup> your flight be not in 19  
the winter: for *in* those days will be tribulation, such as hath

6. 'he' Wa.  
much ye ... as' C.

8. 'are but' Wa.

10. 'gospel' A.

11. 'not so

14. 'desolating abomination' N. E. " 'attend' P.

not been from the beginning of the creation which God created  
 20 unto this time, and will 'never be : and unless the Lord shorten-  
 ed those days, no flesh could be preserved : but for the sake  
 of the elect whom he hath chosen, he hath shortened the days.

21 “ And then if any one shall say to you, ‘ Lo, here *is* the  
 22 Christ !’ or, ‘ lo, there !’ believe *it* not. For there will arise false  
 Christs, and false prophets ; and they will show signs and won-  
 23 ders, to 'seduce, if possible, even the "elect. But take ye  
 heed ! behold, I have foretold you all *these things*.

24 “ But in those days, after that tribulation, the sun will be  
 25 darkened, and the moon will not give her light ; and the stars of  
 heaven will fall, and the powers that *are* in the heavens will be  
 26 shaken ; and then will they see the Son of man coming on the  
 27 clouds, with great power and glory : and then he will send his  
 'angels, and will gather together his "elect, from the four  
 winds, from the extremity of earth to the extremity of heaven.

28 “ But learn a parable from the fig-tree ! When its branch is  
 now become tender, and the leaves shoot forth, ye know that the  
 29 summer is nigh : so likewise, when ye shall see these things come  
 30 to pass, know that 'he is near, *even* at the doors. Verily I say  
 unto you, this generation will not pass away, till all these things  
 31 come to pass : heaven and earth will pass away ; but my words  
 will not pass away.

32 But concerning that day or hour knoweth no one ; neither the  
 'angels which are in heaven, 'nor the Son ; but the Father  
 33 only. Take heed ! watch and pray ! for ye know not when the  
 34 time will be. ' *It is like the case of* a man taking a far journey,  
 who left his house, and gave authority to his servants, and to  
 35 every one his work, and charged the porter to watch. Watch  
 ye therefore ! (for ye know not when the master of the house  
 cometh, *whether* at even, or at midnight, or at cockerowing, or  
 36 in the morning :) lest coming suddenly he find you sleeping.  
 37 And what I say unto you I say unto all, Watch !”

19. ‘ never *after*’

22. ‘ draw away’ Wa.

” ‘ chosen’ P.

27. ‘ messengers’ C.

” ‘ chosen’ P.

29. Mat. xxiv. 33.

32. ‘ heavenly messengers’ C.

34. ‘ *For the Son of man is as*’ A.

—others supply ‘ *the kingdom of heaven*’

CHAP. XIV.—Now the passover, and *the feast* of unleavened bread, were to be 'after two days : and the chief priests and the scribes sought how they might take *Jesus* by subtlety, and kill *him*. But they said, “ Not during the feast, lest there be a tumult among the people.”

' And when he was in Bethany, in the house of Simon *called* the leper, as he was at table, there came a woman having an alabaster box of very costly "ointment of spikenard ; and she brake open the box, and poured *it* upon his head. And there were some that had indignation within themselves, and said, “ Wherefore is this waste of the ointment made ? for this ointment might have been sold for more than three hundred 'pence, and given to the poor :” and they murmured against her. But Jesus said, “ Let her alone ! why trouble ye her ? she hath done a good deed towards me : for ye have the poor always with you ; and whensoever ye will, ye may do them good ; but me ye have not always. She hath done what she could : she hath anointed my body beforehand for 'burial. Verily I say unto you, Wheresoever in the whole world the 'gospel shall be preached, *this* also which she hath done, will be spoken of, for a memorial of her.”

Then Judas Iscariot, one of the twelve, went unto the chief priests, to deliver him up unto them : and when they heard *it*, they were glad, and promised to give him money : and he sought how he might opportunely deliver him up.

And on the first day of *the feast* of unleavened bread, (when the passover is killed,) his disciples say unto him, “ Where wilt thou that we go and make ready, that thou mayest eat the passover ?” And he sendeth forth two of his disciples, and saith unto them, “ Go into the city, and a man will meet you bearing a pitcher of water : follow him : and wheresoever he shall enter in, say ye to the owner of the house, ‘ The Teacher saith, Where is the guestchamber, wherein I may eat the passover with my disciples ?’ And he will shew you a large upper room

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1. ' within' 3. P. places from hence to the end of v. 11, in a parenthesis.  
 " ' balsam' 5. ' denarii' 8. ' its embalming' N. B.  
 9. ' glad tidings'

- 16 furnished <sup>v</sup> and prepared : there make ready for us." And his disciples went, and came into the city, and found as he had said unto them : and they made ready the passover.
- 17 And when the evening was come he cometh with the twelve : and when they were at table and were eating, Jesus said, " Verily I say unto you, One of you that eateth with me will deliver me
- 19 up." And they began to be sorrowful, and to say unto him one
- 20 by one, " *Is it I ?*" and another said, " *Is it I ?*" and he answered and said unto them, " *It is one of the twelve,—he that*
- 21 *dippeth with me in the dish.* The Son of man indeed departeth, as is written concerning him : but alas for that man, by whom the Son of man is delivered up ! good were it for that man if he had not been born !"
- 22 And as they were eating, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, " Take ! <sup>v</sup> this is my
- 23 body !" And he took the cup, and when he had given thanks,
- 24 he gave *it* to them : and they all drank of it. And he said unto them, " This is my blood <sup>'</sup> of the <sup>v</sup> new covenant, which is shed
- 25 for many : verily I say unto you, I shall <sup>v</sup> drink no more of the fruit of the vine, until that day when I shall drink <sup>'</sup> it new
- 26 in the kingdom of God." And when they had <sup>'</sup> sung a hymn, they went out to the mount of Olives.
- 27 And Jesus saith unto them, " Ye will all <sup>'</sup> offend <sup>v</sup> because of me this night : for it is written, ' I will smite the shepherd, and the
- 28 sheep will be scattered abroad.' But after I have risen, I will go
- 29 before you into Galilee." But Peter said unto him, " Though
- 30 all should offend, yet *will* not I." And Jesus saith unto him, " Verily I say unto thee, that to day, *even* in this night, before
- 31 the cock crow twice, thou wilt deny me thrice." But he spake still <sup>v</sup> the more vehemently, " Though I should die with thee, I will in no wise deny thee." And in like manner said they all also.
- 32 And they came to a place that was named Gethsemanè : and
- 33 he saith to his disciples, " Sit ye here, while I pray." And he taketh with him Peter, and James, and John, and began to be

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24. ' that blood of' Wa. " n. Mat. xxvi. 28.

26. ' sung the' B.—' after the hymn' C.

25. n. Mat. xxvi. 29.

27. n. Mat. xxvi. 31.

sorely troubled, and to be full of anguish; and he saith unto 34  
 them, "My soul is exceedingly sorrowful, unto death: tarry ye  
 here, and watch." And he went forward a little, and fell on the 35  
 ground, and prayed that, if it were possible, the hour might pass  
 away from him: and he said, "Abba," (Father,) "all things 36  
*are* possible unto thee; take away this cup from me: neverthe-  
 less not what I will, but what thou *wilt*." And he cometh, and 37  
 findeth them asleep, and saith unto Peter, "Simon, sleepest  
 thou? couldest thou not watch one hour? Watch and pray, 38  
 'lest ye enter into temptation: the spirit indeed *is* willing, but  
 the flesh *is* weak." And he went away again, and prayed, say- 39  
 ing the same words: and when he returned, he found them 40  
 sleeping again, for their eyes were heavy: and they knew not  
 what to answer him. And he cometh the third time, and saith 41  
 unto them, "'Sleep on now, and take *your* rest! *it* is enough,  
 the hour is come; behold, the Son of man is delivered up into  
 the hands of sinners! Arise, let us 'be going! lo, he that deli- 42  
 vereth me up is at hand!"

And immediately, while he was yet speaking, cometh Judas, 43  
 who was one of the twelve, and with him a great multitude with  
 swords and staves, from the chief priests and the scribes and the  
 elders. Now he that delivered him up had given them a token, 44  
 saying, "Whomsoever I shall kiss, that same is he; lay hold of  
 him, and lead *him* away safely." And when he was come, he 45  
 cometh straightway up to *Jesus*, and saith, "Rabbi, Rabbi!" and  
 kissed him; and they laid hands on him, and took him. But 47  
 one of those that stood by drew a sword, and smote a servant  
 of the high priest, and struck off his ear. Then Jesus spoke 48  
 and said unto them, "Have ye come out as against a robber,  
 with swords and staves, to take me? I was daily with you in 49  
 the temple teaching, and ye took me not: but *this is done* that  
 the scriptures might be fulfilled." And *the disciples* all forsook 50  
 him, and fled. And a certain young man was following him, 51  
 having *only* a linen cloth cast about *his* naked *body*; and *the*

38. 'that ye come not into *these* trials' Wa.

" 'may be' Wa.

41. 'n. Mat. xxvi. 45.

" 'the time is past' P.—'it is all over' Wa.

42. 'go forward' P.

52 soldiers laid hold of him : but he let go the linen cloth, and fled  
v from them naked.

53 And they led Jesus away to the high priest : with whom were  
assembled all the chief priests, and the elders, and the scribes :  
54 and Peter followed him afar off, even unto the hall of the high  
priest's house : and he sat with the ' servants, and warmed him-  
self at the fire.

55 Now the chief priests and all the ' council sought for testi-  
mony against Jesus, in order to put him to death ; yet they  
56 found none : for many bare false witness against him, but their  
57 testimony ' was not sufficient. And some rose up, and bare false  
58 testimony against him, saying, " We heard him say, ' I will de-  
stroy this temple, which is made with hands, and within three  
59 days I will build up another not made with hands.' " Yet not  
60 even then was their testimony sufficient. Then the high priest  
stood up in the midst, and asked Jesus, saying, " Answerest  
61 thou nothing ? what do these testify against thee ? " but he held  
his peace, and answered nothing. Again the high priest asked  
him, and saith unto him, " Art thou the Christ, the Son of the  
62 Blessed *One* ? " and Jesus said, " I am : moreover ye ' will see  
the Son of man, sitting on the right hand of power, and coming  
63 among the clouds of heaven." Then the high priest rent his  
clothes, and saith, " What further need have we of witnesses ?  
64 ye have heard the blasphemy. What seemeth fit to you ? " And  
65 they all condemned him to be guilty of death. And some began  
to spit on him, and to cover his face, and to buffet him, and to  
say unto him, "' Prophesy ! " and the officers smote him with  
the palms of their hands.

66 And while Peter was below in the hall, one of the maid ser-  
67 vants of the high priest cometh : and seeing Peter warming him-  
self, she looked on him, and said, " Thou also wast with Jesus  
68 of Nazareth : " but he denied *it*, saying, " I ' know not, neither  
do I understand what thou sayest." And he went out into the  
69 porch ; and the cock crew. And the maid servant saw him again,

54. ' officers' C. N.—' attendants' Wa.

56. ' did not agree' P. A. (and so 59).

65. ' divine *who it is*' C.

55. ' Sanhedrim' C.

62. ' *all* will' P.

68. ' know *him*' Wa.

and began to say to those who stood by, "This *man* is *one* of them." But he denied it again. And after a little while, they 70 that stood by said again to Peter, "Truly thou art *one* of them: <sup>v</sup>for thou art a Galilæan, <sup>v</sup>and thy speech sheweth *it*." But he 71 began to 'curse and to swear, *saying*, "I know not this man of whom ye speak:" and <sup>v</sup>the cock crew the second time. And 72 Peter called to mind the words that Jesus had spoken unto him, "Before *the* cock crow twice, thou wilt deny me thrice:" and 'when he thought thereon, he wept.

CHAP. XV.—And early in the morning the chief priests held 1 a consultation, with the elders and scribes 'and the whole "coun- cil; and they bound Jesus, and took *him* away, and delivered *him* up to Pilate. And Pilate asked him, "Art thou the King of 2 the Jews?" and he answered and said unto him, "Thou sayest *truly*." And the chief priests accused him of many things: but 3 he made no answer. And Pilate asked him again, saying, 4 "Answerest thou nothing? behold how many things they testify against thee!" But Jesus still answered nothing; so that Pilate 5 wondered.

Now at *that* feast he *was wont* to release unto them one pri- 6 soner, whomsoever they asked: and there was *a man* named 7 Barabbas, *who lay* bound with those who had made insurrection with him, *and* who had committed murder in the insurrection: and the multitude cried aloud, and began to desire *him to do* as 8 he had always done for them. Then Pilate answered them, 9 saying, "Will ye that I release unto you the King of the Jews?" (for he knew that through 'envy the chief priests had delivered 10 him up :) but the chief priests stirred up the multitude, *to ask* 11 that he would rather release Barabbas unto them. And Pilate 12 answered and said again unto them, "What would ye then that I should do *to him* whom ye call the King of the Jews?" and 13 they cried out again, "Crucify him!" Then Pilate said unto 14 them, "Why, what evil hath he done?" and they cried out

71. 'curse himself' N.

72. 'covering his head' W.—'rushing out'

Beza.—'he began to weep' (he 'fell a weeping') Wa.

1. 'even' P.

" 'Sanhedrim' C.

10. 'hatred' N. m.



15 exceedingly, "Crucify him!" So Pilate being willing to content the multitude, released Barabbas unto them; and when he had scourged Jesus, he delivered *him* up to be crucified.

16 And the soldiers led him away into the hall, that is *called* the  
17 Prætorium: and they call together the whole band. And they clothe him with purple, and platt a crown of thorns, and put it  
18 about his *head*; and began to salute him, "Hail, King of the  
19 Jews!" And they smote him on the head with a reed, and spat  
20 upon him, and bowing *their* knees did him obeisance; and when they had mocked him, they took the purple off him, and put his  
21 own garments on him, and led him out to crucify him. And they compel one Simon a Cyrenian, (the father of Alexander and Rufus,) who was passing by, coming from the country, to carry his cross.

22 And they bring him unto the place called Golgotha, which  
23 is, being interpreted, The place of skulls. And they gave him to drink, wine mingled with myrrh: but he received *it* not.  
24 And when they had crucified him, they part his garments among them, casting lots for them, what every one should take.  
25 (Now it was the third hour when they crucified him.) And the inscription of his accusation was written over *him*, "THE  
27 KING OF THE JEWS." And with him they crucify two rob-  
28 bers; the one on his right hand, and the other on his left. ▽ And *thus* the scripture was fulfilled, which saith, "And he was numbered with the transgressors."

29 And those who passed by railed at him, shaking their heads, and saying, "Ah, thou that 'destroyest the temple, and buildest  
30 *it* up in three days, save thyself, and come down from the  
31 cross!" In like manner also the chief priests and the scribes, mocking him among themselves, said, "He saved others;  
32 'himself he cannot save. Let 'the Christ, the King of Israel, come down now from the cross, that we may see and believe ▽." And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over  
34 the whole land, unto the ninth hour. And at the ninth hour

29. 'wouldest destroy . . . and build' W.  
himself?' C.

32. 'this Christ, this king' W. a.

31. 'cannot he save

Jesus cried with a loud voice, saying, "ELOI, ELOI, LAMA SABACHTHANI?" which is, being interpreted, "My God! my God! why hast thou forsaken me?" And some of those who stood by, when they heard *it*, said, "Behold, he calleth Elijah!" and one ran and filled a sponge with vinegar, and put *it* about a reed, and gave him to drink, saying, "Let *him* alone! let us see whether Elijah will come to take him down!" And Jesus cried out aloud, and expired.

And the veil of the temple was rent in two, from the top to the bottom. And when the centurion, who stood by over against him, saw that he thus cried out, and expired, he said, "Truly this man was '*the Son of God*!'" And there were also women looking on from afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salomè, (who, when he was in Galilee, followed him, and ministered unto him;) and many other women who came up with him unto Jerusalem.

And when 'it was evening, because it was the *day of* preparation, (that is, the day before the sabbath,) there came Joseph of Arimathea, a senator of good repute, who also himself looked for the kingdom of God, and went in boldly unto Pilate, and asked for the body of Jesus. But Pilate wondered that he should be already dead: and calling *unto him* the centurion, he asked him whether *Jesus* had been any while dead: and when he knew *it* from the centurion, he gave the body to Joseph. And having bought fine linen, and taken him down, he wrapped *him* in the linen, and laid him in a sepulchre which had been hewn out of a rock, and rolled a stone unto the entrance of the sepulchre. And Mary Magdalene, and Mary *the mother* of Joses beheld where he was laid.

CHAP. XVI.—And when the sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salomè, bought sweet spices, that they might go and 'anoint him: and very

39. 'the son of a God' C.—'a son of God' Wa. (the speech being that of a Roman).

42. 'the day of preparation (which means ....) was now far spent, Joseph' Wa.

1. 'embalm' B.

early in the morning of the first *day* of the week, they come  
 3 unto the sepulchre, at the rising of the sun. And they said among  
 themselves, "Who shall roll away the stone for us from the  
 4 door of the sepulchre?" (but when they looked, they saw that  
 the stone was rolled away :) for it was very large. And enter-  
 5 ing into the sepulchre, they saw a young man sitting on the right  
 6 side, clothed in a long white robe; and they were affrighted. And  
 he saith unto them, "Be not affrighted! Ye seek Jesus of Naza-  
 reth, who was crucified: he hath arisen; he is not here: behold  
 7 the place where they laid him. But go your way; tell his dis-  
 ciples and Peter that he goeth before you into Galilee; there ye  
 8 shall see him, as he said unto you." And they went out<sup>v</sup>, and  
 fled from the sepulchre; and they trembled and were amazed:  
 and they said nothing to any one; for they were overcome  
 with fear.

9 <sup>v</sup>Now *Jesus* having arisen<sup>1</sup> early on the first *day* of the week,  
 appeared first to Mary Magdalene, from whom he had cast  
 10 seven demons. She went and told those who had been with  
 11 him, as they were mourning and weeping: yet they, 'when they  
 heard that he was alive, and had been seen by her, believed *it*  
 not.

12 After that he appeared, in another form, unto two of them,  
 13 as they were walking, and going into the country. And they  
 went back, and told *it* unto the rest: but neither did they  
 believe them.

14 Afterwards he appeared unto the eleven themselves, as they  
 were at table; and upbraided them with their unbelief and  
 hardness of heart, because they had not believed those who had  
 seen him after he had been raised.

15 And he said unto them, "Go ye into all the world, and  
 16 'preach the "glad tidings to every creature. He that believeth  
 and is baptized will be saved; but he that 'believeth not will  
 17 be condemned. And these signs will follow those that believe;  
 In my name they shall cast out demons; they shall speak with

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9. ' he appeared first, early in the morning of the first day of the' Wa.

11. ' though they heard' Wa. 15. ' proclaim' C. " ' gospel' A.

16. ' will not believe' C.

new tongues; they shall take up serpents; and if they drink 18  
any deadly thing, it shall not hurt them: they shall put their  
hands on the sick, and they shall recover."

So then, after the Lord had spoken unto them, he was 19  
received up into heaven, and sat at the right *hand* of God. But 20  
they went forth, and 'preached every where; the Lord working  
with *them*, and confirming the word "by the signs that followed.

## THE GOSPEL ACCORDING TO ST. LUKE.

CHAP. I.—Forasmuch as many have undertaken to set forth 1  
an account of those things which 'are most surely believed  
among us; according as they, who from the beginning were 2  
eyewitnesses, and became ministers of 'the word, delivered them  
to us; it hath seemed good to me also, 'having gained exact 3  
knowledge concerning all things from the first, to write "*them*  
unto thee in order, most excellent Theophilus; to the end that 4  
thou mayest know the certainty of those things, wherein thou  
hast been instructed.

There was, in the days of Herod, the king of Judea, a certain 5  
priest named Zachariah, of the 'course of Abijah: and his wife  
*was* of the daughters of Aaron, and her name *was* Elisabeth.  
Now they were both righteous in the sight of God, walking in all 6  
the commandments and ordinances of the Lord, blameless: and 7

20. 'proclaimed the glad tidings' C. "by attendant miracles' B.

1. 'are fully confirmed' P.—'have been accomplished' C. B.

2. 'the matter'—'the work'

3. 'having exactly traced' C. Nm.—

'who have traced them all accurately' P.

" 'a particular account'

C. B.—'a regular account'

5. 'weekly course' P.

they had no child, for Elisabeth was barren, and they were both well stricken in years.

8 Now it came to pass, that, while he was executing the priest's  
9 office before God, in the order of his course it fell to his lot, according to the custom of the priest's office, to burn incense  
10 when he went into the 'temple of the Lord: and the whole multitude of the people were praying without, at the time of  
11 incense. And there appeared unto him 'an angel of the Lord,  
12 standing on the right hand of the altar of incense. And when Zachariah saw *him*, he was troubled, and fear fell upon him:  
13 but the angel said unto him, " Fear not, Zachariah! for thy prayer is heard; and thy wife Elisabeth shall bear thee a son,  
14 and thou shalt call his name John: and thou shalt have joy and  
15 gladness; and many will rejoice at his birth: for he shall be great in the sight of the Lord; and shall drink neither wine nor strong drink; and he shall be filled with *the* Holy Spirit, even  
16 from his mother's womb. And many of the children of Israel  
17 shall he bring back to the Lord their God. And 'he shall go forth before him, in the spirit and power of Elijah; to " turn the hearts of the fathers " to the children; " and the disobedient to the wisdom of the righteous; that he may make ready a people  
18 prepared for the Lord." And Zachariah said unto the angel, " Whereby shall I know this? for I am an old man, and my  
19 wife *is* well stricken in years." And the angel answering said unto him, " I am Gabriel, who stand in the presence of God; and I am sent to speak unto thee, and to tell thee these glad tidings.  
20 And, behold, thou shalt be dumb, and unable to speak, until the day in which these things shall come to pass, because thou hast not believed my words, which will be fulfilled in their season."

21 And the people were waiting for Zachariah, and marvelled  
22 that he tarried so long in the temple. But when he came out,

9. ' sanctuary' C.

11. ' a messenger' C. (throughout).

17. ' he shall go before *Christ* in the sight of the Lord God' N.—' go before them' C.—' he will lead the way in the sight of God' Wa. " ' turn all hearts, from fathers even to children' P.—' to reconcile fathers to *their* children' C. " ' with the children' N. B. " ' and, by the wisdom of the just, to render the disobedient a people' C. B.

he could not speak unto them : and they perceived that he had seen a vision in the temple ; and he made signs unto them, and remained speechless. And it came to pass, as soon as the days 23 of his ministration were ended, that he departed to his own house.

And after those days his wife Elisabeth conceived ; and she 24 concealed 'herself five months, saying, " Thus hath the Lord 25 dealt with me, in the days wherein he hath looked on *me*, to take away my reproach among men."

Now in *her* sixth month, the angel Gabriel was sent by God 26 unto a city of Galilee, named Nazareth, to a virgin 'espoused to 27 a man whose name was Joseph, of the house of David ; and the name of the virgin *was* Mary. And the angel entered in unto 28 her, and said, " Hail, *thou that art* highly favoured ! the Lord 'is with thee ! ♀ blessed *art* thou among women !" But ♀ she was 29 troubled at his speech, and pondered in her mind as to what this salutation could be. And the angel said unto her, " Fear 30 not, Mary ! for thou hast found favour with God : and, behold, 31 thou shalt conceive ; and shalt bring forth a son ; and thou shalt call his name JESUS. He shall be great, and shall be called 32 *the* Son of the Most High : and the Lord God will give unto him the throne of his father David : and he shall reign over the house 33 of Jacob for ever ; and of his 'kingdom there shall be no end." Then said Mary unto the angel, " How shall this be, seeing I 34 know not a man ?" And the angel answered and said unto her, 35 " *The* Holy Spirit will descend upon thee, and *the* power of the Most High will 'overshadow thee : "wherefore also that holy 36 *thing*, which will be " born ♀, will be called *the* Son of God. And, 37 behold, thy kinswoman Elisabeth, even she hath conceived a son in her old age : and this is the sixth month with her who was called barren : for with God nothing shall be impossible." 37 And Mary said, " Behold the handmaiden of the Lord ! be it 38 unto me according to thy word !" And the angel departed from her.

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24. ' the matter' Wa.

27. ' betrothed' C. P.

28. ' *be*' Nm.

33. ' reign' C.

35. ' surround'

" therefore that holy offspring

shall be' W.

" ' begotten' P.

39 And in those days Mary arose, and went with haste into the  
 40 hill-country, to 'a city of Judah : and she entered into the house  
 41 of Zachariah, and saluted Elisabeth. And it came to pass, that,  
 when Elisabeth heard the salutation of Mary, the babe leaped  
 in her womb ; and Elisabeth was filled with the Holy Spirit,  
 42 and cried out with a loud voice, and said, “ Blessed *art* thou  
 43 among women ! and blessed *is* the fruit of thy womb ! And  
 whence *is* this to me, that the mother of my Lord should come  
 44 to me ? For, lo, as soon as the voice of thy salutation sounded  
 45 in mine ears, the babe leaped in my womb for joy : and blessed  
*is* she who believed, 'that there would be a fulfilment of the  
 things, which were told her from the Lord !”

46 Then Mary said, “ My soul doth magnify the Lord, and my  
 47 spirit doth rejoice in God my Saviour : for he hath regarded the  
 low estate of his handmaiden. For, behold, from henceforth all  
 49 generations will call me blessed ; for he that is mighty hath done  
 50 for me great things ; and holy 'is his name. And his mercy *is*  
 51 on those that fear him, from generation to generation. He  
 showeth strength with his arm ; he scattereth the proud in the  
 52 imagination of their hearts. He putteth down the mighty from  
 53 *their* thrones, and exalteth those of low degree. He filleth the  
 hungry with good things ; and the rich he sendeth empty away.  
 54 He succoureth his servant Israel, in remembrance of *his* mercy,  
 55 (as he promised to our fathers,) to Abraham and to his seed for  
 56 ever.” And Mary abode with *Elisabeth* about three months,  
 and *then* returned to her own house.

57 Now Elisabeth's full time came, that she should be delivered ;  
 58 and she brought forth a son : and her neighbours and her kindred  
 heard how the Lord had showed great mercy towards her ; and  
 59 they rejoiced with her. And it came to pass, that on the eighth  
 day they came to circumcise the child ; and they were calling  
 60 him Zachariah, after the name of his father. But his mother an-  
 61 swered and said, “ Nay ! but he shall be called John.” And  
 they said unto her, “ There is none of thy kindred that is called  
 62 by that name.” Then they made signs to his father, *asking* how  
 63 he would have him called : and he beckoned for a writing tablet,

39. ' the city Juda' P.

45. ' for there shall' A. P.

49. ' *be*' W.

and wrote, saying, "His name is John." And they all marvelled. Then his mouth was opened immediately, and his 64 tongue *loosed*; and he spake, and praised God. And amazement 65 came on all that dwelt round about them: and all these things were noised abroad throughout all the hill-country of Judea: and all they that heard *them* laid *them* up in their hearts, saying, 66 "What manner of child will this be!" And the hand of the Lord was with him.

And his father Zachariah was filled with *the* Holy Spirit, and 67 prophesied, saying, "Blessed *be* the Lord, the God of Israel! 68 for he hath visited and 'redeemed his people; and hath raised 69 up 'a horn of salvation for us, in the house of his servant David; (as he promised by the mouth of his holy prophets, who have 70 been since the world began;) *even* salvation from our enemies, 71 and from the hand of all that hate us; to perform the mercy 72 *promised* to our fathers, and to remember his holy covenant; the 73 oath which he sware to our father Abraham; 'to grant unto us, 74 that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and 'righteousness before 75 him, all our days. And thou, child, shalt be called '*the* Prophet 76 of the Most High: for thou shalt go forth before the face of the Lord, to prepare his ways; to give knowledge of salvation unto 77 his people, in the remission of their sins, through the tender 78 mercy of our God, whereby a dayspring from on high hath visited us; to give light to those that sit in darkness, and *in* the 79 shadow of death; to guide our feet into the way of peace."

And the child grew, and became strong in spirit; and he 80 continued in the deserts, until the day of his 'making himself known unto Israel.

CHAP. II.—Now it came to pass in those days, that there 1 went forth a decree from Cæsar Augustus, that all the 'world

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68. 'wrought redemption for' P. 69. 'a prince for our deliverance' C.  
 74. 'that he would grant' P. 75. 'justification in his sight' P.  
 76. 'a' N. B. 80. 'public appearance to' N.—'manifestation to' P.  
 1. 'land' B.—'empire' C.—'inhabited *earth*' P.



2 should be "enrolled. ('This enrolment was first made when Cy-  
 3 renius was governor of Syria.) And all went to be enrolled,  
 4 every one to his own city. And Joseph also went up from  
 Galilee, out of the city of Nazareth, into Judea, to the city of  
 David, which is called Bethlehem, (because he was of the house  
 5 and lineage of David,) to be enrolled, with Mary his 'espoused  
 6 *wife*, who was great with child. And it came to pass, that,  
 while they were there, the days were accomplished that she  
 7 should be delivered; and she brought forth her firstborn son, and  
 wrapped him in swaddling clothes; and laid him in a 'manger,  
 because there was no room for them in the inn.

8 And there were in that country, shepherds abiding in the fields,  
 9 keeping watch over their flock by night. And, lo, an angel of  
 the Lord came unto them, 'and <sup>v</sup>*the* glory of the Lord shone  
 10 round about them: and they were sorely afraid. But the angel  
 said unto them, "Fear not! for, behold, I bring you glad  
 11 tidings of great joy, which shall be to all people: 'for unto you  
 is born this day, in the city of David, a Saviour, who is "Christ,  
 12 *the* Lord. And this *will be* a sign unto you; Ye will find a  
 13 babe swathed, lying in a manger." And suddenly there was  
 with the angel a multitude of the heavenly host, praising God,  
 14 and saying, "Glory to God in the 'highest, and on earth peace,  
 good will towards men!"

15 And it came to pass, when the angels were gone away from  
 them into heaven, that the shepherds said one to another, "Let  
 us now go to Bethlehem, and see this thing which hath come to  
 16 pass, which the Lord hath made known unto us." So they  
 went with haste, and found Mary and Joseph, and the babe  
 17 lying in the manger; and when they had seen *it*, they made  
 known abroad what had been told them concerning this child.  
 18 And all that heard *it* wondered at those things which were told

" 'registered' C.

2. ' This first register took effect' C.—' was  
 when' Wa.—' This enrolment first took effect' B.—' This was the first en-  
 rolment of Cyrenius, *afterwards* governor of Syria' N. M.—' This enrol-  
 ment was first made by Cyrenius, who was afterwards' W. 5. ' be-  
 trothed' P. 7. ' stable' Wa.—' stall' 9. ' and a divine glory' C.

11. ' that'

" the anointed Lord"—' the Lord Messiah' C.

14. ' highest heavens' N. B.

them by the shepherds. But Mary laid up all these things, and 19  
pondered *them* in her heart. And the shepherds returned, glo- 20  
rifying and praising God, for all the things which they had heard  
and seen, according as it had been told them.

And when eight days were accomplished for the circumcising 21  
*of the child*, his name was called JESUS, the name which was  
given *him* by the angel, before he was conceived.

And when the days of <sup>v</sup>their purification were accomplished, 22  
according to the law of Moses, they brought him to Jerusalem,  
to present *him* to the Lord; (as it is written in the law of the 23  
Lord, “Every male, the first-born of his mother, shall <sup>1</sup>be called  
holy to the Lord”;) and to offer a sacrifice, according to that 24  
which is enjoined in the law of the Lord,—a pair of turtledoves,  
or two young pigeons.

And, behold, there was at Jerusalem a man, whose name *was* 25  
Simeon: and the same man *was* righteous and devout, looking  
for the consolation of Israel: and *the* Holy Spirit was upon him.  
And it had been revealed unto him by the Holy Spirit, that he 26  
should not see death, before he had seen the <sup>1</sup>Christ of the Lord.  
And he came in the Spirit into the temple: and when the 27  
parents brought in the child Jesus, to do for him what was ap-  
pointed by the law, *Simeon* took him up in his arms, and blessed 28  
God, and said, “Lord, thou <sup>1</sup>lettest now thy servant depart in 29  
peace, according to thy word: for mine eyes have seen <sup>1</sup>thy sal- 30  
vation, which thou hast prepared before the face of all people; 31  
a light to enlighten the Gentiles, and to be the glory of thy 32  
people Israel.” And <sup>v</sup>his father and mother marvelled at those 33  
things which were spoken concerning him: and Simeon blessed 34  
them, and said unto Mary his mother, “Behold, this *child* is  
appointed for the fall and rise of many in Israel; and for a <sup>1</sup>sign  
to be spoken against; (yea, a sword shall pierce through thy 35  
own soul also;) <sup>1</sup>that the thoughts of many hearts may be re-  
vealed.”

And there was one Anna, a prophetess, the daughter of 36

23. ‘be holy’

26. ‘anointed’ N. B.

29. ‘art letting’

30. ‘the Saviour whom’ C.

34. ‘mark of contradiction’ W.

35. ‘so that . . . will be’ N. B.

Phanuel, of the tribe of Asher :—she was of great age, and had  
 37 lived with a husband seven years from her virginity : and she  
*was now* a widow of about fourscore and four years ; who de-  
 parted not from the temple, but served *God* with fastings and  
 38 prayers night and day :—she also coming in at the same time, gave  
 thanks likewise unto the Lord, and spake concerning 'him to all  
 those in Jerusalem who were looking for redemption.

39 And when they had performed all things according to the law  
 of the Lord, they returned into Galilee, to their own city Naza-  
 40 reth. And the child grew, and became strong <sup>v</sup>in spirit, being  
 filled with wisdom : and 'the grace of God was upon him.

41 Now his parents went to Jerusalem every year, at the feast of  
 42 the passover. And when he was twelve years old, after they  
 had gone up to Jerusalem according to the custom of the feast,  
 43 and had completed the days, as they were returning the child  
 Jesus tarried behind in Jerusalem. And <sup>v</sup>Joseph and his mother  
 44 knew *it* not : but, supposing him to be in the company, they  
 went a day's journey : and they sought him among *their* kin-  
 45 dred and acquaintance, and not finding *him*, turned back  
 46 again to Jerusalem, seeking him. And it came to pass, that,  
 'on the third day, they found him in the temple, sitting in the  
 midst of the teachers, both hearing them, and asking them  
 47 questions : and all that heard him were astonished at his under-  
 48 standing and answers. 'And when *his parents* saw him, they  
 were amazed : and his mother said unto him, " Child, why hast  
 thou thus dealt with us ? behold, thy father and I have sought  
 49 thee sorrowing ?" And he said unto them, " How is it that  
 ye sought me ? knew ye not that I must be 'in my Father's  
 50 house ?" But they understood not the words which he spake  
 51 unto them. And he went down with them, and came to Naza-  
 reth, and 'was subject unto them : and his mother kept all  
 these things in her heart.

52 And Jesus increased in wisdom and stature, and in favour  
 with God and man.

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38. ' *the child*' N. Wa.      40. ' a divine gracefulness' C.—' the favour  
 of God' N.      46. ' after three days' A. N. B.      48. ' But they who saw  
 him were' C.      49. ' about my Father's business' A. P.      51. ' was  
 obedient' W.—' continued to submit' Wa.

CHAP. III.—Now in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was 'governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of Abilenè, Annas being<sup>v</sup> high priest and Caiaphas, the word of God came unto John, the son of Zachariah, in the desert. And he went into all the country about Jordan, proclaiming the baptism of repentance, for the remission of sins; as it is written in the book of the words of Isaiah the prophet, saying, "The voice of one 'crying out in the desert, Prepare ye the way of "the Lord, make his paths straight! Every valley shall be filled up, and every mountain and hill shall be brought low; and the crooked *ways* shall be made straight, and the rough ways smooth; and all flesh shall see the 'salvation of God." Then said he to the multitudes that came out to be baptized by him, "O offspring of vipers! who hath warned you to flee from the wrath *which* is about to come? Bring forth therefore fruits meet for repentance; and begin not to say within yourselves, 'We have Abraham for *our* father:' for I say unto you, that God is able out of these stones to raise up children unto Abraham. And already the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit will be hewn down, and cast into the fire."

And the multitudes asked him, saying, "What then shall we do?" And he answered and saith unto them, "Let him that hath two coats, give to him that hath none; and let him that hath food, do likewise." Then came also publicans to be baptized, and said unto him, "Teacher, what shall we do?" And he said unto them, "Exact no more than that which is appointed unto you." And the soldiers likewise demanded of him, saying, "And what shall we do?" And he said unto them, "Take by violence from no one, neither accuse *any one* falsely; and be content with your wages."

And as the people were in 'expectation, and all were pondering in their hearts concerning John, whether he were the "Christ

1. 'procurator'

4. 'proclaiming' C.

" Heb. 'Jehovah'

6. 'saviour sent of God' C.

15. 'suspense' C.

" 'Messiah' C.

- 16 or not; John answered, saying to *them* all, "I indeed baptize you *'with water*; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he will baptize you  
 17 "with the Holy Spirit, and fire: whose winnowing shovel *is* in his hand; and he will thoroughly cleanse his floor, and will gather the wheat into his granary; but will burn up the chaff  
 18 with unquenchable fire." And with many other exhortations he published the glad tidings unto the people.
- 19 But Herod the tetrarch, being reproved by him about Herodias, his brother Philip's wife, and for all the evil things which  
 20 Herod had done, added this also to them all, that he shut up John in prison.
- 21 Now it came to pass, when all the people were baptized, that Jesus also having been baptized and praying, the heaven was  
 22 opened, and the Holy Spirit descended upon him, in a 'bodily shape, like a dove; and a voice came from heaven, saying,  
 "THOU ART MY BELOVED SON; IN THEE I AM WELL PLEASED."
- 23 And Jesus himself, 'when he began *his ministry*, was about thirty years of age, "being", "'as was supposed, the son of Joseph, *the son of Heli, the son of Matthat, the son of Levi, the son*  
 24 *of Melchi, the son of Janna, the son of Joseph, the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the*  
 26 *son of Nagge, the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah, the son of Joanna,*  
 27 *the son of Rhesa, the son of Zerubabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Co-*  
 29 *sam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,*  
 30 *the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan,*  
 31 *the son of Mattatha, the son of Nathan, the son of David, the son*

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16. 'in' (twice) C.

22. 'corporeal form. as it were a dove' W.

23. 'was about thirty years in subjection' C.—'began to be about' A. Wa.—'was at the beginning of his thirtieth year' P.

"'being the son (while he was supposed of Joseph) of Heli' P. (assuming Heli to be Mary's father,) this rendering being founded on the reading of B. the Vat. MS.

'''as was supposed according to law' Hey.—'as he was by law allowed to be' Pearce —See C. note.

of Jesse, *the son of Obed, the son of Boaz, the son of Salmon, the son of Naasson, the son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Salah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Mathuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enoch, the son of Seth, the son of Adam, the son of God.*

CHAP. IV.—And Jesus returned from Jordan, full of the Spirit, and was led 'by the Spirit' into the desert; being 'tempt- ed by the devil forty days: and during those days he ate nothing: and when they were ended, he hungered. And the devil said unto him, "If thou be 'the Son of God, command this stone to become bread." And Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by 'every word of God?'" Then the devil, taking him up a high mountain, showed unto him all the kingdoms of the 'world, in a moment of time: and the devil said unto him, "All this authority will I give thee, and the glory of these: for it is delivered unto me, and to whomsoever I will, I give it: if therefore thou wilt worship me, all shall be thine." And Jesus answered and said, "It is written, 'Thou shalt worship 'the Lord thy God, and him only shalt thou serve.'" Then he brought *Jesus* to Jerusalem, and set him on 'a pinnacle of the temple, and said unto him, "If thou be "the Son of God, cast thyself down from hence: for it is written, 'He will give his angels charge concerning thee, to keep thee: and upon *their* hands they will bear thee up, lest at any time thou dash thy foot against a stone.'" And Jesus answering said unto him, "It is said, 'Thou shalt not 'tempt the Lord thy God.'" And when the devil had ended 'all *his* temptation, he departed from him, for a season.

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1. 'in' 2. 'tried' P. 3. 'a' C. 4. see Matt. iv. 4. 5. 'earth' P.  
 8. 'Jehovah' Heb. (and so in 12—18—19) 9. 'the' (or, a) 'wing'  
 " 'a' C. 12. 'try'—'put .. to the proof' C. 13. 'every trial' Wa.

14 Then Jesus returned, in the power of the Spirit, into Galilee :  
 and a report went abroad concerning him through all the region  
 15 round about : and he taught in their synagogues, being 'glorified by all.

16 And he came to Nazareth, where he had been brought up :  
 and, as his custom was, he went into the synagogue on the sab-  
 17 bath, and stood up to read. And the book of the prophet  
 Isaiah was delivered to him : and when he had 'opened the  
 18 book, he found the place where it was written, " The Spirit of  
 the Lord *is* upon me ; 'in as much as he hath anointed me, to  
 publish "glad tidings to *the* poor ; he hath sent me<sup>v</sup> to declare  
 deliverance to *the* captives, and recovery of sight to *the* blind ;  
 19 to set at liberty those that are oppressed ; to proclaim '*the* ac-  
 20 ceptable year of the Lord." And having 'closed the book, he  
 gave *it* again to the attendant, and sat down : and the eyes of all  
 21 that were in the synagogue were fastened upon him. And he  
 began to say unto them, " To day hath that scripture been ful-  
 22 filled 'in your ears." And all 'bore testimony to him, and won-  
 dered at the gracious words which proceeded out of his mouth.

23 And they said, " Is not this the son of Joseph ?" And he said  
 unto them, " Ye will surely speak unto me this proverb, ' Phy-  
 sician, heal thyself ! Do also, here in thine own country, those  
 things which we have heard have been done in Capernaum.'"

24 And he said, " Verily I say unto you, No prophet is acceptable  
 25 in his own country. But I tell you of a truth, there were many  
 widows in Israel, in the days of Elijah, when the heaven was  
 shut up for three years and six months, so that there was great  
 26 famine throughout all the land ; yet unto none of them was  
 Elijah sent, save to a widow woman at Sarepta, *a city* of Sidon :  
 27 and there were many lepers in Israel, in the time of Elisha the  
 prophet ; yet none of them was cleansed, save Naaman the  
 28 Syrian." And all that were in the synagogue, when they heard  
 29 these things, were filled with wrath ; and they rose up, and  
 thrust him out of the city ; and led him to the brow of the hill

15. ' praised' B.

" ' the Gospel' A.

21. ' which is in' P.

17. ' unrolled' Gr.

19. ' an' Wa.

22. ' recognized him' P.

18. ' for which purpose'

20. ' rolled up' Gr.

whereon their city was built, that they might cast him down headlong: but he, passing through the midst of them, went his way. 30

And he went down to Capernaum, a city of Galilee, and 31 taught them on the sabbaths: and they were astonished at his 32 'manner of teaching: for his "word was with authority.

Now in the synagogue there was a man, who had a spirit of 33 an unclean demon; and it cried out with a loud voice, saying, 34 "'Let *us* alone! what hast thou to do with us, *thou* Jesus of Nazareth? "art thou come to "'destroy us? I know thee, who thou art,—the Holy *one* of God." And Jesus rebuked it, say- 35 ing, "Hold thy peace, and come out of him!" And when the demon had thrown him in the midst, it came out of him, not having hurt him: and they were all amazed, and spake among 36 themselves, saying, "'What word *is* this! for with authority and power "he commandeth the unclean spirits, and they come out!" And the fame of him went forth, into every place of the country 37 round about.

And he rose up from the synagogue, and entered into Simon's 38 house. Now the mother of Simon's wife was seized with a great fever; and they besought him concerning her. And standing 39 over her, he rebuked the fever; and it left her: and immediately she arose, and ministered unto them.

And at the setting of the sun, all those that had any sick with 40 divers diseases, 'brought them unto him; and he laid his hands on every one of them, and healed them. And demons also came 41 out of many, crying out, and saying, "Thou art<sup>v</sup> the Son of God." But he rebuked *them*, and suffered them not to 'speak: for they knew him to be the Christ.

And when it was day he went out, and departed to a solitary 42 place: and the multitude sought for him, and came unto him, and would have hindered him from leaving them: but he said 43 unto them, "I must publish the glad tidings of the kingdom of God to other cities also; for therefore have I been sent forth." And he continued preaching in the synagogues of Galilee.

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32. 'doctrine' A. " 'discourse' 34. 'Ah! what' N. " 'thou art come'  
 "' 'punish' Wa. 36. 'what meaneth this, that with' C. " 'it (Syr) P.  
 40. 'were wont to bring'—'constantly brought' Wa. 41. 'say that they' B.



1 CHAP. V.—And it came to pass, that, as the multitude was pressing upon him to hear the word of God, he was standing by  
 2 the lake of Gennesareth: and he saw two vessels 'lying by the lake side: but the fishermen had gone out of them, and were  
 3 washing *their* nets. And he entered into one of the vessels, which was Simon's, and desired him to put off a little from the land: and he sat down, and taught the multitude out of the  
 4 vessel. And when he had made an end of speaking, he said unto Simon, "Put forth into the deep water, and let down your  
 5 nets for a draught!" And Simon answering said unto him, "'Master, we have toiled all the night, and have taken nothing:  
 6 nevertheless, at thy word, I will let down the net.'" And when they had so done, they inclosed a great multitude of fishes; and  
 7 their net was breaking. Then they beckoned to *their* companions who were in the other vessel, that they should come and help them: and they came, and filled both the vessels, so that  
 8 they began to sink. And when Simon Peter saw *it*, he fell down at the knees of Jesus, saying, "Depart from me; for I  
 9 am a sinful man, O 'Lord!" For amazement seized him, and all that were with him, at the draught of fishes which they had  
 10 taken; and in like manner also James, and John, the sons of Zebedee, who were companions with Simon. And Jesus said  
 11 unto Simon, "Fear not! from henceforth thou shalt catch men." And when they had brought their vessels to land, they left all, and followed him.

12 And it came to pass, that when he was in 'a certain city, behold a man *came*, full of leprosy: and when he saw Jesus, he fell on *his* face, and besought him, saying, "Master! if thou wilt,  
 13 thou canst make me clean." And *Jesus* stretched forth *his* hand, and touched him, saying, "I will: be thou clean!" and  
 14 immediately the leprosy departed from him. And *Jesus* charged him to tell no one: "But go, and show thyself to the priest, and offer for thy cleansing according as Moses commanded,  
 15 for' a testimony unto them." But the report went abroad so

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2. 'aground' C. 5. ἐπιστάτα.

12. 'one of *their* cities' Wa.

thou art cleansed' C.

8. 'Master' N. m. (see our preface)

14. 'notifying unto the people that

much the more concerning him : and great multitudes came together to hear *him*, and to be healed by him of their infirmities. And he 'withdrew into desert places, and prayed. 16

And it came to pass on a certain day, as he was teaching, that 17 there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, and from Judea, and Jerusalem : and the power of the Lord 'was *present* to heal *the sick*. And, behold, men *came*, bringing on a bed a man who was sick 18 of the palsy : and they sought how to bring him in, and to lay *him* before *Jesus*. And not finding any way whereby they might 19 bring him in, on account of the crowd, they went upon the house-top, and let him down, with his 'couch, through the tiling, into the midst before Jesus. And, seeing their faith, he said, 20 "Man, thy sins are forgiven thee." And the scribes and 21 the Pharisees began to reason among *themselves*, saying, "Who is this who speaketh blasphemies ? Who can forgive sins, but God alone ?" But Jesus knowing their reasonings, answered 22 and said unto them, "Why reason ye thus in your hearts ? Which is easier, to say, 'Thy sins are forgiven thee ;' or to say, 23 'Arise, and walk ?' But that ye may know that the Son of 24 man hath authority on earth to forgive sins," (he said unto the sick of the palsy,) "I say unto thee, Arise ! and take up thy couch, and go to thine own house !" And immediately he rose 25 up before them, and took up that whereon he had been lying, and departed to his own house, glorifying God. And they were 26 'all struck with amazement, and glorified God ; and they were filled with fear, saying, "We have seen 'strange things to day !"

And after these things he went forth, and saw a publican, 27 named Levi, sitting at the receipt of custom : and he said unto him, "Follow me !" and leaving all, he arose and followed him. 28 And Levi made for him a great feast in his own house : and 29 there was a great company of publicans and of others, that sat down with them. But the scribes and Pharisees among them 30

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16. ' continued withdrawing . . . and praying' Wa. 17. ' was *present* for him to' P.—' was *with him* to' Wa. 19. ' little couch,' or ' pallet' 26. ' incredible' C.

murmured against his disciples, saying, “Why do ye eat and  
 31 drink with publicans and sinners?” And Jesus answering said  
 unto them, “They that are well have no need of a physician; but  
 32 they that are sick. I came to call not the righteous, but sinners,  
 to repentance.”

33 And *some* said to him, “Why do the disciples of John fast  
 often, and make prayers, and in like manner *the disciples* of the  
 34 Pharisees; but thine eat and drink?” And he said unto them,  
 “Can ye make the ‘sons of the bridechamber fast, while the  
 35 bridegroom is with them? but the days will come, when the  
 bridegroom will be taken away from them, and then they will  
 fast in those days.”

36 And he spake a parable also unto them; “No one putteth a  
 piece of a new garment upon an old one; otherwise, both the  
 new maketh a rent, and the piece from the new agreeth not with  
 37 the old. And no one putteth new wine into old ‘bottles; other-  
 wise the new wine will burst the bottles, and it will be spilled,  
 38 and the bottles will perish: but new wine must be put into new  
 39 bottles, and *then* both are preserved. Moreover no one, hav-  
 ing drunk old *wine*, straightway desireth new: for he saith,  
 ‘The old is better.’”

1 CHAP. VI.—And it came to pass, ‘on <sup>v</sup>the second sabbath  
 after the first *day of unleavened bread*, that Jesus was going  
 through the corn fields; and his disciples plucked and ate the  
 2 ears of corn, rubbing *them* in *their* hands. But certain of the  
 Pharisees said unto them, “Why are ye doing that which it is not  
 3 lawful to do on the sabbath?” And Jesus answering them, said,  
 “Have ye never read what David did, when he himself, and they  
 4 that were with him, hungered; how he went into the house of  
 God, and took and ate the showbread, and gave of it also to  
 those that were with him; which it is not lawful to eat but for  
 5 the priests alone?” And he said unto them, “The Son of man is  
 ‘Lord’ even of the sabbath.”

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34. ‘companions of the bridegroom’ N. 37. ‘skins’ N. (leathern bottles)  
 throughout. 1. ‘on the sabbath called second-prime’ C.—‘on the first  
 sabbath of the second month’ Wa. 5. ‘master’ C. “ ‘also’ A.

And it came to pass also on another sabbath, that he entered 6  
 into the synagogue and taught. And there was a man there whose  
 right hand was withered : and the scribes and Pharisees watched 7  
 him, whether he would heal on the sabbath ; in order that they  
 might find an accusation against him. But he knew their thoughts, 8  
 and said to the man that had the withered hand, " Rise up, and  
 stand forth in the midst ! " and he arose and stood forth. Then 9  
 said Jesus unto them, " I will ask you one thing ; is it 'lawful  
 on the sabbath to do good, or to do evil ? to save life, or to  
 kill ? " And when he had looked round about upon them all, he 10  
 said unto *the man*, " Stretch forth thy hand ! " And he did *so* :  
 and his hand was restored, as the other. And they were filled 11  
 with madness ; and consulted one with another what they should  
 do to Jesus.

And it came to pass in those days, that he went out to 'a 12  
 mountain to pray ; and he continued all the night "in prayer to  
 God. And when it was day, he called *to him* his disciples : and 13  
 out of them he chose twelve, whom he named also apostles ;  
 Simon, whom he named Peter also ; and Andrew, his brother ; 14  
 James and John ; Philip and Bartholomew ; Matthew and 15  
 Thomas ; James, the *son* of Alpheus ; and Simon, called 'Ze-  
 lotes ; and Judas, *the brother* of James ; and Judas 'Iscariot, 16  
 who became the traitor. And he came down with them, and 17  
 stood in the plain ; and there was a multitude of his disciples,  
 and a great number of the people from all Judea and Jerusa-  
 lem, and from the sea coast of Tyre and Sidon, that came to hear  
 him, and to be healed of their diseases ; and those that were 18  
 vexed by unclean spirits : and they were cured. And the whole 19  
 multitude sought to touch him ; because power 'went from him,  
 and healed all.

And he lifted up his eyes on his disciples, and said, " Blessed 20  
*are ye* poor ! for your's is the kingdom of God. Blessed *are ye* 21  
 that hunger now ! for ye shall be filled. Blessed *are ye* that  
 weep now ! for ye shall laugh. Blessed are ye, when men shall 22

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9. ' better' P. 12. ' the' P. " ' in an [the] oratory' (proseucha) C.  
 —' the prayer-house of God' P. Wa. 15. ' the zealous' C.—' the Kana-  
 nite' Matt. 16. ' an Iscariot' P. 19. ' kept going ... and healing' Wa.

hate you, and when they shall separate you *from them*, and shall revile *you*, and cast out your name as evil, for the Son of man's  
 23 sake! Rejoice in that day, and leap for joy! for, behold, your reward *is* great in heaven: for in like manner did their fathers  
 24 unto the prophets. But alas for you that are rich! for ye 'have  
 25 received your "consolation. Alas for you that are full! for ye shall hunger. Alas for you that laugh now! for ye shall mourn  
 26 and weep. Alas *for you*, when men shall speak well of you! for so did their fathers to the false prophets.

27 " But I say unto you that hear, Love your enemies, do good  
 28 to those that hate you, bless those that curse you, pray for those  
 29 that spitefully use you. Unto him that striketh thee on the  
 30 *one* cheek, offer also the other; and from him that taketh away  
 thy cloke, withhold not *thy* coat also. Give to every one that  
 asketh of thee; and from him that taketh away *what is* thine,  
 31 ask it not again. And as ye would that men should do to you, do ye also unto them in like manner.

32 " For if ye love those that love you, what thanks 'have ye?  
 33 for sinners also love those that love them. And if ye do good to those that do good to you, what thanks have ye? for even  
 34 sinners do the same. And if ye 'lend to *those* from whom ye hope to receive, what thanks have ye? for even sinners lend to  
 35 sinners, that they may receive as much back. But love ye your enemies, and do 'good; and lend, "hoping for nothing again; and your reward will be great, and ye will be sons of the Most  
 36 High: for he is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye will not be judged: condemn not, and ye will not be  
 37 condemned: forgive, and ye will be forgiven: give, and it will be given unto you; good measure, pressed down, and shaken together, and running over, will be given into your bosom. For with the same measure wherewith ye mete, it shall be measured to you again."

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24. 'ye are receiving' Wa.—'ye are far from' P. " 'comforts' C.  
 32. 'are due to you' W. (and so 33—34) 34. 'give' P. (throughout)  
 35. 'good to them' P. " 'no wise despairing' C.—'giving up nothing for lost' Wa.

And he spake a 'parable unto them, "Can the blind lead the 39  
blind? will they not both fall into the ditch?"

"The disciple is not above his Teacher: but 'every *disciple* that 40  
is "perfected "' shall be as his Teacher.

"And why dost thou observe the 'splinter that is in thy bro- 41  
ther's eye, but considerest not the "beam that is in thine own  
eye? Or how canst thou say to thy brother, ' Brother, let me 42  
take out the splinter that is in thine eye,' when thou thyself  
beholdest not the beam that is in thine own eye? Thou hypo-  
cite! first take out the beam from thine own eye; and then thou  
wilt see clearly to take out the splinter that is in thy brother's  
eye.

"A good tree bringeth not forth corrupt fruit; neither doth a 43  
corrupt tree bring forth good fruit. For every tree is known by 44  
its own fruit; for from thorns men do not gather figs, nor from a  
bramble-bush do they gather grapes. A good man, out of the 45  
good treasure of his heart, bringeth forth that which is good;  
and an evil man, out of the evil treasure of his heart, bringeth  
forth that which is evil: for from the abundance of the heart 'his  
mouth speaketh.

"And why call ye me, ' Master! Master'! and do not perform 46  
the things which I say? Whosoever cometh to me, and heareth 47  
my words, and doeth them, I will show you to whom he is like.  
He is like a man building a house, who dug deep, and laid the 48  
foundation on the rock: and when a flood arose, the stream  
rushed vehemently upon that house, and could not shake it; for  
it was founded upon the rock. But he that heareth, and doeth 49  
*them* not, is like a man that built a house upon the earth, without  
a foundation; against which the stream rushed vehemently, and  
immediately it fell; and the ruin of that house was great."

CHAP. VII.—Now when *Jesus* had ended all his sayings in 1  
the hearing of the people, he entered into Capernaum. And the 2

39. ' proverb' 40. ' each shall be perfected *even* as' P.—' let every  
disciple be duly prepared as' Wa. " ' fully instructed'—' finished' B.  
"' ' will' 41. ' mote' C. (throughout) " ' thorn' C. (throughout)  
46. ' Lord' N. B. (' Master' N. m.)

'servant of a certain centurion, who was dear to *his master*, was  
 3 sick, and ready to die : but having heard of Jesus, *the centurion*  
 sent unto him elders of the Jews, beseeching him that he would  
 4 come and heal his servant. And when they came to Jesus,  
 they besought him earnestly, saying, " He is worthy, that thou  
 5 shouldst do this for him ; for he loveth our nation, and 'himself'  
 6 hath built us a synagogue." Then Jesus went with them : and  
 when he was now not far from the house, the centurion sent  
 friends to him, saying unto him, " Sir ! trouble not thyself : for  
 I am not 'worthy' that thou shouldst enter under my roof.  
 7 Wherefore neither thought I myself worthy to come unto thee :  
 8 but command by word, and my servant will be cured. For  
 I also am a 'man under authority, having soldiers under me,  
 and I say to this *man*, ' Go ! ' and he goeth ; and to another,  
 ' Come ! ' and he cometh ; and to my servant, ' Do this ! ' and  
 9 he doeth *it*." And when Jesus heard these things, he 'marvelled  
 at him ; and, turning himself about, said unto the multitude that  
 followed him, " I say unto you, I have not found so great faith,  
 10 no, not in Israel." And they that had been sent, having  
 returned to the house, found the servant well that had been  
 sick.

11 And it came to pass <sup>v</sup>on the next day, that he was going to  
 a city called Nain ; and many of his disciples were going with  
 12 him, and a great multitude. Now as he came nigh to the gate  
 of the city, behold, there was a dead man carried out, the only  
 son of his mother, and she was a widow : and a great multitude  
 13 out of the city were with her. And when the Lord saw her,  
 he was moved with compassion, and said unto her, " Weep  
 14 not ! " And he came up and touched the bier : and they that  
 bare *it* stood still : and he said, " Young man, I say unto thee,  
 15 Arise ! " Then *he that had been* dead sat up, and began to  
 16 speak : and *Jesus* delivered him to his mother. And fear came  
 upon all : and they glorified God, saying, " A great prophet  
 hath arisen among us ; " and, " God hath visited his people. "

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 2. ' slave ' (throughout)
5. ' *it was* he who built our synagogue ' C.

6. ' fit ' P.

8. ' man though ' P.

9. ' admired him ' C.

And this report concerning him went forth throughout all Judea, 17  
and through all the country round about.

And the disciples of John told him concerning all these 18  
things. And John called *unto him* two of his disciples, and 19  
sent *them* to Jesus, saying, "Art thou he that 'should come? or  
'do we look for another?" And when the men were come unto 20  
him, they said, "John Baptist hath sent us unto thee, saying,  
'Art thou he that should come? or do we look for another?'"  
Now in the same hour he had healed many of diseases and 21  
grievous disorders, and of evil spirits; and to many blind he  
had given sight. Then Jesus answered and said unto them, 22  
"Go, and tell John what things ye have seen and heard; how  
that '*the* blind receive sight; *the* lame walk; lepers are cleans-  
ed; *the* deaf hear; *the* dead are raised; *the* poor have" the glad  
tidings proclaimed unto them: and blessed is *he*, 'whosoever 23  
shall not find a stumbling-block in me."

And when the messengers of John had departed, *Jesus* began 24  
to say unto the multitude concerning John, "What went ye  
out into the desert to see? a reed shaken with the wind? What 25  
then went ye out to see? a man clothed in soft raiment? Be-  
hold, they that are gorgeously apparelled, and live delicately,  
are in the palaces of kings. But what went ye out to see? a 26  
prophet? Yea, I say unto you, and 'much more than a prophet.  
'This is *he*, concerning whom it is written, 'Behold, I send my 27  
'messenger before thy face, who shall prepare thy way before  
thee.' For I say unto you, Among those born of women there 28  
is not a greater ▽ prophet than John ▽ the Baptist: yet the least  
in the kingdom of God 'is greater than he. 'And all the 29  
people, even the publicans, that heard *him*, "have justified God,  
"being baptized with the baptism of John: but the Pharisees 30  
and teachers of the law have rejected the counsel of God toward

19. 'was to' (and 20) N. P.—'that cometh' B. C.

'must' C. (and 20)

22. see Matt. xi. 5.

" 'should' P.—

" 'the Gospel

preached' A. 23. 'whose faith in me shall not be shaken' P.

26. 'something greater than'

27. 'angel' C.

28. 'shall be' C.

29—30. These verses are perhaps Luke's narrative: so P. reads, 'and  
all . . . who had been baptized . . . justified God' (and so v. 30) P.

" 'owned the mercy of God'—'honoured God' C.

" 'having been' N.



31 themselves, not 'being baptized by him. ▼To what then shall  
 I liken the men of this generation? and to what are they like?  
 32 They are like children sitting in the marketplace, and calling  
 one to another, and saying, 'We have piped to you, and ye  
 have not danced; we have 'mourned to you, and ye have not  
 33 wept.' For John the Baptist came neither eating ▼bread nor  
 34 drinking ▼wine; and ye say, 'He hath a demon!' The Son of  
 man hath come eating and drinking; and ye say, 'Behold a  
 gluttonous man, and a winebibber, a friend of publicans and  
 35 sinners!' But Wisdom 'is justified by all her children."  
 36 And one of the Pharisees invited *Jesus* to eat with him: and  
 he went into the Pharisee's house, and placed himself at table.  
 37 And, behold, a woman of that city, who 'was a sinner, having  
 learned that he was at table in the Pharisee's house, brought an  
 38 alabaster box of "ointment; and stood behind *him*, at his feet,  
 weeping, and began to wash his feet with tears; and she wiped  
*them* with the hairs of her head, and kissed his feet, and anointed  
 39 *them* with the ointment. But when the Pharisee who had in-  
 vited him saw *it*, he spake within himself, saying, "This man,  
 if he were a prophet, would have known who and what manner  
 40 of woman *this is* that toucheth him: for she is a sinner." Then  
 Jesus answering said unto him, "Simon, I have somewhat to  
 41 say unto thee." And he saith, "Teacher, say on!" "There  
 was a certain creditor who had two debtors: the one owed five  
 42 hundred 'pence, and the other fifty: but as they had nothing  
 wherewith to pay, he freely forgave them both. Tell me there-  
 43 fore, which of them will love him most?" Simon answered and  
 said, "I suppose *he*, to whom he forgave most:" and *Jesus* said  
 44 unto him, "Thou hast rightly judged." And turning to the  
 woman, he said unto Simon, "Seest thou this woman? I en-  
 tered into thy house: thou gavest me not water for my feet; but  
 she hath washed my feet with tears, and wiped *them* with her  
 45 hair. Thou gavest me no kiss; but this woman, since the time  
 46 ▼I came in, hath not ceased to kiss my feet. My head with oil  
 thou didst not anoint; but this woman hath anointed my feet

30. 'having been' N.  
 ever' Wa.

32. 'sung mournful songs' C.  
 37. 'had been' N. B. " 'balsam' C.

35. 'was  
 44. denarii

with precious ointment. 'Wherefore I say unto thee, Her sins, 47  
 which are many, are forgiven; "for she hath loved much: but  
 he to whom little is forgiven, loveth little." And he said unto 48  
 her, "Thy sins are forgiven!" And they that were at table with 49  
 him began to say within themselves, "Who is this that even  
 forgiveth sins?" And he said to the woman, "Thy faith hath 50  
 saved thee; go in peace!"

CHAP. VIII.—And it came to pass afterwards, that he 1  
 went through every city and village, preaching and publishing  
 the glad tidings of the kingdom of God: and the twelve *were*  
 with him, and certain women, who had been healed of evil 2  
 spirits and infirmities, *namely*, Mary called Magdalene, out of  
 whom had gone seven devils, and Johanna the wife of Chuza, 3  
 Herod's steward, and Susanna, and many others, who ministered  
 to him from their substance.

And when a great multitude were gathered together, and people 4  
 came to him from every city, he spake by a parable: "A sower  
 went forth to sow his seed: and as he was sowing, some *seed* 5  
 fell by the way-side; and it was trodden down, and the birds of  
 the air devoured it. And other *seed* fell upon the rock; and as 6  
 soon as it was sprung up, it withered away, because it lacked  
 moisture. And other *seed* fell among thorns; and the thorns 7  
 sprang up with it, and choked it. But other fell on good 8  
 ground, and sprang up, and bare fruit an hundredfold." And  
 when he had said these things, he cried, "He that hath ears to  
 hear, let him hear!"

And his disciples asked him, saying, "What may this parable 9  
 be?" And he said, "Unto you it hath been given to know the 10  
 'mysteries of the kingdom of God: but to others *I speak* in pa-  
 rables; "that seeing they may not see, and hearing they may not  
 understand. Now the parable is this: The seed is the word of 11  
 God: those by the way-side are they that hear: then cometh the 12  
 devil, and taketh away the word out of their hearts, lest they  
 should believe and be saved. And those on the rock *are they*, 13

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47. 'I tell thee, because her sins . . . . that she hath loved, &c.' P.

" 'therefore' C.W. 10. 'secrets' B. " 'so that . . . they see not' N.

who, when they hear, receive the word with joy ; and these have not root, but for a while believe, and in time of trial fall away.

14 And those that fell among thorns are they, who, when they have heard, go forth, and are choked by the cares and riches and  
15 pleasures of life, and bring no fruit to perfection. But those on the good ground are they, who, having heard the word, keep *it* in an honest and good heart, and 'bring forth fruit with patience.

16 " No one, when he hath lighted a lamp, covereth it with a vessel, or putteth *it* under a bed ; but setteth *it* on a stand, that  
17 they who enter in may see the light : for there is nothing hidden, which will not be made manifest ; neither *any thing* kept  
18 secret, that will not be known and come abroad. Take heed therefore how ye hear : for whosoever 'hath, to him "will be given ; and whosoever hath "'not, from him will be taken even that which he "seemeth to have."

19 Then *his* mother and his brethren came to him, but could not  
20 get at him because of the crowd : and it was told him by some, who said, "Thy mother and thy brethren stand without, desiring  
21 to see thee." But he answered and said unto them, " My mother and my brethren are these, who hear the word of God, and do *it*."

22 Now it came to pass on a certain day, that he went into a vessel, with his disciples : and he said unto them, " Let us go over to the other side of the lake !" and they launched forth.  
23 But as they were sailing he fell asleep : and a storm of wind came down upon the lake ; and they were filling *with water*,  
24 and were in jeopardy. And they came to him, and awoke him, saying, " 'Master, master, we perish.'" Then he arose, and rebuked the wind, and the raging of the water : and they ceased,  
25 and there was a calm. And he said unto them, " Where is your faith ?" And they being afraid wondered, saying one to another, " Who then is this ! 'for he commandeth both the winds and water, and they obey him."

15. 'persevere in bringing forth fruit' C.

18. 'hath *much*' N. B.

" 'more shall' C.      "' 'little' N. B.

" 'indeed hath' B.—

'thinketh himself to have' Wa.

24. 'ἐπιστάτα'—'Master' (κύριε)

at Matt. viii. 25—'Teacher' (διδάσκαλε) at Mar. iv. 38.

25. 'that' C.

And they arrived at the country of the <sup>v</sup>Gadarenes, which is 26  
over against Galilee: and when he had gone ashore, there met him 27  
a certain man of the city, who had had demons for a long time;  
and he wore no clothes, and abode not in a house, but in the se-  
pulchres. When he saw Jesus, he cried out; and fell down be- 28  
fore him, and with a loud voice said, "What hast thou to do  
with me, <sup>v</sup>Jesus, *thou* Son of the most high <sup>v</sup>God? I pray thee,  
torment me not!" (For *Jesus* had commanded the unclean spirit 29  
to come out of the man: for it had often seized him; and he was  
kept bound with chains and in fetters; but he broke the bands,  
and was driven by the demon into desert places.) And Jesus 30  
asked him, saying, "What is thy name?" and he said, "Le-  
gion:" (for many demons had entered into him.) And they 31  
besought him, that he would not command them to go out into  
the 'abyss. Now a herd of many swine was there, feeding on the 32  
mountain: and they besought him that he would suffer them to  
enter into them: and he suffered them. Then the demons hav- 33  
ing come out of the man, entered into the swine: and the herd  
ran violently down the precipice into the lake, and were drowned. 34  
But when they that had been keeping *them* saw what had been  
done, they fled, and told *it* in the city, and in the country. Then 35  
*the people* came out to see what had been done; and they came to  
Jesus, and found the man, out of whom the demons had come,  
sitting at the feet of Jesus, clothed, and in his right mind: and  
they were afraid. And those also who had seen *it*, told them by 36  
what means he that had had the demons had been healed.  
Then the whole multitude of the country of the Gadarenes round 37  
about besought *Jesus* to depart from them; for they were seized  
with great fear: and he entered into the vessel, and returned  
back. Now the man, out of whom the demons had gone forth, 38  
besought him that he might be with him: but Jesus sent him  
away, saying, "Return to thine own house, and tell what great 39  
things God hath done for thee!" And he went away, and pub-  
lished throughout the whole city what great things Jesus had  
done for him.

And it came to pass, that, when Jesus returned, the people 40

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31. 'deep pit' N. B.—'deep' A.

41 *gladly* received him : for they were all waiting for him. And, behold, there came a man named Jairus, who was a ruler of the synagogue : and he fell down at the feet of Jesus, and besought  
42 him to come to his house : for he had an only daughter, about twelve years of age, and she was dying.

43 But as he went the people pressed upon him : and a woman who had *been afflicted with* an issue of blood twelve years, who had spent all her substance upon physicians, and could not be  
44 healed by any one, came behind *him*, and touched the hem of his garment : and immediately the issue of her blood stopped. And Jesus said, " Who touched me ? " And when all denied, Peter and they that were with him said, " ' Master, the multitude press upon thee and throng *thee*, and dost thou say, ' Who touched  
46 me ? ' " And Jesus said, " Some one touched me : for I perceived ' that power went from me. ' " And when the woman saw that she was not concealed, she came trembling, and fell down before him, and declared to him, before all the people, for what cause she had touched him, and how she had been healed im-  
48 mediately. And he said unto her, " Daughter, <sup>v</sup>be of good comfort ! thy faith hath made thee whole ; go in peace ! "

49 While he was yet speaking, there cometh one from the *house of the ruler* of the synagogue, saying to him, " Thy daughter is  
50 dead ; trouble not the Teacher ! " But when Jesus heard *it*, he answered the *ruler*, saying, " Fear not ! only believe, and she shall be restored. " And when he had come to the house, he suffered no one to enter in, save Peter, and James, and John,  
52 and the father and the mother of the maiden. And all were weeping, and bewailing her : but he said, " Weep not ! she is  
53 not dead, but sleepeth : " and they laughed him to scorn, knowing that she was dead. But <sup>v</sup>when he had sent them all out,  
54 he took her by the hand, and spake aloud, saying, " Maiden, arise ! " And her ' spirit returned, and she straightway arose :  
56 and he commanded that something should be given her to eat. And her parents were astonished : but he charged them that they should tell no one what had been done.

45. ἐπιστάτα.  
P. Wa.

46. ' power going out ' Wa.

55. ' breath ' N. m.

CHAP. IX.—And having called together the twelve, *Jesus* 1 gave them power and authority over all demons, and to heal diseases: and he sent them forth to proclaim the kingdom of God, 2 and to cure the sick. And he said to them, “Take nothing for 3 the journey, neither staff, nor wallet, nor food, nor money; neither have two coats apiece. And into whatsoever house ye 4 enter, there abide, and thence depart: and whosoever will not 5 receive you, when ye go out of that city, shake off the very dust from your feet for a 'testimony "against them.” And they departed, and went through the villages, proclaiming the glad tidings, and healing every where.

Now Herod the tetrarch heard of all that was done <sup>v</sup>by *Jesus*: 7 and he was perplexed, because it was said by some, that John had been raised from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets had risen again. And Herod said, “John have I beheaded: but who is 9 this, about whom I hear such things?” And he was desirous of seeing him.

And the apostles returned back, and told Jesus all things that 10 they had done: and he took them with *him*, and withdrew privately <sup>v</sup>to a desert place belonging to a city called Bethsaida. And when the multitude knew *it*, they followed him: and he 11 received them, and spake unto them concerning the kingdom of God, and cured those who had need of healing. Now when the 12 day began to wear away, the twelve came, and said unto him, “Send the multitude away, that they may go into the villages, and the country round about, and lodge, and get food: for we are here in a desert place.” But he said unto them, “Give ye 13 them to eat!” And they said, “We have nothing but five loaves and two fishes; unless we should go and buy food for all this people:” (for they were about five thousand men.) And 14 he said to his disciples, “Make them lie down, by fifties in a company:” and they did so, and made them all lie down. 15 Then he took the five loaves and the two fishes, and looking up 16 to heaven, he blessed them, and broke, and gave to the disciples to set before the multitude: and they all ate, and were filled: 17

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5. ‘protestation’ C.

“ ‘unto’ N. B.

and there were taken up twelve baskets of fragments that remained to them.

18 And it came to pass, as he was apart praying, his disciples were with him: and he asked them, saying, "Who do the multitude say that I am?" They answered and said, "John the Baptist; but some *say*, Elijah; and others, that one of the old prophets hath risen again." He said unto them, "But who do ye say that I am?" Peter answering said, "'The Christ of God." And he strictly charged and commanded them to tell that to no one; saying, "The Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be put to death, and be raised the third day."

23 And he said to *them* all, "If any one would come after me, let him 'deny himself, and take up his cross daily, and follow me: for whosoever desireth to save his life, will lose it: but whosoever shall lose his life for my sake, the same will save it. For what is a man profited, if he gain the whole world, but destroy himself, or be wholly 'lost? Whosoever therefore shall be ashamed of me and of my words, of him will the Son of man be ashamed, when he shall come in his own glory, and *the glory of his Father*, and of the holy 'angels. But I say unto you of a truth, there are some of those that stand here, who will not taste death, until they see the kingdom of God."

28 And it came to pass, that about eight days after these sayings, he took Peter, and John, and James, and went up 'a mountain to pray. And as he prayed, the appearance of his countenance was altered, and his raiment became white *and* glistering. And, behold, there were two men talking with him, who were Moses and Elijah; 'who appeared in glory, and spake of his departure, which he was to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but when they awoke, they saw his glory, and the two men who were standing with him. And it came to pass, that as 'these

20. 'the anointed' N. m.—'the Messiah' C.

23. 'renounce' P.

25. Mat. xvi. 26.—Mar. viii. 36.

26. 'messengers' C.

28. 'the' P. 29. 'as lightning' W.

31. 'of a glorious aspect' C.

33. 'the apostles were parted' N.

were departing from Jesus, Peter said unto him, "Master, it is good for us to remain here : and let us make three <sup>'''</sup>tabernacles ; one for thee, and one for Moses, and one for Elijah : " not knowing what he said. While he thus spake, there came a cloud, 34 and overshadowed them : and *the disciples* feared as 'they entered into the cloud : and there came a voice out of the cloud, 35 saying, "THIS IS MY <sup>v</sup>BELOVED SON : HEAR YE HIM." And 36 when the voice had passed, Jesus was found alone : and they kept the matter secret, and told no one in those days any of the things which they had seen.

And it came to pass, that on the next day, when they had 37 come down from the mountain, a great multitude met him. And 38 behold, a man cried out from the multitude, saying, "'Teacher, I beseech thee to look upon my son ! for he is mine only *child* : and, 39 lo, a spirit seizeth him, and he suddenly crieth out ; and it convulseth him so that he foameth again, and bruising him it hardly departeth from him : and I besought thy disciples to cast it out ; 40 and they could not." And Jesus answering said, "O unbelieving 41 and perverse generation, how long shall I be with you, and endure you ? Bring thy son hither !" And as he was yet coming 42 near, the demon threw him down, and convulsed *him* : but Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And all were amazed at the mighty 43 power of God.

But while every one was wondering at all the things which Jesus did, he said unto his disciples, "Let these words sink 44 down into your ears : for the Son of man is about to be delivered up into the hands of men." But they understood not that 45 speech, and it was hidden from them, 'so that they comprehended it not : and they were afraid to ask him concerning it.

Then there arose a debate among them, which of them should 46 be greatest. And Jesus, perceiving the thought of their heart, 47 took a little child, and set it by him, and said unto them, "Who- 48 soever shall receive 'this child in my name, receiveth me : and

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33. ἐπιστάτα.   ''' ' tents' N. m.   34. ' those' B.   38. ' Master' at Mat. xvii. 15.   45. ' that they might not apprehend it' P.  
48. ' one like this' Wa.



whosoever shall receive me, receiveth him that sent me : for he that is least among you all, the same "shall be great."

49 Then John answered and said, " 'Master, we saw one casting out demons in thy name ; and we forbad him, because he followeth not with us." And Jesus said unto him, " Forbid *him* not ! for he that is not against <sup>v</sup>you is for <sup>v</sup>you."

51 And it came to pass, that, when the time 'was come that he should be received up, he set his face stedfastly to go to Jerusalem ; and sent messengers before him : and they went, and entered into a village of the Samaritans, to make ready for him. 53 But these would not receive him, because his face was turned 54 towards Jerusalem. And when his disciples James and John saw *this*, they said, " Master, wilt thou that we call for fire, to come down from heaven, and consume them, <sup>v</sup>even as Elijah 55 did?" But he turned about, and rebuked them, <sup>v</sup>and said, 56 "'Ye know not what manner of spirit ye are of." <sup>v</sup>And they passed on to another village.

57 And it came to pass, that, as they were going on the way, a certain *man* said unto him, " <sup>v</sup>'Master, I will follow thee whithersoever thou goest." But Jesus said unto him, " The foxes have holes, and the birds of the air *have* roosts ; but the Son of man 59 hath not where he may lay *his* head." And he said unto another, " Follow me !" But he said, " Master, suffer me first to go and 60 bury my father." Jesus said unto him, " Leave the dead to bury 61 their dead : but go thou and proclaim the kingdom of God !" And another also said, " Master, I will follow thee ; but suffer me 62 first to go and bid farewell to those who are in my house." But Jesus said unto him, " No one who, having put his hand to the plough, looketh 'back, is fitted for the kingdom of God."

1 CHAP. X.—After these things the Lord appointed seventy <sup>v</sup>others also, and sent them forth, two and two, before him, into every city and place, whither he himself was about to come.

" ' is the greatest' P.

49. ἐπιστάτα—'Teacher' at Mark ix. 38.

51. ' of his removal approached' C.

55. ' know ye not' Griesb.

punct.

57. ' Teacher' at Mat. viii. 19.

62. ' at things behind'

And he said unto them thereupon, "The harvest truly is great, 2  
 but the labourers *are* few: pray ye, therefore, the Lord of the  
 harvest, that he would send forth labourers into his harvest. Go 3  
 your ways! behold, I send you forth as lambs among wolves.  
 Carry neither purse, nor wallet, nor shoes: and salute no one 4  
 by the way. And into whatsoever house ye enter, first say, 5  
 'Peace *be* to this house!' and if a son of peace be there, your 6  
 peace will rest upon 'it: but if not, it will turn back to you.  
 And continue in the same house, eating and drinking such things 7  
 as they have: for the labourer is worthy of his hire. Go not from  
 house to house. And into whatsoever city ye enter, and they re- 8  
 ceive you, eat such things as are set before you: and heal the 9  
 sick that are therein, and say unto them, 'The kingdom of God  
 draweth nigh unto you.' But into whatsoever city ye enter, and 10  
 they receive you not, go forth into the streets thereof, and say,  
 'Even the dust which cleaveth <sup>v</sup>to us from your city, we wipe 11  
 off 'against you: nevertheless be ye sure of this, that the king-  
 dom of God draweth nigh<sup>v</sup>. But I say unto you, it will be more 12  
 tolerable in 'the *great* day for Sodom, than for that city.

"Alas for thee, Chorazin! alas for thee, Bethsaida! for if the 13  
 mighty works, which have been done in you, had been done in  
 Tyre and Sidon, they would long ago have repented, sitting in  
 sackcloth and ashes. But it will be more tolerable for Tyre and 14  
 Sidon at the judgment, than for you. And thou, Capernaum, 15  
 'that art exalted unto heaven, wilt be thrust down to "the  
 grave. He that hearkeneth to you, hearkeneth to me; and he 16  
 that despiseth you, despiseth me; and he that despiseth me, des-  
 piseth him that sent me."

And the seventy returned back with joy, saying, "Master, 17  
 even the demons are subjected unto us, 'through thy name."  
 And he said unto them, "I beheld Satan 'fall from heaven as 18  
 lightning. Behold! I give unto you authority to tread on ser- 19  
 pents and scorpions, and upon all the power of the enemy: and

6. 'him' C.

11. 'unto' N.

12. 'that day' Gr.

15. 'shalt thou be . . . . heaven? thou shalt go down to hell' P.

" 'hades' C. B.

17. 'in'

18. 'fallen' N.

20 nothing shall by any means hurt you: nevertheless rejoice not in this, that the spirits are subjected unto you; but rejoice that your names are written in heaven."

21 In that hour Jesus rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, 'because thou hast hidden these things from the wise and understanding, and hast revealed them unto babes: even so *be it*, Father! for so it hath seemed good in thy sight. 'All things have been 'delivered to me by my Father: and no one knoweth who the Son is, except the Father; and who the Father is, save the Son, and *he* to whom the Son chooseth to reveal *him*."

23 And turning to the disciples, he said privately, "Blessed *are* the eyes which see the things that ye see! for I say unto you, that many prophets and kings desired to see what ye see, and did not see; and to hear what ye hear, and did not hear."

25 And, behold, a certain teacher of the law stood up, and tried him, saying, "Teacher, what shall I do to inherit everlasting life?" *Jesus* said unto him, "What is written in the law? how readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Then *Jesus* said unto him, "Thou hast answered right: this do, and thou shalt live." But he, desiring 'to justify himself, said unto *Jesus*, "And who is my neighbour?" And *Jesus* answering said, "A certain '*man* went down from Jerusalem to Jericho, and fell among robbers, who stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.  
31 And by chance a certain priest went down that way: and when he saw him, he passed by on the other side. And in like manner a Levite, being near the place, came and looked on *him*, but passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and went to *him*, and bound up his wounds, pouring in oil and wine; and having set him on his

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21. 'that though thou hast . . . yet thou hast' N.—'because having . . . thou hast' C.      22. 'imparted' C.      29. 'appear blameless' C.  
30. '*man* of Jerusalem on his way to . . . fell' Wa.

own beast, he brought him to an inn, and took care of him. And on the morrow <sup>v</sup> when he departed, he took out two<sup>1</sup> pence, 35 and gave *them* to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come back, I will repay thee.' Which, now, of these three, thinkest thou, 36 was neighbour unto him that fell among the robbers?" And he 37 said, "He that took pity on him." Then said Jesus unto him, "Go, and do thou in like manner!"

And it came to pass, that on the way he entered into a certain 38 village: and a woman, named Martha, received him into her house. And she had a sister called Mary, who also sat at the 39 feet of Jesus, and listened to his word. But Martha was 'cum- 40 bered about much attendance; and she came to him, and said, "Master, dost thou not care that my sister hath left me to attend *on thee* alone? speak to her therefore that she help me!" And Jesus answered and said unto her, "Martha, Martha! 41 thou art careful and troubled about many things: 'but<sup>v</sup> one 42 thing is needful: and Mary hath chosen the "good part, which shall not be taken away from her."

CHAP. XI.—And it came to pass, as he was praying in a 1 certain place, that when he ceased, one of his disciples said unto him, "Master, teach us to pray, as John also taught his disciples:" and he said unto them, "When ye pray, say, 2  
" <sup>v</sup>O Father<sup>v</sup>, hallowed be thy name. Thy kingdom come<sup>v</sup>. Give us day by day our daily bread. And forgive us our sins; 3 for we also forgive every one that trespasseth against us. And lead us not into 'temptation<sup>v</sup>."

And he said unto them, "If any of you have a friend, and 5 shall go to him at midnight, and say to him, 'Friend, lend me three loaves; for a friend of mine on his journey is come to me, 6 and I have nothing to set before him?' and if he from within 7 shall answer and say, 'Trouble me not! the door is now shut,

35. 'denarii' 40. 'was harassing herself with much preparation for his entertainment' Wa. 42. 'when only one is needful' Wa.—  
'but there is yet need of one thing' P.—'but there is one thing which is necessary' N.—'one thing only is necessary' C. " 'better portion' P.—'good portion of the entertainment' Wa. 4. 'trial' N. m.

and my children and I are in bed ; I cannot rise and give to thee : ' I say unto you, that even if he will not rise and give to him, because he is his friend, yet because of his importunity he will rise, and give him as many *loaves* as he needeth. And I say unto you, Ask ! and it will be given you ; seek ! and ye will find ; knock ! and it will be opened unto you : for every one that asketh, 'obtaineth, and that seeketh, "findeth ; and to him that knocketh, it will be opened. Now if a son ask bread of any one of you that is a father, will he give him a stone ? or *if* he ask a fish, will he, instead of a fish, give him a serpent ? or if he shall ask an egg, will he give him a scorpion ? If ye then, who are evil, know how to give good gifts unto your children : how much more shall *your* heavenly Father give *the* Holy Spirit to those who ask him ? "

And he was casting out a demon, which was dumb : and it came to pass, when the demon had gone out, that the dumb man spake ; and the multitude wondered : but some of them said, " He casteth out demons through Beelzebub the prince of the demons : " (and others trying *him*, sought of him a sign 'from heaven.) But he, knowing their thoughts, said unto them, " Every kingdom divided against itself is brought to desolation ; and a 'house divided against a house falleth. If Satan also be divided against himself, how can his kingdom stand ? for ye say that I cast out demons through Beelzebub. Now if I, through Beelzebub, cast out demons, through whom do your sons cast *them* out ? Wherefore they shall 'be your judges. But if, by the finger of God, I cast out demons, then no doubt the kingdom of God hath 'come unto you.

" When 'a strong man armed guardeth his dwelling, his goods are in peace : but when 'a stronger than he cometh upon him and overcometh him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

" He that is not with me is against me : and he that gathereth not with me scattereth.

10. ' will obtain'

11. ' will find'

16. ' in the sky' C.

17. ' family' C.

19. ' condemn you' Wa.

20. ' overtaken

you' C.

21. ' the strong one' C.

22. ' he who is stronger' C.

"When 'the unclean spirit hath gone out of a man, it passeth 24 through dry places, seeking rest; and finding none, it saith, 'I will return into my house from whence I came out: ' and when 25 it cometh, it findeth *it* swept and set in order. Then it goeth, 26 and taketh seven other spirits, more wicked than itself; and they enter in, and dwell there: and the last *state* of that man becometh worse than the first."

And it came to pass, as he spake these things, a certain woman 27 from the multitude lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the breasts which thou hast sucked!" But he said, "Nay, rather, blessed *are* they that 28 hear the word of God, and keep *it*!"

And when the multitude were pressing around *him*, he began 29 to say, "This is an evil generation: it seeketh a sign; but no sign will be given it, except the sign of Jonah<sup>v</sup>. For as Jonah 30 was a sign unto the Ninevites, so also will the Son of man be to this generation. The queen of 'the south will rise up in the judg- 31 ment "with the men of this generation, and will condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, "'a greater than Solomon *is* here. The men of Nineveh will rise up in the judgment with 32 this generation, and will condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah *is* here.

"No one, when he hath lighted a lamp, putteth *it* in a hidden 33 place, nor under a measure, but on a stand, that they who come in may see the light. The lamp of the body is the eye: if there- 34 fore thine eye be clear, thy whole body also will be full of light; but if *thine eye* be dim, thy body also *will be* full of darkness. Take heed therefore that the light which is in thee be not dark- 35 ness! If then thy whole body *be* full of light, having no part 36 dark, the whole will be full of light, as when the bright shining of a lamp enlighteneth thee."

And as he spake, a certain Pharisee besought him to dine 37 with him: and he went in, and placed himself at table. And 38 when the Pharisee saw that *Jesus* had not first washed before

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24. 'an' (note Mat. xii. 43.)      31. 'Sheba' (Old Test.)      " 'against' C. P. (and so v. 32.)      "' 'Gr. something greater' C. Wa. (and so v. 32.)

39 dinner, he marvelled. But the Lord said unto him, "Now ye Pharisees cleanse the outside of the cup and of the dish; but 'the inward part of you is full of rapine and wickedness.  
40 Foolish men! did not he that made that which is without, make  
41 that which is within also? 'But rather give alms of "such things as ye have; and, behold, all things will be clean unto you.

42 "But alas for you, Pharisees! for ye pay tithe of mint and rue and all manner of herbs, and pass over justice and the love of God: now these ought ye to have done, and not to leave the  
43 other undone. Alas for you, Pharisees! for ye love the uppermost seats in the synagogues, and salutations in the markets.  
44 Alas for you! for ye are as tombs that 'do not appear, so that men walk over *them* without knowing *it*."

45 Then answered one of the teachers of the law, and said unto him, "Teacher, in saying these things thou reproachest us also."  
46 And he said, "Alas for you also, teachers of the law! for ye load men with burdens grievous to be borne, and ye yourselves  
47 touch not the burdens with one of your fingers. Alas for you! for ye build up the tombs of the prophets; but your fathers killed  
48 them. Ye therefore bear testimony that ye approve the deeds of your fathers: for they indeed killed them, and ye build up <sup>v</sup>their  
49 tombs. Wherefore <sup>v</sup>also the wisdom of God hath said, 'I will send to them prophets and apostles, and of them they will slay  
50 *some*, and persecute *others*;' 'that the blood of all the prophets, which hath been shed from the foundation of the world, "may  
51 be required from this generation; from the blood of Abel even unto the blood of Zachariah, who perished between the altar and the temple: yea I say unto you, It will be required from this  
52 generation. Alas for you, teachers of the law! for ye have taken away the key of knowledge: ye have not yourselves entered in, and those who were entering in ye have hindered."

53 <sup>v</sup>And as he was saying these things unto them, the scribes and the Pharisees began to 'urge *him* vehemently, and to provoke

39. ' *their* inside is full of your rapine' P.  
what ye have' C.

44. 'are like concealed' C.—'decayed' Wa.

" 'will' C. B. Wa.

41. 'Only give in alms  
' 'the things that are in them' P.

50. 'insomuch that'

53. 'be greatly incensed' N. B.

him to speak of many things; laying snares for him, seeking to catch something from his mouth, <sup>v</sup> that they might accuse him.

CHAP. XII.—Now at this time, when great multitudes were gathered together, so that they trode one upon another, *Jesus* began to say unto his disciples, “Above all things, beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that will not be made manifest; or hidden, that will not be known. Therefore whatsoever ye have spoken in darkness will be heard in the light; and what ye have spoken in the ear in closets, will be proclaimed upon the housetops.

“And I say unto you *who are* my friends, Be not afraid of those who kill the body, and, after that, have nothing more that they can do: but I will forewarn you whom ye should fear; fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him! Are not five sparrows sold for two farthings? and yet not one of them is forgotten before God: moreover even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

“Also I say unto you, Whosoever shall acknowledge me before men, him will the Son of man also acknowledge before the angels of God: but he that denieth me before men, will be denied before the angels of God. And whosoever shall speak a word against the Son of man, <sup>1</sup> it will be forgiven him: but unto him <sup>2</sup> that blasphemeth against the Holy Spirit, it will not be forgiven *him*.

“And when they shall bring you unto the synagogues, and unto magistrates, and authorities, take no anxious thought how or what ye shall speak in defence, or what ye shall say: for the Holy Spirit will teach you in that same hour what ye ought to say.”

And one of the multitude said unto him, “Teacher, speak to my brother, that he divide the inheritance with me.” And he said unto him, “Man! who made me a judge or a divider over you?” And he said unto them, “Take heed, and beware of

10. ‘may obtain remission’ C.

11. ‘that detracteth from’ C.



covetousness : for a man's life consisteth not in the abundance  
 16 of the things which he possesseth." And he spake a parable  
 unto them, saying, "The land of a certain rich man brought  
 17 forth plentifully : and he thought within himself, saying, 'What  
 shall I do, for I have no *room* wherein to store my crops ?'  
 18 And he said, 'This will I do : I will pull down my barns, and  
 build greater ; and there will I store all my crops and my goods :  
 19 and I will say to my soul, Soul ! thou hast abundance of good  
 things laid up for many years ; take thine ease, eat, drink, be  
 20 joyful !' But God said unto him, 'Thou fool, this night thy soul  
 shall be required of thee : then whose will those things be,  
 21 which thou hast provided ?' *¶* So is he that layeth up treasure  
 for himself, and is not rich towards God."

22 And he said unto his disciples, "Therefore I say unto you,  
 Take no anxious thought about your life, what ye shall eat ; nor  
 23 yet about the body, what ye shall put on : for the life is more than  
 24 food, and the body than raiment. Consider the ravens : for  
 they sow not, neither do they reap ; neither have they storehouse  
 nor barn ; yet God feedeth them : how much better are ye than  
 25 the fowls ! And which of you by taking anxious thought, can  
 26 add one cubit to his stature ! If ye then be not able to do that  
 27 which is least, why take ye anxious thought for the rest ? Con-  
 sider the lilies how they grow : they toil not, neither do they spin ;  
 and yet I say unto you, that not even Solomon, in all his glory,  
 28 was arrayed like one of these. If God then so clothe the herb,  
 which to-day is in the field, and to-morrow is cast into the fur-  
 nace, how much more *will he clothe* you, O ye of little faith !  
 29 Wherefore seek not what ye shall eat, or what ye shall drink,  
 30 neither be ye of anxious mind : for after all these things do  
 the nations of the world seek : and your Father knoweth that  
 31 'ye have need of them : but seek ye rather *¶* the kingdom of  
 God ; and *¶* all these things will be added unto you.

32 "Fear not, little flock ! for it is your Father's good pleasure  
 33 to give you the kingdom. Sell what ye have, and give in alms :  
 provide yourselves bags which grow not old ; a treasure in the  
 heavens that faileth not, where no thief approacheth, nor moth

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25. (see note Matt. vi. 27) 'life' C.—'age'—'course' 30. 'ye also' P.

corrupteth : for where your treasure is, there ' will your heart be 34  
also.

“ Let your loins be girded about, and *your* lamps burning ; 35  
and be yourselves like men who wait for their master, when he 36  
shall return from the wedding feast ; so that, when he cometh  
and knocketh, they may straightway open unto him. Blessed 37  
*are* those servants, whom their master, when he cometh, shall  
find watching !' verily I say unto you, that he will gird himself,  
and place them at table, and will come forth and serve them :  
and whether he shall come in the second watch, or come in the 38  
third watch, and find *them* so *doing*, blessed are those servants !  
Now ye know this, that if the master of the house had known 39  
at what hour the thief would come, he would have watched, and  
not have suffered his house to be broken into. Be ye therefore 40  
also ready ! for at an hour when ye think not the Son of man  
cometh.”

Then Peter said unto him, “ Master, speakest thou this pa- 41  
rable unto us, or to all also ?” And the Lord said, “ Who then 42  
is the faithful and wise steward, whom *his* master will make  
ruler over his household, to give *them* *their* portion of food in due  
season ? Blessed *is* that servant, whom his master when he co- 43  
meth shall find so doing ! Of a truth I say unto you, that he 44  
will make him ruler over all his goods. But if that servant say 45  
in his heart, ‘ My master delayeth his coming ;’ and begin to  
beat the menservants and maidservants, and to eat and drink,  
and to be drunken ; the master of that servant will come in a 46  
day when he looketh not for *him*, and at an hour when he is not  
aware, and will ' cut him asunder, and will appoint him his por-  
tion with the unfaithful. And that servant, who knew his master's 47  
will, and prepared not *himself*, neither did according to his will,  
will be beaten with many *stripes* ; but he that knew *it* not, and 48  
committed things worthy of stripes, will be beaten with few  
*stripes*. And unto whomsoever much is given, of him much  
will be required : and to whom men have entrusted much, of  
him they will require the more.

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34. ' let' Wa.      46. ' scourge him severely'—' discard him' C.—' dis-  
charge him'—' cut him off' B.—' cut him in two' Wa.

49 " I came to 'cast fire on the "earth ; and "' what would I, if  
 50 it be already kindled ? But I have a baptism to be baptized  
 51 with ; and how am I straitened till it be accomplished ! Think  
 ye that I came to give peace on 'earth ? I tell you, Nay ; but  
 52 rather division : for from henceforth five in one house will be  
 53 divided, three against two, and two against three : the father will  
 be divided against the son, and the son against the father ; the  
 mother against the daughter, and the daughter against the mo-  
 ther ; the mother-in-law against her daughter-in-law, and the  
 daughter-in-law against her mother-in-law."

54 And he said also to the multitude, " When ye see a cloud  
 rising out of the west, ye straightway say, ' There cometh a  
 55 shower ;' and so it is. And when the south wind bloweth, ye  
 56 say, ' There will be heat ;' and so it cometh to pass. Ye hypo-  
 crites ! ye can discern the appearance of the sky and of the  
 earth ; but how is it *that* ye 'know not how to discern this  
 57 time ? Yea, and why even of yourselves judge ye not what is right ?

58 " When thou art going with 'thine adversary to the magistrate,  
 use thine endeavour, while thou art on the way, "to be delivered  
 from him ; lest he drag thee to the judge, and the judge deliver  
 59 thee to the officer, and the officer cast thee into prison. I tell  
 thee, thou wilt not depart thence, till thou hast paid the very  
 last mite."

1 CHAP. XIII.—Now there were present at that time some  
 that told *Jesus* concerning the Galileans, whose blood Pilate had  
 2 mingled with their sacrifices. And *Jesus* answering said unto  
 them, " Think ye that these Galileans were sinners above all the  
 3 Galileans, because they suffered such things ? I tell you, Nay !  
 4 but, unless ye 'repent, ye will all in like manner perish. Or  
 those eighteen, upon whom the tower in Siloam fell, and slew  
 them,—think ye that they were sinners above all men that dwelt  
 5 in Jerusalem ? I tell you, Nay ! but, unless ye 'repent, ye will  
 all in like manner perish."

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49. ' set fire to' P.      " ' land'      "' ' what do I desire, but that it  
 were kindled' B.—' how I would it were' P.—' what wish I more, since  
 it is' W.      51. ' the land'      56. ' cannot judge of the present  
 time' C.      58. ' thy creditor' C.      " ' to satisfy him' B.  
 3—5. ' reform' C.

He spake also this parable ; “ A certain *man* had a fig-tree 6  
planted in his vineyard ; and he came and sought fruit thereon,  
but found none. Then said he unto the dresser of his vineyard, 7  
‘ Behold, these three years I come seeking fruit on this fig-tree,  
and find none : cut it down ! why cumbereth it the ground ?’  
And he answering said unto him, ‘ Master, let it remain this year 8  
also, till I shall dig about it, and lay dung to *it* ; and if it bear 9  
fruit, *well* : but if not, thou shalt after that cut it down.’ ”

Now he was teaching in one of the synagogues on the sabbath. 10  
And, behold, there was a woman that had had a spirit of infirmity 11  
for eighteen years ; and she was bowed together, and could in no  
wise raise herself up. And when Jesus saw her, he called *her to* 12  
*him*, and said unto her, “ Woman, thou art delivered from thine  
infirmity ! ” and he put *his* hands upon her : and immediately 13  
she became straight, and glorified God. But the ruler of the syna- 14  
gogue, being moved with indignation because Jesus had healed  
on the sabbath, spake unto the multitude and said, “ There are  
six days in which *men* ought to work : on those therefore come  
and be healed, and not on the sabbath.” And the Lord answered 15  
him, and said, “ <sup>v</sup> *Thou* hypocrite ! doth not each one of you  
on the sabbath loose his ox or *his* ass from the stall, and lead *it*  
away to water ? And ought not this woman, who is a daughter 16  
of Abraham, whom Satan hath bound, lo, these eighteen years,  
to be delivered from this bond on the sabbath ? ” And as he 17  
said these words, all his adversaries were confounded : and the  
whole multitude rejoiced at the glorious things that were done  
by him.

Then said he, “ Unto what is the kingdom of God like ? and 18  
whereunto shall I liken it ? It is like a grain of mustard seed, 19  
which a man took, and cast into his garden ; and it grew, and  
became a <sup>v</sup> great tree ; and the birds of the air lodged in its  
branches.” And again he said, “ Unto what shall I liken the 20  
kingdom of God ? It is like leaven, which a woman took, and 21  
mingled in three measures of meal, till the whole was lea-  
vened.”

And he went teaching through the cities and villages, as he 22  
journeyed towards Jerusalem. Then one said unto him, “ Master, 23  
are they that are saved, few ? ” And he said unto them,

24 " Strive to enter in through the 'strait gate: for I say unto you,  
 25 that many will seek to enter in, and will not be able. When  
 once the master of the house shall have risen up, and shut the  
 door, and ye begin to stand without, and to knock at the door,  
 saying, 'Master, Master, open unto us!' he will answer and  
 26 say unto you, 'I know not whence ye are:' then will ye begin  
 to say, 'We have eaten and drunk in thy presence, and thou  
 27 hast taught in our streets.' But he will say, 'I tell you, I know  
 you not 'whence ye are; depart from me, all *ye* workers of  
 28 iniquity!' Then will there be weeping and gnashing of teeth,  
 when ye shall see Abraham, and Isaac, and Jacob, and all the  
 prophets in the kingdom of God, but yourselves thrust out:  
 29 'and there will come from the east, and *from* the west, and from  
 the north, and *from* the south, who will "sit down in the king-  
 30 dom of God: 'and, behold, there are last who will be first, and  
 there are first who will be last."

31 The same day certain Pharisees came, saying unto him, " Go  
 thy way, and depart hence: for Herod seeketh to kill thee."  
 32 And he said unto them, " Go ye, and tell that fox, ' Behold, I  
 shall cast out demons, and I shall work cures to-day and to-mor-  
 33 row, and on the third *day* ' I shall have finished :' but I must 'go  
 on to-day, and to-morrow, and "the *day* following: for it cannot  
 34 be that a prophet should perish out of Jerusalem. O Jerusa-  
 lem, Jerusalem! that killest the prophets, and stonest those who  
 are sent unto thee; how often would I have gathered thy chil-  
 dren together, as a hen *gathereth* her brood under *her* wings,  
 35 and ye would not! Behold, your house is abandoned 'unto  
 you'! "and verily I say unto you, Ye will not see me *again*,  
 until *the time* come when ye shall say, ' Blessed *is* he that com-  
 eth in the name of the Lord!'"

1 CHAP. XIV.—And it came to pass, when *Jesus* had gone  
 on the sabbath into the house of one of the rulers among the

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24. ' narrow' P.                      25. so C. B. ' Lord, Lord!' N.                      29. ' and  
 when' P.                      " ' place themselves at table' C.                      30. ' for' P.  
 32. ' I end my course' Wa.—' my course will be completed' C.  
 33. ' *continue my course*' N.                      " ' and depart the' N.—' and the third  
 day must I die' Wa.                      35. ' by' N.                      " ' for'

Pharisees to eat bread, that they watched him : and, behold, 2  
there was before him a certain man who had the dropsy. Where- 3  
fore Jesus answering spake unto the teachers of the law and  
Pharisees, saying, “ Is it lawful to heal on the sabbath ? ” but 4  
they held their peace. Then he took *the man*, and cured him,  
and sent him away ; and answered them, saying, “ Which of 5  
you shall have <sup>v</sup> an ass or an ox fallen into a pit, and will not  
straightway pull him out on the sabbath ? ” And they could not 6  
answer him on these things.

And he put forth a parable to those who had been invited, 7  
when he marked how they chose out the chief places at table ;  
saying unto them, “ When thou art invited by any one to a 8  
wedding feast, take not the chief place at table ; lest a more con-  
siderable man than thou have been invited by him ; and he that 9  
invited thee and him should come and say to thee, ‘ Give place  
to this *man* ! ’ and then thou shouldst begin, with shame, to take  
the lowest place. But when thou art invited, go and take the 10  
lowest place ; that when he that invited thee cometh, he may  
say unto thee, ‘ Friend, go up higher ! ’ then thou wilt have  
honour in the presence of those who are at table with thee : for 11  
whosoever exalteth himself will be humbled ; and he that hum-  
bleth himself will be exalted.”

Then said he also to him who had invited him, “ When thou 12  
makest a dinner or a supper, invite not thy friends, nor <sup>v</sup> thy  
brethren ; <sup>v</sup> neither thy kinsmen, nor *thy* rich neighbours ; lest  
they also invite thee in return, and *thus* a recompence be made  
thee. But when thou makest a feast, invite *the* poor, *the* 13  
maimed, *the* lame, *the* blind : and thou wilt be blessed ; for 14  
they cannot recompense thee ; but thou wilt be recompensed at  
the resurrection of the just.”

And when one of those who were at table with him heard 15  
these things, he said unto *Jesus*, “ Blessed *is* he that shall eat  
bread in the kingdom of God ! ” Then *Jesus* said unto him, “ A 16  
certain man made a great supper, and invited many : and sent 17  
his servant at supper time to say to those who had been invited,  
‘ Come ! for all things are now ready.’ And they all with one 18  
*consent* began to make excuse. The first said unto him, ‘ I have  
bought a piece of ground, and I must needs go and see it : I

19 pray thee hold me excused.' And another said, 'I have bought  
 20 five yoke of oxen, and I am going to try them : I pray thee hold  
 21 me excused.' And another said, 'I have married a wife, and  
 22 therefore I cannot come.' So that servant came, and told his  
 23 master these things. Then the master of the house being angry  
 24 said to his servant, 'Go out quickly into the streets and lanes of  
 25 the city, and bring in hither the poor, and the maimed, and the  
 26 lame, and the blind.' And the servant said, 'Sir, it is done as  
 27 thou hast commanded, and still there is room.' And the master  
 28 said unto the servant, 'Go out into the highways and hedges,  
 29 and 'press *men* to come in, that my house may be filled. For  
 30 I say unto you, That none of those men who were invited shall  
 31 taste of my supper.'"

32 And great multitudes were going with him : and he turned  
 33 about, and said unto them, "If any one come to me, and hate not  
 34 his father, and mother, and wife, and children, and brethren, and  
 35 sisters, yea, 'and his own life also, he cannot be my disciple :  
 36 and whosoever doth not bear his cross, and follow me, cannot  
 37 be my disciple. For which of you, intending to build a tower,  
 38 doth not sit down first, and count the cost, whether he have  
 39 *enough* wherewith to finish *it* ? Lest haply, after he hath laid  
 40 the foundation, and is not able to finish *it*, all that behold *it*  
 41 should deride him, saying, 'This man began to build, but was  
 42 not able to finish !' Or what king, going to make war against  
 43 another king, doth not first sit down, and consult whether he is  
 44 able, with ten thousand, to meet him that cometh against him  
 45 with twenty thousand ? And if not, while the other is yet a great  
 46 way off, he sendeth an embassy, and desireth conditions of peace.  
 47 So therefore, whosoever he be of you that forsaketh not all that  
 48 he hath, he cannot be my disciple.

49 "Salt is good : but if the salt have lost its savour, wherewith  
 50 shall it be seasoned ? It is neither fit for the land, nor yet for  
 51 the dunghill ; men cast it out. He that hath ears to hear, let  
 52 him hear !"

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\* 23. 'compel' A. C.

26. 'and himself too' C.

CHAP. XV.—Then all the publicans and sinners drew near 1  
*Jesus* to hear him : and the Pharisees and scribes murmured, 2  
 saying, “ This *man* receiveth sinners, and eateth with them.”  
 Then he spake this parable unto them, saying, “ What man 3  
 among you, having a hundred sheep, if he lose one of them, doth  
 not leave the ninety and nine in the desert, and go after that  
 which is lost, until he find it ? And when he hath found *it*, he 5  
 layeth *it* on his shoulders, rejoicing. And when he cometh 6  
 home, he calleth together *his* friends and neighbours, saying unto  
 them, ‘ Rejoice with me ; for I have found my sheep that was  
 lost.’ I say unto you, that in like manner there will be more 7  
 joy in heaven over one sinner that ‘repenteth, than over ninety  
 and nine just persons, that have no need of ‘repentance. Or 8  
 what woman having ten ‘pieces of silver, if she lose one piece,  
 doth not light a lamp, and sweep the house, and seek diligently  
 till she find *it* ? And when she hath found *it*, she calleth *her* 9  
 friends and *her* neighbours together, saying, ‘ Rejoice with me !  
 for I have found the piece which I had lost.’ In like manner, I 10  
 say unto you, there is joy in the presence of the angels of God  
 over one sinner that ‘repenteth.”

And he said, “ A certain man had two sons : and the younger 11  
 of them said to *his* father, ‘ Father, give me the portion of goods  
 that falleth *to my share*.’ And he divided *his* substance unto  
 them. And, not many days after, the younger son gathered all 13  
 together, and took his journey into a far country, and there  
 wasted his substance with riotous living. And when he had 14  
 spent all, there arose a mighty famine in that land ; and he be-  
 gan to be in want : and he went and joined himself to an inha- 15  
 bitant of that country, who sent him into his fields to keep swine :  
 and he would fain have filled his belly with the husks that the 16  
 swine were eating : ‘and no one gave him *any thing*. And when 17  
 he came to himself, he said, ‘ How many of my father’s hired  
 servants have bread enough and to spare, and I am perishing  
 here with hunger ! I will arise and go to my father, and will say 18  
 unto him, Father, I have sinned against heaven, and before thee,

7. ‘ reformeth’ C.  
 10. ‘ reformeth’ C.

11 ‘ reformation’ C.  
 16. ‘ for’ P.

8. ‘ drachmas’ C.



19 I am no more worthy to be called thy son : make me as one of thy  
 20 hired servants.' And he arose, and went to his father. But when  
 he was yet afar off, his father saw him, and was moved with  
 21 compassion, and ran, and fell on his neck, and kissed him. And  
 the son said unto him, ' Father, I have sinned against heaven, and  
 22 in thy sight<sup>v</sup>, and am no more worthy to be called thy son<sup>v</sup>.' But  
 the father said to his servants, ' Bring forth the best robe, and  
 put *it* on him ; and put a ring on his hand, and shoes on *his*  
 23 feet : and bring hither the fatted calf, and kill *it* ; and let us eat,  
 24 and be merry : for this my son was dead, and is alive again ; and  
 was lost, and is found.' And they began to be merry.

25 " Now his elder son was in the field : and as he came and  
 26 drew near to the house, he heard musick and dancing ; and he  
 called one of the servants, and asked what these things meant :  
 27 and *the servant* said unto him, ' Thy brother is come ; and thy  
 father hath killed the fatted calf, because he hath received him  
 28 safe and sound.' And he was angry, and would not go in :  
 29 therefore his father came out, and intreated him : but he answer-  
 ing, said to *his* father, ' Lo, these many years have I served thee,  
 neither have I at any time transgressed thy commandment : and  
 yet thou never gavest me a kid, that I might make merry with  
 30 my friends : but as soon as this thy son was come, who hath  
 devoured thy substance with harlots, thou hast killed for him the  
 31 fatted calf.' And *his father* said unto him, ' Son, thou art ever  
 32 with me, and all that I have is thine : but it was meet that we  
 should make merry, and be glad : for this thy brother was dead,  
 and is alive again ; and was lost, and is found.' "

1 CHAP. XVI.—And *Jesus* said also unto his disciples, " There  
 was a certain rich man, who had a steward, who was accused  
 2 unto him of having wasted his goods. And he called him, and  
 said unto him, ' How is it that I hear this of thee ? give an ac-  
 count of thy stewardship ; for thou canst no longer be steward.'  
 3 Then the steward said within himself, ' What shall I do ? for my  
 master taketh away from me the stewardship : I cannot dig ; to  
 4 beg I am ashamed : I am resolved what to do ; so that, when I  
 am put out of the stewardship, they may receive me into their  
 5 houses.' So he called all his master's debtors *unto him*, and said

unto the first, 'How much owest thou unto my master?' And 6  
 he said, 'A hundred measures of oil.' And *the steward* said unto  
 him, 'Take thy 'account, and sit down quickly, and write fifty.'  
 Then said he to another, 'And how much owest thou?' And he 7  
 said, 'A hundred measures of wheat.' And *the steward* said  
 unto him, 'Take thy account, and write fourscore.' And the 8  
 master 'commended the unjust steward, because he had done  
 prudently: <sup>v</sup>for the children of this world are more prudent in  
 their generation than the children of light. And so I say unto 9  
 you, Make to yourselves friends with 'the mammon of unright-  
 eousness; "that, '"when ye fail, they may receive you "into  
 everlasting habitations. He that is faithful in a very little is 10  
 faithful also in much: and he that is unjust in a very little is  
 unjust also in much: if therefore ye have not been faithful in 11  
 the unrighteous mammon, who will entrust you with the true?  
 And if ye have not been faithful in that which 'is another's, who 12  
 will give you "that which is <sup>v</sup>your own?

"No servant can serve two masters: for either he will hate 13  
 the one, and love the other; or else he will hold to the one, and  
 despise the other. Ye cannot serve God and mammon."

And the Pharisees also, who were covetous, heard all these 14  
 things: and they scoffed at him: and he said unto them, "Ye 15  
 are they who 'justify yourselves before men; but God knoweth  
 your hearts: for that which is highly esteemed among men is  
 an abomination in the sight of God.

"The law and the prophets were until John: since that time 16  
 the kingdom of God hath been proclaimed, and every 'one press-  
 eth into it: but it is easier for heaven and earth to pass away, 17  
 than for one tittle of the law to fail.

"Whosoever putteth away his wife, and marrieth another, 18

6. lit. 'writing' 8. 'acknowledged . . . that he had' P.—'commended  
 the prudence of' C.—'commended his steward for the prudence of this  
 unrighteous dealing' Wa. 9 'these uncertain riches' Wa.—'unjust  
 [or deceitful] riches'—(and so at v. 11) " 'such as when . . . may' P.  
 '" 'when you die' Wa.—'after your discharge' C. " 'into the' C.  
 —'into those' Wa. 12. 'will be' N.—'is foreign to us' P.—'what  
 passeth from one to another' Wa. " 'possession of your own'  
 15. 'make yourselves pass for righteous' C. 16. 'one that entereth  
 doth it by force' B. C.

committeth adultery : and whosoever marrieth her that is put away <sup>v</sup>from *her* husband committeth adultery.

- 19 “ There was a certain rich man, who was clothed in purple  
20 and fine linen, and fared sumptuously every day : and there was  
a certain poor man named Lazarus, who was laid at his gate,  
21 full of sores, and desiring to feed on the crumbs which fell from  
the rich man’s table<sup>v</sup> : moreover the dogs came and licked his  
22 sores. And it came to pass, that the poor man died, and was  
carried by the angels into Abraham’s bosom. The rich man also  
23 died, and was buried ; and in ‘hades he lifted up his eyes, being  
in torments, and seeth Abraham afar off, and Lazarus in his bo-  
24 som. And he cried out and said, ‘ Father Abraham, have pity  
on me, and send Lazarus, that he may dip the tip of his finger  
in water, and cool my tongue ; for I am in torment in this flame.’  
25 But Abraham said, ‘ Son ! remember that thou in thy lifetime  
receivedst thy good things, and likewise Lazarus *received* evil  
26 things : but now he is comforted, and thou art in torment : and  
besides all this, there lieth a great gulf between us and you : so  
that they who would pass from hence to you are not able ; nei-  
27 ther can they who *would come* from thence pass to us.’ Then *the*  
*rich man* said, ‘ I pray thee, therefore, father, that thou wouldst  
28 send him to my father’s house ; for I have five brethren ; that he  
may testify unto them, lest they also come into this place of tor-  
29 ment.’ Abraham saith unto him, ‘ They have Moses and the  
30 prophets ; let them hear them.’ And he said, ‘ Nay, father  
Abraham : but if one should go unto them from the dead, they  
31 would ‘repent.’ But *Abraham* said unto him, ‘ If they hearken  
not to Moses and the prophets, neither will they be persuaded,  
though one should rise from the dead.’ ”

- 1 CHAP. XVII.—Then said *Jesus* unto the disciples, “ It is  
impossible that ‘causes of offending should not come : but alas  
2 *for him*, through whom they come ! It were better for him that a  
millstone were hanged about his neck, and that he were cast into  
the sea, than that he should ‘cause one of these little ones to  
3 “offend. Take heed to yourselves.

23. ‘ hell’ A. P.—‘ the unseen state’ N.

30. ‘ reform’ C.

1. ‘ snares’ C.—‘ temptation’ Wa.

2. ‘ ensnare’ C.—‘ entice to sin’ Wa.

“ ‘ stumble’ P.

“ If thy brother trespass <sup>v</sup> against thee, rebuke him ; and if he repent, forgive him : and if he trespass against thee seven times 4 in a day, and seven times in a day turn again, saying, ‘ I repent ; ’ thou shalt forgive him.”

And the apostles said unto the Lord, “ Increase our faith.” 5 Then the Lord said, “ If ye had faith as a grain of mustard seed, 6 ye might say unto this sycamore tree, ‘ Be thou plucked up by the root ! and be thou planted in the sea ! ’ and it should obey you. But which of you, having a servant ploughing or feeding 7 cattle, will immediately say unto him, as soon as he cometh from the field, ‘ Come and place thyself at table ? ’ And will not rather 8 say unto him, ‘ Make ready my supper, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? ’ Doth he thank that servant because he did 9 the things that were commanded ? <sup>v</sup> I apprehend not. So likewise ye, when ye shall have done all those things which are commanded you, say, ‘ We are ‘unprofitable servants : we have done *only* that which was our duty to do.’ ”

And it came to pass, as he was going to Jerusalem, that he 11 passed through the confines of Samaria and Galilee ; and as he 12 entered into a certain village, there met him ten lepers, who stood afar off : and lifted up *their* voices, and said, “ Jesus, 13 ‘ Master ! have mercy on us ! ’ ” And when he saw *them*, he said 14 unto them, “ Go and show yourselves unto the priest ! ” And it came to pass, that, as they were going, they were cleansed. And 15 one of them, when he saw that he was cured, turned back, and, with a loud voice, glorified God, and fell down on *his* face at 16 the feet of *Jesus*, giving him thanks : and he was a Samaritan. But Jesus answering said, “ Were not the ten cleansed ? but 17 where *are* the nine ? Are there none found that have returned to give glory to God, save this ‘ stranger ? ’ ” And he said unto him, 19 “ Arise, go thy way ! thy faith hath made thee whole.”

And being asked by the Pharisees, when the kingdom of God 20 was to come, he answered them and said, “ The kingdom of God

16. ‘ without merit’ B.—It is not easy, without paraphrase, to render the exact meaning.

13. ἐπιστάτα.

18. ‘ alien’ C.

21 cometh not with outward show : neither will men say *of it*, 'Lo  
*it is here !*' or, 'lo there !' for, behold, the kingdom of God 'is  
 22 "within you." And he said unto the disciples, "The days will  
 come, when ye will desire to see one of the days of the Son of  
 23 man, but will not see *it*. 'And *men* will say to you, 'Lo here !'  
 24 or 'lo there !' go not after "them, nor follow them. For as the  
 lightning, that lighteneth out of the one *part* under the heaven,  
 flasheth to the other *part* under the heaven ; so will the Son of  
 25 man be <sup>v</sup>in his day : but he must first suffer many things, and  
 26 be rejected by this generation. And as it was in the days of  
 27 Noah, so will it be also in the days of the Son of man. They  
 ate, they drank, they married, they were given in marriage, until  
 the day that Noah entered into the ark, and the flood came, and  
 28 destroyed them all. In like manner also as it was in the days  
 of Lot ; they ate, they drank, they bought, they sold, they plant-  
 29 ed, they built ; but on the day that Lot went out of Sodom it  
 30 rained fire and brimstone from heaven, and destroyed all ;—even  
 thus will it be in the day when the Son of man shall be mani-  
 31 fested. In that day, let not him who shall be upon the house-  
 top, and his goods in the house, come down to take them away :  
 and in like manner let not him that is in the field return home.  
 32 Remember Lot's wife ! Whosoever shall seek to 'save his life  
 will lose it ; and whosoever shall "lose his life will "preserve it.  
 34 I say unto you, in that night there will be two *men* in one bed ;  
 35 one will be taken, and the other will be left. Two women will  
 be grinding together ; the one will be taken, and the other left <sup>v</sup>."  
 37 And they answered and said unto him, "Where, Master?"  
 And he said unto them, "Wheresoever the 'body *is*, thither will  
 the eagles be gathered together."

1 CHAP. XVIII.—Then *Jesus* spake a parable unto *his dis-*  
*ciples to show* that men ought to pray always, and not to 'grow  
 2 weary ; saying, "There was in a certain city a judge, who neither

21. ' will be' " ' among you' B — ' in the midst of you' Wa.

23. ' and *if*' Wa. " ' out in search of him' Wa. 33. ' secure' P.

" ' throw away' C.—' be willing to lose' Wa. " ' regain' P.

37. ' carcase' I. ' be discouraged' P.

feared God, nor regarded man : and there was a widow in that 3  
city ; and she came unto him, saying, ‘ ‘Do me justice against  
mine adversary !’ and he would not for a while : but afterward 4  
he said within himself, ‘ Though I neither fear God, nor regard  
man ; yet because this widow troubleth me, I will do her justice, 5  
lest by her continual coming she weary me.’ ” And the Lord 6  
said, “ Hear what the unjust judge saith. And will not God 7  
‘do justice on behalf of his chosen, who cry unto him day and  
night, though he “bear long with them ? I tell you that he will 8  
do justice on their behalf speedily. Nevertheless when the Son  
of man cometh, will he find ‘faith “on the earth ?’ ”

And he spake this parable also unto certain, who trusted in 9  
themselves that they were righteous, and despised others. “Two 10  
men went up into the temple to pray ; the one a Pharisee, and  
the other a publican. The Pharisee stood by himself, and 11  
prayed thus, ‘ God, I thank thee, that I am not as other men  
*are*, extortioners, unjust, adulterers, or even as this publican.  
I fast twice in the week, I give tithes of all that I possess.’ 12  
But the publican, standing afar off, would not so much as lift 13  
up *his* eyes unto heaven, but smote upon his breast, saying,  
‘ God be merciful to me, a sinner !’ I tell you, this man went 14  
down to his house ‘justified “rather than the other : for every  
one that exalteth himself will be humbled ; and he that hum-  
bleth himself will be exalted.”

And *some* brought little children also to him, that he might 15  
touch them : and when *his* disciples saw *it*, they rebuked them :  
but Jesus called them *unto him*, and said, “ Suffer the little 16  
children to come unto me, and forbid them not : for of ‘such is  
the kingdom of God. Verily I say unto you, Whosoever ‘shall 17  
not receive the kingdom of God, like a little child, “will by no  
means enter therein.”

And a certain ruler asked him, saying, “ Good Teacher ! 18

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3. ‘ judge my cause’ N.      7. ‘ execute judgment’ N.—avenge his own  
elect’ A. C.      “ delayeth their cause so long’ Wa.      8. ‘ this be-  
lief’ C.—‘ such faith’ Wa.      “ ‘ in the land’ N. B. C.      9. ‘ con-  
cerning’ Wa.      14. ‘ more approved than the other’ C.      “ ‘ and  
not the other’ N. B.      16. ‘ such like’ N.      17. ‘ will’ C.  
“ ‘ can’ N. Wa.

19 what shall I do to inherit everlasting life?" And Jesus said unto him, "Why callest thou me good? *There is none good, save*  
 20 *one, that is, God.* Thou knowest the commandments, 'Do not commit adultery, Do not kill, Do not steal, Do not bear  
 21 false witness, Honour thy father and thy mother.'" And he  
 22 said, "All these I have kept from my youth up." Now when Jesus heard these things, he said unto him, "Yet one thing thou lackest: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow  
 23 me!" But when he heard this, he became very sorrowful: for  
 24 he was very rich. And when Jesus saw that he became very sorrowful, he said, "How 'difficult is it for those that have riches  
 25 to enter into the kingdom of God! For it is easier for a camel to enter through the eye of a needle, than for a rich man to enter  
 26 into the kingdom of God." And they that heard said, "'Who  
 27 then can be saved?" And he said, "The things which are impossible with men are possible with God." Then Peter said,  
 28 "Lo, we left *vall things*, and followed thee." And he said unto them, "Verily I say unto you, There is no 'one who hath  
 29 left house, or parents, or brethren, or wife, or children, for the  
 30 sake of the kingdom of God, who will not receive manifold more in this present time, and in the world to come everlasting life."

31 Then he took the twelve *aside*, and said unto them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of man will be accomplished.  
 32 For he will be delivered unto the Gentiles, and will be mocked,  
 33 and spitefully treated, and spit upon: and they will scourge *him*, and put him to death: and the third day he will rise  
 34 again." But they understood none of these things: and this saying was hidden from them, and they did not comprehend the things which were spoken.

35 And it came to pass, that, 'as he was coming nigh to Jericho,  
 36 a certain blind man sat by the way-side begging: and hearing

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24. 'unwillingly will they that . . . come into' Wa. 26. 'what *rich man*' Wa. 29. 'one *of you*' Wa. 35. 'while he was at Jericho nigh unto *Jerusalem*' Wa.

the multitude passing by, he asked what it meant. So they told 37 him, "Jesus of Nazareth passeth by." And he cried out, say- 38 ing, "Jesus, *thou* son of David, have pity on me!" And they 39 who were going before rebuked him, that he might hold his peace: but he cried so much the more, "Son of David, have pity on me!" Then Jesus stood still, and commanded him to be 40 brought unto him: and when he was come near, he asked him, saying, "What wouldst thou that I should do unto thee?" and 41 he said, "'Master, that I may receive my sight!" And Jesus 42 said unto him, "Receive thy sight! thy faith hath made thee whole." And immediately he received his sight, and followed 43 *Jesus*, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAP. XIX.—Now *Jesus* had entered into Jericho and was 1 passing through it: and, behold, a man named Zacchæus, who 2 was the chief of the publicans and a rich *man*, sought to see 3 what manner of person Jesus was; and could not on account of the press, for he was low of stature: so he ran before, and 4 climbed up into a sycamore tree to see him: for he was about to pass that *way*. And when Jesus came to the place, he looked 5 up, and saw him, and said unto him, "Zacchæus, make haste, and come down; for to-day I must abide at thy house." And 6 he made haste, and came down, and received him joyfully: and 7 when they saw *it*, they all murmured, saying, "He is gone to be guest to a sinner." And Zacchæus stood up, and said unto 8 the Lord, "Behold, Master, the half of my goods 'I give to the poor; and if in any thing I have wronged any man by false accusation, I restore *him* fourfold." And Jesus said 'concern- 9 ing him, "This day is salvation come to this house, inasmuch as this *man* also is a son of Abraham: for the Son of man is come 10 to seek and to save that which was lost."

And while they listened to these things, he added and spake 11 a parable, because he was near to Jerusalem, and because the people thought that the kingdom of God was to appear immedi-

41. 'Rabboni' at Mar. x. 51.

saw' P. 8. 'I will' (twice) C. B.

42. 'See! ... and immediately he

9. 'unto' A.



12 ately. He said therefore, " A certain nobleman went into a far  
 13 country to receive for himself 'a kingdom, and to return. And  
 he called his ten servants, and delivered them ten 'pounds, and  
 said unto them, 'Trade with *these* till I come back!' But  
 14 his citizens hated him, and sent an embassy after him, saying,  
 15 'We will not have this *man* to reign over us!' And it came  
 to pass, that when he returned, having 'received the kingdom,  
 he commanded those servants to whom he had given the money  
 to be called unto him, that he might know how much every one  
 16 had gained by trading. Then came the first, saying, 'Sire, thy  
 17 pound hath gained ten pounds. And *the king* said unto him,  
 'Well *done*, thou good servant! because thou hast been faithful  
 in a very little matter, receive thou authority over ten cities.'  
 18 And the second came, saying, 'Sire, thy pound hath gained  
 19 five pounds.' And *the king* said in like manner to him, 'Be  
 20 thou also over five cities!' And another came, saying, 'Sire,  
 behold, *here is* thy pound, which I have kept laid up in a  
 21 napkin: for I feared thee, because thou art an austere man;  
 thou takest up what thou didst not lay down, and reapest what  
 22 thou didst not sow.' Then *the king* saith unto him, 'Out of  
 thine own mouth will I judge thee, *thou* wicked servant. 'Thou  
 knewest that I was an austere man, taking up what I laid not  
 23 down, and reaping what I did not sow? Why then didst thou  
 not give my money to the bank, that at my coming back I might  
 24 have claimed mine own with interest?' And he said to those  
 that stood by, 'Take from him the pound, and give *it* unto him  
 25 that hath ten pounds!' (Then they said unto him, 'Sire, he hath  
 26 ten pounds already.) 'For I say unto you, to every one that  
 hath 'shall be given; and from him that hath "little, even that  
 27 which he hath shall be taken away. But those mine enemies,  
 who would not that I should reign over them, bring hither, and  
 slay *them* before me.'"  
 28 And when Jesus had thus spoken, he went before, on his way

12. 'the royalty' (i. e. of his own country) C.

13. 'minas'

15. 'been invested with the royal power' C.

16. 'my Lord' C.

22. 'knewest thou . . . ?' P.

26. 'hath *much*, shall' N. B.—'hath,

*more* shall

" 'not' A.

up to Jerusalem. And it came to pass, as he drew nigh to 29  
Bethphagè and Bethany, at the mount called *the mount* of Olives,  
that he sent on two of his disciples, saying, “ Go into the village 30  
over against *you*; in which as ye enter ye will find a colt tied,  
whereon no one ever yet sat: loose it, and bring it *hither*. And 31  
if any one ask you, ‘ Why do ye loose *it*? ye shall say thus unto  
him, ‘ Because the Master hath need of it.’ ” And they that 32  
were sent went their way, and found even as he had told them.  
And as they were loosing the colt, the owners thereof said unto 33  
them, “ Why do ye loose the colt ? ” and they said, “ The Master 34  
hath need of it.” And they brought it to Jesus: and threw 35  
their garments upon the colt, and set Jesus upon it: and as they 36  
went, *the people* spread their garments in the way.

And as he was now drawing nigh to *the city*, at the descent 37  
of the mount of Olives, the whole multitude of the disciples be-  
gan to rejoice and praise God with a loud voice for all the mighty  
works that they had seen; saying, “ Blessed *be* the King, that 38  
cometh in the name of the Lord ! peace in heaven, and glory in  
the ‘ highest ! ’ ” Then some of the Pharisees from among the mul- 39  
titude said unto him, “ Teacher, rebuke thy disciples ! ” And he 40  
answered and said unto them, “ I tell you that, if these should  
hold their peace, the stones would immediately cry out.”

And as he drew near, and beheld the city, he wept over it, 41  
saying, “ O that thou hadst ‘ known, even at least in this ‘ thy 42  
day, the things *that belong* unto thy peace ! but now they are  
hidden from thine eyes. For the days will come upon thee, 43  
when thine enemies will cast a trench about thee, and compass  
thee round, and keep thee in on every side; and will lay thee 44  
even with the ground, and thy children within thee; and will  
not leave in thee one stone upon another; because thou didst  
not ‘ know the time of thy visitation.’ ”

And he entered into the temple, and began to drive out those 45  
who sold ‘ therein, and those who bought; saying unto them, 46  
“ It is written, ‘ My house is the house of prayer: ’ but ye have  
made it a den of thieves.”

And he continued teaching daily in the temple: but the chief 47

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39. ‘ highest *heaven*’ C.

42. ‘ considered

44. ‘ consider’

priests and the scribes and the heads of the people sought to  
 48 destroy him; but could not find out what to do: for all the  
 people hung upon him to hear him.

1 CHAP. XX.—And it came to pass, *that* on one of those days,  
 as he was teaching the people in the temple, and 'publishing the  
 glad tidings, the chief priests and the scribes came up, with the  
 2 elders, and spake unto him, saying, "Tell us, by what autho-  
 rity thou dost these things; or who he is that gave thee this au-  
 3 thority?" And he answered and said unto them, "I will also ask  
 4 you one thing; and answer me; The baptism of John, was it  
 5 from heaven, or from men?" And they reasoned with themselves,  
 saying, "If we shall say, 'From heaven;' he will say, 'Why  
 6 then did ye not believe him?' But if we shall say, 'From men;'  
 all the people will stone us: for they are persuaded that John  
 7 was a prophet." And they answered, that they knew not whence  
 8 *it was*. And Jesus said unto them, "Neither do I tell you by  
 what authority I do these things."  
 9 Then he began to speak to the people this parable; "A cer-  
 tain man planted a vineyard, and let it out to husbandmen, and  
 10 went to another country for a long time. And, at the season,  
 he sent a servant to the husbandmen, that they might give him  
 of the fruit of the vineyard: but the husbandmen beat him, and  
 11 sent *him* away empty. And he sent another servant: and they  
 beat him also, and treated *him* shamefully, and sent *him* away  
 12 empty. And again he sent yet a third: and they wounded him  
 13 also, and cast *him* out. Then said the owner of the vineyard,  
 'What shall I do? I will send my beloved son: 'it may be  
 14 they will reverence *him*, 'when they see him.' But when the  
 husbandmen saw him, they reasoned among themselves, saying,  
 'This is the heir! come, let us kill him, that the inheritance may  
 15 be our's.' So they cast him out of the vineyard, and killed *him*.  
 What therefore shall the owner of the vineyard do unto them?  
 16 He will come and destroy these husbandmen, and will give the  
 vineyard to others." And when they heard *it*, they said, "'God

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1. 'preached the gospel' A.

13. 'they will surely' C. Wa.

16. 'By no means' B.—(Gr. 'may it not be!')

forbid !' But he looked on them, and said, " What meaneth this 17  
 then that is written, ' The stone which the builders rejected, the  
 same hath become the head of the corner ?' Whosoever shall 18  
 fall upon that stone will be 'broken *by it* ; but on whomsoever  
 it shall fall, it will crush him to pieces."

And the chief priests and the scribes the same hour desired 19  
 to lay hands on him ; (but they feared the people :) for they  
 knew that he had spoken this parable 'against them. Then they 20  
 watched *him*, and sent out spies, that should feign themselves to  
 be righteous men, that they might lay hold of his discourse, and  
 so deliver him up to the power and authority of the governor : 21  
 and these questioned him, saying, " Teacher, we know that thou  
 speakest and teachest rightly, and dost not respect the persons  
*of any*, but teachest the way of God in truth : Is it lawful for us 22  
 to give tribute unto Cæsar, or not ?" But he understood their 23  
 craftiness, and said unto them, " <sup>v</sup> Why do ye try me ? Show me 24  
 a 'penny ! Whose image and inscription hath it ?" They an-  
 swered and said, " Cæsar's." And he said unto them, " Render 25  
 therefore unto Cæsar the '*things* that are Cæsar's, and unto God  
 the *things* that are God's." And they were not able to lay hold 26  
 of his words before the people : but wondered at his answer, and  
 held their peace.

Then there came to *him* certain of the Sadducees, who deny 27  
 that there is a resurrection ; and they questioned him, saying, 28  
 " Teacher, Moses wrote unto us, ' If any man's brother die,  
 having a wife, and he die childless, that his brother should take  
 his wife, and raise up offspring unto his brother.' Now there 29  
 were seven brethren : and the first took a wife, and died childless.  
 And the second took her to wife, and he died childless. And 30  
 the third took her ; and in like manner all the seven, and left no  
 children, and died. Last of all the woman also died. At the 32  
 resurrection therefore whose wife of them doth she become ? for  
 the seven had her to wife." And Jesus answering said unto 34  
 them, " The sons of this world marry, and are given in mar-  
 riage : but those who shall be accounted worthy to obtain 35

18. 'bruised'  
 24. 'denarius'

19. 'concerning'—'with a view to' Wa.  
 25. '*dues* of Cæsar, and to God those of' P.

'the other world, and the resurrection from the dead, neither  
36 marry, nor are given in marriage: nor can they die any more:  
'for they are like the angels; and are sons of God, being sons of  
the resurrection.

37 "Now that the dead 'are raised, even Moses showed, when,  
at the bush, he calleth the Lord the God of Abraham, and the  
38 God of Isaac, and the God of Jacob. For he is not '*the* God of  
39 *the* dead, but of *the* living: for "all live unto him." Then cer-  
tain of the scribes answering said, "Teacher, thou hast well  
40 said." And after that they did not venture to question him any  
further.

41 And he said unto them, "'How do they say that the Christ  
42 is *the* son of David? Yet David himself saith in the book of  
Psalms, 'The LORD said unto my Lord, Sit thou on my right  
43 hand, till I make thine enemies thy footstool.' David therefore  
calleth him 'Lord, *and* how is he then his son?"

45 Then in the hearing of all the people he said unto his dis-  
46 ciples, "Beware of the scribes, who like to walk in long robes,  
and love salutations in the market places, and the highest seats  
47 in the synagogues, and the chief places at feasts; who devour  
'widows' houses, and for a "pretence make long prayers: these  
will receive the greater condemnation."

1 CHAP. XXI.—*Jcsus* was looking on, and seeing the rich  
2 casting their gifts into the treasury; and he saw also a certain  
3 poor widow casting in thither two mites. And he said, "Of a  
truth I say unto you, this poor widow hath cast in more than all:  
4 for all these have from their abundance cast in unto the offerings  
of God: but she from her poverty hath cast in all the living that  
she had."

5 And as some were speaking concerning the temple, how it was  
6 adorned with goodly stones and gifts, he said, "*As for* these  
things which ye behold, the days will come, in which there will

35. Gr. 'that world' N. B.  
dren of God' C.

36. 'because angel-like they are chil-  
37. 'are to be raised' W.

38. Mat. xxii. 32.  
41. 'why is it af-

" 'they are all alive' C.—'so that all' &c. W.  
firmated that the Messiah must be a son of' C.

42. 'Jehovah' Heb.  
" 'disguise' C.

44. 'his Lord' C. 47. 'the substance of widows'

not be left one stone upon another, that will not be thrown down." And they asked him, saying, "Teacher, but when will these things be? and what *will be* the sign when they are about to come to pass?" And he said, "Take heed that ye be not deceived! for many will come in my name, saying, 'I am *'the Christ;*' and 'the time draweth near:' go ye not therefore after them! But when ye shall hear of wars and commotions, be not terrified! for these things must first come to pass; but the end *'is not immediately.'*" Then said he unto them, "Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes in divers places, and famines, and pestilences; and there will be fearful sights and great signs from heaven. But before all these things, *men* will lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, and you will be brought before kings and rulers for my name's sake: and this will befall you *'for a testimony.'* Settle *it* therefore in your hearts, not to premeditate what defence ye shall make; for I will give you an utterance and wisdom, which all your adversaries shall be unable to gainsay or resist. And ye will be delivered up even by parents, and brethren, and kindred, and friends; and they will cause *some* of you to be put to death: and ye will be hated by all for my name's sake. And yet not a hair of your head will perish: *'By your endurance* <sup>v</sup>preserve ye your lives.

"But when ye shall see Jerusalem encompassed with armies, then know that its desolation draweth near. Then let those who are in Judea flee to the mountains; and let those who are *'in the midst of it* depart thence; and let not those that are in the *"country* places enter *"therein*: for these will be the days of vengeance, *'that all things which are written may be fulfilled.* But alas for those that are with child, and for those that give suck, in those days! for there will be great distress in the land, and wrath upon this people: and they will fall by the edge of the sword,

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8. 'I am *he*' 9. '*will not be*' P. 13. 'that ye may testify unto them' Wa.—'to them' B.—'will become a testimony to you' P.  
 19. 'save yourselves by your perseverance'—'In your patience possess ye your souls' A. P. 21. 'within *the city*' N. C. " 'neighbourhood' Wa. " 'into the city' C. 22. 'wherein . . . will be' C.

and will be led away captive into all nations: and Jerusalem will be trodden down by the Gentiles, until the times of the  
 25 Gentiles shall be fulfilled. And there will be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; 'the sea and the waves roaring;  
 26 men's hearts failing them from fear, and the apprehension of those things which are coming on the world: for the powers of  
 27 the heavens will be shaken. And then will they see the Son of  
 28 man coming on a cloud, with power and great glory. And when these things begin to come to pass, raise yourselves up, and lift up your heads; for your redemption draweth nigh!"

29 And he spake to them a parable; "Behold the fig-tree, and  
 30 all the trees! When they are now putting forth leaves, ye see it,  
 31 and know of your own selves that now the summer is nigh: so likewise, when ye see these things coming to pass, know ye that  
 32 the kingdom of God is nigh. Verily I say unto you, This ge-  
 33 neration will not pass away, till all things come to pass. Heaven and earth will pass away: but my words will not pass away.

34 "But take heed to yourselves, lest at any time your hearts be overladen by excess, and drunkenness, and cares of this life;  
 35 and that day should come upon you unawares: for it will come as a 'snare on all those that dwell on the face of the whole  
 36 "earth. Watch ye therefore, at all times, praying, that ye may be accounted worthy to escape all these things that shall come to pass, and to 'stand before the Son of man."

37 And he continued teaching in the temple by day; and at night he went out *of the city*, and abode at the mount that is  
 38 called *the mount* of Olives: and early in the mornings, all the people came to him in the temple, to hear him.

1 CHAP. XXII.—Now the feast of unleavened bread, which is  
 2 called the passover, drew nigh; and the chief priests and scribes were seeking how they might 'kill him; for they feared the  
 3 people. Then Satan entered into Judas surnamed Iscariot,

25. 'as the roaring of the sea and waves' P.  
 enclose' C. " 'land' N. Wa. B.  
 presence of' Wa. 2. 'safely kill' N. B.

35. 'as a net it will  
 36. 'stand firm in the

who was of the number of the twelve: and he went and conferred 4  
with the chief priests and the captains *of the temple*, how he  
might deliver him up unto them. And they were glad, and 5  
agreed to give him money: and he promised, and sought oppor- 6  
tunity to deliver him up unto them in the absence of the multi-  
tude.

Then came the day of *the feast of unleavened bread*, when 7  
the passover must be killed: and *Jesus* sent Peter and John, 8  
saying, "Go and make ready for us the passover, that we may  
eat *it*." And they said unto him, "Where wilt thou that we 9  
make ready?" And he said unto them, "Behold, when ye have 10  
entered into the city, a man will meet you, bearing a pitcher of  
water; follow him into the house where he entereth. And say 11  
to the master of the house, 'The Teacher saith unto thee, Where  
is the guestchamber, where I may eat the passover with my dis-  
ciples?' And he will show you a large upper room 'furnished: 12  
there make ready.'" So they went, and found as he had told 13  
them: and they made ready the passover.

And when the hour was come, he placed himself at table, and 14  
the twelve apostles with him: and he said unto them, "'With 15  
desire I have desired to eat this passover with you, before I suf-  
fer: for I say unto you, I shall not eat thereof any more, until 16  
'it be fulfilled in the kingdom of God."

Then he took a cup, and gave thanks, and said, "Take this, 17  
and divide it among yourselves: for I say unto you, I shall not 18  
*again* drink of the fruit of the vine, until the kingdom of God  
shall have come."

And he took bread, and gave thanks, and brake *it*, and gave 19  
unto them, saying, "This is my body <sup>v</sup> which is given for you:  
this do in remembrance of me!" In like manner also the cup 20  
after supper, saying, "This cup *is* the new covenant in my blood,  
which is shed for you."

"But, behold, the hand of him who delivereth me up *is* with  
me on the table! And the Son of man indeed departeth ac- 21

12. 'ready spread' P.

15. 'I have earnestly desired' N. Wa. B. P.

16. 'the kingdom of God is come' P.—'all things be accomplished  
with' Wa.



according to what hath been determined : but alas for that man by  
 23 whom he is delivered up !” And they began to enquire among  
 themselves, which of them it was that was about to do this.

24 And there 'was also a strife among them, which of them  
 25 should be accounted the greatest : and he said unto them,  
 “ The kings of the Gentiles lord it over them ; and they that  
 26 'exercise authority upon them are called benefactors : but ye  
 'shall not do thus ! but let him that is "greatest among you, be  
 27 as the "'least ; and he that is chief, as he that serveth. For  
 which *is* greater, he that is at table, or he that serveth ? *is* not he  
 28 that is at table ? yet I am among you as he that serveth. Ye  
 29 are they who have continued with me in my trials : and, as my  
 Father hath 'appointed unto me a kingdom, I "appoint also  
 30 unto you ; that ye shall eat and drink at my table<sup>v</sup> in my king-  
 dom, and <sup>v</sup>ye shall sit on thrones judging the twelve tribes of  
 Israel.”

31 <sup>v</sup>And the Lord said, “ Simon, Simon ! behold Satan hath  
 32 'sought for you that he might sift you *all* as wheat : but I have  
 prayed for thee, that thy faith fail *thee* not utterly : and when  
 33 thou hast 'returned, strengthen thy brethren !” And *Peter* said  
 unto him, “ Master, I am ready to go with thee, both into pri-  
 34 son, and to death.” And *Jesus* said, “ I tell thee, Peter, the  
 cock shall not crow this day, before thou shalt have thrice denied  
 that thou knowest me.”

35 And he said unto them, “ When I sent you without purse,  
 and wallet, and shoes, did ye lack any thing ?” And they said,  
 36 “ Nothing.” Then said he unto them, “ But now, let him that  
 hath a purse take *it*, and in like manner his wallet : and he that  
 37 hath no sword, let him sell his garment, and buy one : for I say  
 unto you, that this which is written is 'yet to be accomplished in  
 me, 'And he was reckoned among the transgressors :’ for the  
 38 things concerning me "must be fulfilled.” And they said,

24. ‘ had been’ Wa.

25. ‘ oppress them’ C.

26. ‘ ought not to

act thus’ N.

“ ‘ elder’ Wa.

“ ‘ younger’

29. ‘ bestowed

upon’

“ ‘ bestow upon’—‘ promise unto’

31. ‘ obtain leave to

sift’ Wa.

32. ‘ repented’—‘ recovered thyself’ C.—‘ turned again’

Wa.

37. ‘ now’ C.

“ ‘ will soon have an end’ N. B.

“ Master, behold, here *are* two swords !” And he said unto them, “ It is enough.”

And when he went out *of the city*, he departed, as he was 39  
wont, to the mount of Olives ; and his disciples also followed  
him : and when he was at the place, he said unto them, “ Pray 40  
that ye 'enter not into "temptation !" And he was withdrawn 41  
from them about a stone's cast, and kneeled down, and prayed,  
saying, “ Father, if thou be willing to take away this cup from 42  
me :—nevertheless not my will, but thine, be done !” <sup>v</sup>(And there 43  
appeared to him an angel from heaven, strengthening him). And 44  
being in an agony, he prayed more earnestly : and his sweat was,  
as it were, great drops of blood falling down to the ground. And 45  
when he rose up from prayer, and came to the disciples, he found  
them sleeping for sorrow ; and he said unto them, “ 'Why sleep 46  
ye ? rise and pray, "that ye enter not into "temptation !" ”

And while he was yet speaking, behold ! a multitude ; and he 47  
that was called Judas, one of the twelve, came forward before  
them, and drew near unto Jesus to kiss him. But Jesus said 48  
unto him, “ Judas, dost thou deliver up the Son of man with a  
kiss ?” And when those who were about *Jesus* saw what was 49  
about to happen, they said unto him, “ Master, shall we smite  
with the sword ?” And one of them smote the servant of the high 50  
priest, and struck off his right ear : and Jesus answered and 51  
said, “ 'Suffer thus far !” And he touched his ear, and healed  
him. Then Jesus said unto the chief priests, and captains of 52  
the temple, and the elders, who were come against him, “ Have  
ye come out, as against a robber, with swords and staves ? When 53  
I was daily with you in the temple, ye did not stretch forth your  
hands against me : but this is your hour, and the power of dark-  
ness.”

Then they took him, and led *him* away, and brought him to 54  
the house of the high priest : and Peter followed afar off ; and 55  
when they had kindled a fire in the midst of the hall, and had

40. ‘ may not yield to’ C.

“ ‘ trial’

42. ‘ Oh, that thou wouldst’

N. Wa.

43. ‘ a messenger’ C.

46. ‘ What ! are ye asleep ?’

Wa.

“ ‘ lest the trial overcome you’ C.

“ ‘ trial’ Wa.

51. ‘ Let this suffice’ C. B.—‘ Forbear’—

Hold ! so far as this’ Wa.

‘ Suffer *me* thus far’ N.

56 set down together, Peter sat down among them. But a certain  
 maid servant seeing him, as he sat by the fire, looked earnestly  
 57 upon him, and said, "This *man* also was with him." And he  
 58 denied <sup>⁠</sup>him, saying, "Woman, I know him not! And after a  
 little while another saw him, and said, "Thou also art *one* of  
 59 them!" And Peter said, "Man, I am not!" And about the  
 space of an hour after, another confidently affirmed, saying,  
 "Of a truth this *man* also was with him: for he is a Galilean."  
 60 And Peter said, "Man, I know not what thou sayest!" And  
 61 immediately, while he was yet speaking, the cock crew. And  
 the Lord turned about, and looked upon Peter: and Peter re-  
 membered the word of the Lord, how he had said unto him,  
 62 "Before the cock crow, thou wilt deny me thrice:" and he  
 went out, and wept bitterly.  
 63 And the men that had Jesus in charge mocked him, and  
 64 smote *him*: and when they had blindfolded him, they struck him  
 on the face, and asked him, saying, "'Prophesy, who was it  
 65 that smote thee?" And many other things spake they injuriously  
 to him.  
 66 And as soon as it was day, the elders of the people and the  
 chief priests and the scribes came together, and they led him  
 67 into their council chamber, saying, "If thou be the Christ tell  
 us!" And he said unto them, "If I should tell you, ye would  
 68 not believe: and if I also should ask *you a question*, ye would  
 69 not answer me, nor let *me* go. 'Hereafter will the Son of man  
 70 sit on the right hand of the power of God.'" Then they all  
 said, "Art thou then the Son of God?" And he said unto them,  
 71 "'Ye *say truly*, for I am.'" Then they said, "What further  
 need have we of testimony? for we ourselves have heard *it* from  
 his own mouth."

1 CHAP. XXIII.—And the whole body of them rose up, and  
 2 led him unto Pilate. And they began to accuse him, saying,  
 "We found this *man* perverting the nation, and forbidding to  
 give tribute to Cæsar, saying that he himself 'is Christ, a King.'"

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64. 'divine' C.—'tell which' P.      69. 'From this time the Son of man  
 will be seated' P.      70. 'say that I am' A.      2. 'is the Christ,  
 a King'—'the' (or 'an) anointed king'

And Pilate asked him, saying, "Art thou the king of the Jews?" 3  
 And he answered him and said, "Thou sayest *truly*." Then 4  
 said Pilate to the chief priests and to the multitude, "I find no  
 fault in this man:" But they were the more violent, saying, 5  
 "He stirreth up the people, teaching throughout all Judea, hav-  
 ing begun from Galilee, even to this place." Now when Pilate 6  
 heard of Galilee, he asked whether the man were a Galilean:  
 and as soon as he knew that he belonged to Herod's jurisdiction, 7  
 he sent him to Herod, who himself also was at Jerusalem at that  
 time.

And when Herod saw Jesus, he was exceeding glad: for he 8  
 had been a long *time* desirous of seeing him, because he had heard  
 many things concerning him; and he hoped to have seen some  
 miracle done by him. So he put many questions to him; but 9  
 he answered him nothing. And the chief priests and scribes 10  
 stood up, vehemently accusing him: and Herod and his soldiers 11  
 set him at nought, and mocked *him*; and having arrayed him in  
 'gorgeous apparel, sent him back to Pilate. And the same day 12  
 Pilate and Herod became friends together: for before they had  
 been at enmity.

Then Pilate having called together the chief priests and the 13  
 rulers and the people, said unto them, "Ye have brought this 14  
 man unto me, as one that perverteth the people: and, behold,  
 I, having examined *him* before you, have found no fault in this  
 man, touching any of those things whereof ye accuse him: no, 15  
 nor yet *has* Herod: for I sent you to him; and, behold, no-  
 thing worthy of death hath been done by him: I will therefore 16  
 chastise him, and release *him*." (Now he was bound *by cus-* 17  
*tom* to release one *prisoner* unto them at the feast.) But the 18  
 whole multitude cried out all at once, saying, "Away with this  
*man*, and release unto us Barabbas!" (who for a certain sedition 19  
 made in the city, and for murder, had been cast into prison.)  
 Pilate therefore, wishing to release Jesus, spake again to them: 20  
 but they cried, saying, "Crucify, crucify him!" And he said 22  
 unto them the third time, "Why, what evil hath he done? I  
 have found no cause of death in him: I will therefore chastise

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11. Gr. 'splendid,' sometimes meaning 'white,' sometimes, it is supposed,  
 'scarlet' or 'purple'—V. *veste alba*—Syr. 'scarlet'

- 23 him, and release *him*." But they were urgent with loud voices, requiring that he should be crucified: and their voices <sup>▼</sup>and  
 24 those of the chief priests prevailed: and Pilate gave sentence that  
 25 it should be as they desired: and he released him who, for sedition and murder, had been cast into prison, as they had desired; but delivered up Jesus to their will.
- 26 And as they were leading him away, they laid hold of one Simon, a Cyrenian, coming from the country, and on him they  
 27 laid the cross, that he might carry *it* after Jesus. And there followed him a great number of the people; and of women also,  
 28 who bewailed and lamented him. But Jesus turned unto them and said, " Daughters of Jerusalem, weep not for me, but weep  
 29 for yourselves, and for your children! for, behold, the days are coming, in which men will say, ' Blessed *are* the barren, and the wombs that never bare, and the breasts which never gave  
 30 suck!' Then will men begin to say to the mountains, ' Fall on us!' and to the hills, ' Cover us!' For if these things be done  
 31 'in the green tree, what will be done in the dry?'"
- 32 And two others also, who were malefactors, were led to be  
 33 put to death with him. And when they came to the place, which is called 'Kranion (*the place of skulls*) they crucified him there; and the malefactors, one on the right hand, and the other  
 34 on the left. <sup>▼</sup>Then said Jesus, " Father, forgive them; for they know not what they do!" And they parted his garments among  
 35 them, casting lots. And the people stood by, looking on: and they and *their* rulers also derided *him*, saying, " He saved others; let him save himself, if he be the Christ, the 'chosen of God!"
- 36 And the soldiers also mocked him, coming to him, and offering  
 37 him vinegar, and saying, " If thou be the king of the Jews, save  
 38 thyself!" And an inscription was written over him in Greek, and Latin, and Hebrew letters, " THIS IS THE KING OF THE JEWS."
- 39 Then one of the malefactors, who were crucified, railed on  
 40 him, saying, " If thou be the Christ, save thyself and us!" But the other answering rebuked him, saying, " Dost not thou even  
 41 fear God, seeing thou art in the same condemnation? And we indeed justly; for we are receiving the due reward of our deeds:

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31. to (twice) N. B.—' if it fare thus with . . how shall it fare' . . C.

33. ' Calvary.' A.

35. ' Elect.' C. Nm.

but this *man* hath done nothing amiss." And he said <sup>v</sup>unto 42  
Jesus, "'Lord, remember me <sup>v</sup>when thou comest to thy king-  
dom!" And Jesus said unto him, "Verily I say unto thee, To- 43  
day thou wilt be with me in paradise."

Now it was about the sixth hour; and there was a darkness 44  
over the whole 'land until the ninth hour: <sup>v</sup>and the sun was 45  
darkened, and the veil of the temple was rent in the midst.  
And when Jesus had cried out with a loud voice, he said, "Fa- 46  
ther, into thy hands I commend my spirit:" and having said  
thus, he expired.

Now when the centurion saw what was done, he glorified God, 47  
saying, "Certainly this was a righteous man!" And all the 48  
multitude that had come together to that sight, when they beheld  
the things which had come to pass, smote their breasts and re-  
turned: but all his acquaintance, and the women that followed 49  
him from Galilee, stood afar off, beholding these things.

And, behold, a man named Joseph, a senator, of Arimathea, 50  
a city of the 'Jews, a good man, and a just: (who had not con- 51  
sented to the counsel and deed of the rest; and who also himself  
waited for the kingdom of God,) this *man* went unto Pilate, and 52  
asked for the body of Jesus. And having taken it down, he 53  
wrapped it in linen, and laid it in a sepulchre hewn in stone,  
wherein no one had ever yet laid. Now that day was the *day of* 54  
preparation, and the sabbath drew on.

And the women also, who had come with him from Galilee, 55  
followed after, and beheld the sepulchre, <sup>v</sup>and how his body was  
laid: then they returned, and provided 'spices and ointments; 56  
but "rested the sabbath day, according to the commandment.

CHAP. XXIV.—But upon the first *day* of the week, very early 1  
in the morning, they came unto the sepulchre, carrying the spices  
which they had provided, <sup>v</sup>and certain *other women* with them.  
And they found the stone rolled away from the sepulchre: and en- 2  
tering in, they found not the body of the Lord Jesus. And it came 4  
to pass, as they were much perplexed on that account, behold, two  
men stood by them in shining garments: and as they were afraid, 5  
and bowed *their* faces down to the earth, these said unto them,  
"Why seek ye the living among the dead? He is not here, but 6

42. 'Master'—(as Luke v. 8.)  
(of Judæa Proper) P.

44. 'earth' A.  
56. 'balsams' "

50. 'Judæans'  
" 'waited' P.

is risen : remember how he spake unto you while he was yet in  
 7 Galilee, saying, ‘ The Son of man must be delivered up into  
 the hands of sinful men, and be crucified, and the third day rise  
 8 again.’ ” And they remembered his words, and returning from  
 the sepulchre, told all these things unto the eleven, and to all the  
 10 rest : (now Mary Magdalene, and Joanna, and Mary *the mother*  
 of James, and the other *women* with them, were they who told  
 11 these things unto the apostles :) but their words seemed to the  
 apostles as idle tales, and they believed not the women.  
 12 ¶ Then Peter arose, and ran unto the sepulchre ; and stooping  
 down, beholdeth the linen bands lying by themselves ; and he  
 departed, wondering in himself at what had come to pass.  
 13 And, behold, two of *the disciples* were going on that same  
 day to a village called Emmaus, which is *about* threescore fur-  
 14 longs from Jerusalem : and they were talking together of all  
 15 those things which had happened. And it came to pass, that,  
 while they were talking and reasoning *together*, Jesus him-  
 16 self drew near, and went on with them : but their eyes were  
 17 ‘ holden that they might not know him. And he said unto them,  
 “ What things *are* these that ye debate about one with another,  
 18 as ye walk, and are sorrowful ? ” and one of them, whose name  
 was Cleopas, answered and said unto him, “ Art thou ‘ only a  
 stranger in Jerusalem, and hast not known the things which are  
 19 come to pass there in these days ? ” And he said unto them, “ What  
 things ? ” And they said unto him, “ Those concerning Jesus  
 of Nazareth, who was a prophet mighty in deed and word before  
 20 God and all the people : and how our chief priests and rulers  
 delivered him to be condemned to death, and crucified him.  
 21 But we trusted that it had been he who was to redeem Israel :  
 and beside all this, to-day is the third day since these things were  
 22 done : ‘ Yea, and certain women of our company have aston-  
 23 ished us, who were early at the sepulchre, and not finding his  
 body, came back, saying, that they had also seen a vision of  
 24 angels, who said that he was alive. And certain of *the men* who  
 were with us went to the sepulchre, and found *it* even so as the  
 women had said : but him they saw not.”

16. ‘ so holden that they did not’ B.  
 Jerusalem that’ N. B.—‘ alone such a stranger in—’ C.  
 yet certain’ (see Kuinöel)

18. ‘ The only sojourner in  
 22. ‘ And

Then he said unto them, "O dull of understanding, and slow 25  
 of heart to believe all that the prophets have spoken! Was it not 26  
 necessary that the Christ should suffer these things, and *then* enter  
 into his glory?" And he began and expounded to them from Moses 27  
 and all the prophets, the things in all the scriptures concerning  
 himself. And they drew nigh unto the village, whither they were 28  
 going: and he made as though he was going on further: but 29  
 they urged him, saying, "Abide with us: for it is towards even-  
 ing, and the day is far spent." And he went in to abide with  
 them. And it came to pass, as he was at table with them, that 30  
 he took bread, and blessed *it*, and having broken, gave *it* to them.  
 Then their eyes were opened, and they knew him; and he 'dis- 31  
 appeared from them. And they said one to another, "Did not 32  
 our heart burn within us, while he talked with us by the way,  
 and while he opened to us the scriptures?"

And they rose up the same hour, and returned to Jerusalem, 33  
 and found the eleven and those that were with them, gathered  
 together *and* saying that the 'Lord was indeed risen, and had ap- 34  
 peared to Simon. And they told what *had happened to them* on 35  
 the way, and how he was known by them in the breaking of  
 bread.

And as they were thus speaking, Jesus himself stood in the 36  
 midst of them,<sup>v</sup> and saith unto them, "Peace *be* unto you!"  
 But they, being terrified and affrighted, supposed that they be- 37  
 held a spirit. And he said unto them, "Why are ye troubled? 38  
 and why do 'doubts arise in your hearts?" Behold my hands and 39  
 my feet, that it is I myself! handle me, and see! for a spirit hath  
 not flesh and bones, as ye see that I have:" and saying this, he 40  
 showed them *his* hands and feet. And while they yet believed 41  
 not for joy, and were amazed, he said unto them, "Have ye here  
 any food?" And they gave him a piece of a broiled fish,<sup>v</sup> and of 42  
 a honeycomb: and he took and ate before them. 43

And he said unto them, "These are the words which I spake 44  
 unto you, while I was yet with you, that all the things which  
 were written in the law of Moses, and in the prophets, and in the

31. 'became invisible to them' W.—'ceased to be seen by them' N.

34. 'Master' C.

38. 'suspicious' C. W.



45 psalms, concerning me, must be fulfilled." Then he opened  
 46 their minds, that they might understand the scriptures; and he  
 said unto them, " Thus it is written, <sup>v</sup>and thus it was necessary  
 that the Christ should suffer, and should rise from the dead the  
 47 third day: and that 'repentance and remission of sins should  
 be preached in his name among all nations, beginning at Jeru-  
 48 salem. Now ye are witnesses of these things: and, behold, I  
 'send upon you that which was promised by my Father: but  
 tarry ye in the city, until ye are endued with power from on  
 high."

50 And he led them out as far as to Bethany, and lifting up his  
 51 hands, he blessed them. And it came to pass, while he was  
 blessing them, he was parted from them, <sup>v</sup>and carried up into  
 52 heaven. And 'they <sup>v</sup>did him obeisance, and returned to Jeru-  
 53 salem with great joy: and were continually in the temple, prais-  
 ing and blessing God. Amen.

## THE GOSPEL ACCORDING TO ST. JOHN.

1 CHAP. I.—In the beginning was the 'Word, and the Word  
 2 was "with God, and the Word was "'God: the same was in

47. ' reformation' C.  
 of'

49. ' will send' N. P.—' give the promise  
 52. ' they worshipped' A.

CHAP. I.—The notes on this chapter are necessarily less brief than usual; in order to place the English reader in a position for apprehending the points on which diversities in rendering this important part of Scripture have principally turned.

1. 'logos'—'Word'—bears different senses,—such as *speech, creative command, wisdom, reason* (which last C.—though deferring to usage "where the subject is of so abstruse a nature as hardly to admit of an exposition which is not liable to strong objections"—seems to prefer; connecting it with Prov. viii.)—Lactantius, iv. 9. observes "the Greeks use the term *logos* more aptly than we can use *verbum* or *sermo*: because their *logos* signifieth both *vox* and *ratio*: since it is both the *vox* and *sapientia* of God." Bloomf. R. S. would render it *legomenos* ('the promised one')—others, by a metonymy, 'speaker' or 'teacher'.

" 'with' is not the exact rendering of *προς* (here and v. 2.)—Various versions have aimed at greater precision, 'apud' Vulg.—'penes' Tertull.—'bey' Luther—'al' Wicliff—'appresso' Martini.

" Theological conclusions have been attempted to be drawn from th

the beginning with God: All things 'were made "by "it; and 3  
without it was not any thing made that "was made: in it was 4  
life; and the life was the light of men: and the light 'shineth in 5  
darkness; and the darkness "admitted it not.

There was a man sent from God, whose name *was* John: he 6  
came for a witness, to bear testimony concerning the Light, that  
'through him all might believe. He was not the Light, but *came* 8  
to bear testimony concerning the Light: 'the true Light, was He 9  
who "enlighteneth every one, "coming into the world. He was 10  
in the world, and the world 'was made by him, yet the world  
"knew him not: he came unto his 'own, and his "own received 11

absence of the article here, before Θεός. . This might have been passed over, as not uncommon, and grammatically explicable, but that Origen himself (who must be considered a master of his native language) has laid stress upon it, for a particular argument of his own—observing that “John uses the article when the ‘God’ means the unoriginated cause of the universe, but omits it when he mentions ‘God the Word’”—See Faber’s *Apost.* ii. 38—Eusebius also follows the same criticism, that “John shows what is the nature of the Word, by calling it Θεός, though he might have said ὁ Θεός,” &c. All of course that can be argued on the subject is the *possibility*, from the absence of the article, of rendering Θεός in an inferior sense; and not that it necessarily follows from such absence; seeing that the omission is frequent, in cases quite unequivocal.

3. so A. (twice)—which is not altered, being at any rate warrantable—though rather an inferential rendering—γινομαι, in its proper sense, seems in general most fitly rendered by our ‘become,’ or ‘come into existence,’ so as to imply progression or transition; and very generally with more or less of reference to a *cause*.—Whence derivatively, on the one hand, it may fairly be sometimes taken for ‘to be made,’ and on the other for our simple ‘to be’ (see Origen, quoted Faber’s *Apost.* ii. 38)

" more properly, though not so agreeably to the ear ‘through’ (as the instrumental cause), ‘per’ V.—Origen’s comment is, “If all things were made *through* (δια) the Word, they were not made *by* (υπὸ) the Word, but by some one mightier—the Father.”—So Eusebius also.

" 'him' A. and others (and at v. 4).—After much consideration C. is followed in reading ‘it’—Other languages as well as the Greek are susceptible of either version, but grammatical construction seems to support the neuter; which the old English and the foreign versions (in languages showing the distinction) generally adopt.

" properly ‘hath been’  
5. ‘shone’ C. " so C. B.—‘comprehended’ it (following the Latin) A.—‘overcame’ (John xii. 35) P.—‘apprehended’ W.—‘overspread’ N.—‘hindered’ Wa. 7. ‘through it all should’ 9. ‘that was the true light which’ A. N.—C.’s rendering is preferred in this part of the verse (see his note). " ‘coming into the world enlighteneth’

C. B.—the neuter pronoun is preserved here, and v. 12 and 13 by Wa.

" 'as he cometh'—some ‘by its coming’ 10. see note v. 3.

" ‘acknowledged’ 11. neuter gr. ‘own house’ C.—‘land’ P.

" masc. gr. ‘family’ C.—‘people’ P.

12 him not; but to as many as received him, he gave authority to  
become children of God; *even* to those who believe in his name,  
13 'who 'were "born, not of blood, nor of the will of the flesh, nor  
of the will of man, but of God.

14 And the Word 'became flesh, and "dwelt among us, (and  
we beheld his glory, the glory as of the only begotten "'*who came*  
15 from the Father,) full of "grace and truth: ('concerning him John  
bare testimony, and cried, saying, "This is he of whom I said,  
'He that cometh after me "hath been preferred to me: for "'he  
16 was before me:')) and of his fulness we have all received, 'even  
17 grace for grace: for the law was given through Moses, *but* 'grace  
18 and truth were through Jesus Christ. No one hath seen God at  
any time; 'the only begotten 'Son, who is "in the bosom of the  
Father, he hath made *him* known!"

19 Now this is the testimony of John, when the Jews sent priests  
20 and Levites from Jerusalem to ask him, "Who art thou?" And  
he confessed, and denied not; but confessed, "I am not the  
21 'Christ." And they asked him, "What then? Art thou Eli-  
jah?" And he saith, "I am not." "Art thou the prophet?"  
22 And he answered, "No." Then said they unto him, "Who  
art thou? that we may give an answer to those who sent us.  
23 What sayest thou concerning thyself?" He said, "I *am* 'the  
voice of one crying out in the desert, Make straight the way of

13. 'who have been' or 'are' " 'begotten' P. 14. see note  
v. 3. " lit. 'tabernacled' (pitched his tent). "' 'of' A. which  
sounds to the English reader too like a genitive; the preposition is the  
same as at v. 6.—'sent from'—Some have read '*derived* from' connect-  
ing it with 'glory.' " 'favor' N. 15. 'It was concerning' C.  
" so—'hath become before (or above) me'—'goeth before me' N.—  
'is *indeed* before me' Wa.—'ante me factus est' V., and so others un-  
derstand it of priority in *time*, not *place* or *dignity*. "' 'but he was  
my first'—*πρωτος* is often applied to superiority in *place*, as well as  
*time*, 'he is greater than I' Wa.—'he is my superior' Hey.—'prior me  
erat' V. The application here to *dignity* (Luke iii. 16.) is maintained  
among the ancients, by Chrysostom, Theophylact, and others; and by  
Grotius, Beza, Lardner, and others among moderns. But the majority  
apply it to *time*. 16. 'and grace upon grace' B. W.—'grace above  
grace' P.—'favour upon favour' N.—'even grace for his grace' C.—  
'and more abundant favour' Wa. 17. 'the grace and the truth' C.  
'the true grace'? 18. 'it is the only . . . who hath' C. " 'at' P.  
"' Markland and Wa. would place for v. 15 here. 20. 'Messiah'  
W.

' the Lord,' as said the prophet Isaiah." Now they who had 24  
 been sent were of the Pharisees : and they asked him, and said 25  
 unto him, " Why dost thou thus baptize, if thou be not the  
 Christ, nor Elijah, nor the prophet ?" John answered them, say- 26  
 ing, " I baptize 'with water : but there is one among you, whom  
 ye know not : even he, who cometh after me, ▽ the latchet of 27  
 whose shoes I am not worthy to unloose." These things hap- 28  
 pened in Bethabara beyond Jordan, where John was baptizing.

The next day he seeth Jesus coming unto him, and saith, 29  
 " Behold the Lamb of God, that taketh away the sin of the  
 world ! This is he of whom I said, ' After me cometh a man, 30  
 who 'hath been preferred to me ; for he was before me : ' and I 31  
 'knew him not : but I am come baptizing with water to the end  
 that he be made manifest to Israel." John also bare testimony, 32  
 saying, I saw the Spirit descending from heaven, as a dove, and  
 it remained upon him. And I 'had not known him : but that 33  
 he who sent me to baptize with water, the same said unto me,  
 ' Upon whom thou shalt see the Spirit descending, and remain-  
 ing on him, the same is he who baptizeth "with *the* Holy Spirit.'  
 And I saw, and bare testimony that this is the Son of God." 34

The next day John was standing *there* again, and two of his 35  
 disciples ; and looking upon Jesus as he was walking, he saith, 36  
 " Behold the Lamb of God !" And the two disciples heard him 37  
 say *this*, and they followed Jesus. Then Jesus turning, and see- 38  
 ing them following *him*, saith unto them, " What seek ye ?"  
 They said unto him, " Rabbi," (which is to say, being inter-  
 preted, Teacher,) " ' where dwellest thou ?" He saith unto them, 39  
 " Come and see !" They went and saw where he dwelt, and they  
 abode with him that day : (now it was *then* about the tenth hour.)  
 One of the two who heard John *speak*, and followed *Jesus*, was 40  
 Andrew, the brother of Simon Peter. The first he meeteth with 41  
 was his own brother Simon, and he saith unto him, " We have  
 found the Messiah," (which is, being interpreted, the Christ.)  
 And *Andrew* brought him to Jesus : and Jesus looked on him, 42

23. ' Jehovah' Heb.

26. ' in' C.

30. see note to v. 15.

31. ' had not known him' P.

33. ' knew him not *then*' N.

" ' in' (twice) C.

38. ' where thou dwellest' Wa.

and said, "Thou art Simon the son of Jona : thou shalt be called Cephas," (which is, being interpreted, Peter [Рокк.])

43 The next day *Jesus* proposed to go forth into Galilee, and  
 44 meeteth with Philip, and saith unto him, "Follow me." Now  
 45 Philip was of Bethsaida, the city of Andrew and Peter. Philip  
 meeteth with Nathanael, and saith unto him, "We have found  
 him, of whom Moses in the law, and *also* the prophets, wrote,  
 46 *Jesus of Nazareth, the son of Joseph.*" And Nathanael said  
 unto him, "Can any thing good come out of Nazareth?" Philip  
 47 saith unto him, "Come and see!" Jesus saw Nathanael com-  
 ing to him, and saith concerning him, "Behold an Israelite in-  
 48 deed, in whom is no guile!" Nathanael saith unto him, "Whence  
 knowest thou me?" Jesus answered and said unto him, "Be-  
 fore Philip called thee, when thou wast under the fig-tree, I saw  
 49 thee." Nathanael answered and saith unto him, "Rabbi, thou  
 50 art the Son of God ; thou art the King of Israel." Jesus an-  
 swered and said unto him, "Dost thou believe because I said  
 unto thee, 'I saw thee under the fig-tree?' thou shalt see  
 51 greater things than these." Then *Jesus* saith unto him, "Verily,  
 verily, I say unto you, 'Hereafter ye shall see heaven open,  
 and the "angels of God ascending and descending upon the Son  
 of man."

1 CHAP. II.—And on the third day there was a marriage feast  
 2 in Cana of Galilee ; and the mother of Jesus was there : and  
 both Jesus and his disciples were invited to the marriage feast.  
 3 And when the wine failed, the mother of Jesus saith unto him,  
 4 "They have no wine." Jesus saith unto her, "Woman, what  
 5 'have I to do with thee? "mine hour is not yet come." His  
 mother saith unto the servants, "Whatsoever he saith to you,  
 6 do it." Now there were six 'vessels of stone, set there for the  
 purpose of purification according to the manner of the Jews,  
 7 and containing two or three measures each. Jesus saith unto  
 them, "Fill the vessels with water : " and they filled them up to  
 8 the brim. And he saith unto them, "Draw now, and carry to

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51. 'Henceforth'—'immediately' Wa. " 'messengers' C. 4. 'hast  
 thou to do with me?' Nm. B. C. Wa. " 'Is not my hour come?'  
 6. 'baths' B. C.

the manager of the feast :” and they carried *it*. When the manager of the feast had tasted the water that had become wine, and knew not whence it was : (but the servants, who drew the water, knew :) the manager of the feast called the bridegroom, and saith unto him, “ Every man setteth on the best wine first : 10 and worse *wine* afterwards, when men have drunk a good deal ; *but* thou hast kept the best wine until now.”

This beginning of *his* miracles Jesus did in Cana of Galilee, 11 and manifested his glory ; and his disciples believed in him.

After this he went down to Capernaum, he, and his mother, 12 and his brethren, and his disciples : but they did not abide there many days. And the passover of the Jews was at hand, and 13 Jesus went up to Jerusalem, and found in the temple those that 14 sold oxen and sheep and doves, and the changers of money sitting. And having made a scourge of small cords, he drove *them* all 15 out of the temple, and the sheep, and the oxen ; and poured out the changers’ money, and overturned their tables ; and said unto 16 those who sold doves, “ Take these things hence ! make not my Father’s house a house of traffic.” And his disciples remembered 17 that it was written, “ ‘ A zeal for thy house consumeth me.’ ”

Then the Jews answered and said unto him, “ ‘ What sign 18 dost thou show us, ’ seeing that thou dost these things ? ” Jesus 19 answered and said unto them, “ Destroy this temple, and in three days I will raise it up.” Then the Jews said, “ Forty-six years 20 hath this temple been in building, and wilt thou raise it up in three days ? ” But he spake concerning the temple of his body. 21 When therefore he had risen from the dead, his disciples remem- 22 bered that he had said this, and believed the scripture, and the word which Jesus had spoken.

Now while he was in Jerusalem at the passover, many during 23 the feast believed in his name, when they saw the miracles which he did. But Jesus did not trust himself unto them, because he 24 knew ‘ all *men* ; and he needed not that any one ‘ should testify 25 *to him* concerning man : for he knew what was in man.

17. ‘ the zeal of thine house’ A. B. P.      18. ‘ by what sign dost thou show thy title to do’  
 “ ‘ why dost thou’ Wa.      24. ‘ *them* all’ W.C.—‘ all of *them*’ N.      25. ‘ give a character of any man’ B.

1 CHAP. III.—Now there was a man of the Pharisees, named  
 2 Nicodemus, a ruler of the Jews: this *man* came to *Jesus* by  
 night, and said unto him, “ Rabbi, we know that thou art a  
 teacher come from God: for no man can do these miracles that  
 3 thou doest, unless God were with him.” Jesus answered and  
 said unto him, “ Verily, verily, I say unto thee, Unless a man be  
 4 ‘born’ again, he cannot ‘see’ the kingdom of God.” Nicodemus  
 saith unto him, “ How can a man be ‘born’ when he is old?  
 can he enter the second time into his mother’s womb, and be  
 5 born?” Jesus answered, “ Verily, verily, I say unto thee,  
 Unless a man be born ‘of water and of the Spirit,’ he cannot  
 6 enter into the kingdom of God. That which is born of the flesh  
 7 is flesh; and that which is born of the Spirit is spirit. Marvel  
 8 not that I said unto thee, ‘ Ye must be born again:’ the wind  
 bloweth where it will, and thou hearest the sound thereof, but  
 thou knowest not whence it cometh, nor whither it goeth: so is  
 9 every one that is born of the Spirit.” Nicodemus answered and  
 10 said unto him, “ How can these things be?” Jesus answered  
 and said unto him, “ Art thou ‘a teacher of Israel, and knowest  
 11 not these things? Verily, verily, I say unto thee, We speak that  
 which we do know, and testify what we have seen; and yet ye re-  
 12 ceive not our testimony. If I have spoken to you earthly things,  
 and ye believe not, how shall ye believe if I speak to you of  
 13 heavenly things? ‘Now no one hath ascended up to heaven, but  
 he that came down from heaven, *even* the Son of man ‘who’ is  
 14 in heaven. And as Moses ‘lifted up the serpent in the wilder-  
 15 ness, so must the Son of man be lifted up: that whosoever be-  
 16 lieveth in him may ‘not perish, but have everlasting life:’ for  
 God hath so loved the world, that he hath given his only be-  
 gotten Son, that whosoever believeth in him may not perish, but  
 17 have everlasting life: for God hath not sent his Son into the

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3. ‘begotten’ P.      “ ‘anew’      “ ‘discern’ C.      4. ‘begotten’  
 (twice) P. and so ver. 5, 6, 7, 8.      5. ‘of spirit as well as water’ Wa’  
 10. Gr. ‘the’ C.      13. ‘for none ascendeth’ C.      “ ‘whose abode  
 is heaven’ C.—‘who was’ N.      14. ‘placed on high’ C.      15. Some  
 consider the discourse with Nicodemus as ending here, or possibly at  
 ver. 12.

world to condemn the world ; but that the world through him  
 may be saved. He that believeth on him shall not be con- 18  
 demned : but he that believeth not is condemned already, be-  
 cause he hath not believed in the name of the only begotten Son  
 of God : and this is the condemnation, that the light hath come 19  
 into the world, but men have loved darkness rather than light ;  
 because their deeds were evil : for every one that doeth evil 20  
 hateth the light, and cometh not to the light, that his deeds may  
 not be 'reproved : but he that doeth the truth cometh to the light, 21  
 that his deeds may 'be made manifest that they are wrought  
 "in God."

After these things Jesus and his disciples went into the land 22  
 of Judea ; and he tarried there with them, and baptized : and 23  
 John also was baptizing at Ænon near to Salim, because there  
 was much water there : and the people came, and were bap-  
 tized : for John had not yet been cast into prison. 24

Then there arose a question between *some* of John's disciples 25  
 and *a* Jew concerning 'purification : and they came to John, and 26  
 said unto him, " Rabbi, he that was with thee beyond Jordan,  
 to whom thou didst bear testimony, behold, the same is baptiz-  
 ing, and all resort to him." John answered and said, " A man 27  
 can receive 'nothing, unless it be given him from heaven. Ye 28  
 yourselves bear me testimony that I said, ' I am not the Christ,  
 but am sent before him.' The bridegroom is he who hath the 29  
 bride : but the friend of the bridegroom, who standeth and hear-  
 eth him, rejoiceth greatly *to hear* the bridegroom's voice : this  
 my joy therefore hath been fulfilled. He must increase, but I 30  
*must* decrease.' He that 'cometh from above is above all. He 31  
 that is of the earth is earthly, and speaketh of the earth. He that  
 cometh from heaven *is* above all : and testifieth what he hath 32  
 seen and heard ; and yet no one receiveth his testimony. He 33  
 that ' hath received his testimony, "hath set his seal " *to this*—

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20. ' proved' P.      21. ' appear, because they' Wa.      " ' *through*  
*faith* in God' N.      25. ' baptizing' N.      27. ' nothing from  
 heaven but what is given him' Wa.      30. Some consider John's dis-  
 course as ending here.      31. ' is come' Wa.      33. ' receiveth' C.  
 " ' hath attested'—' voucheth' C.      " ' to confirm that God is  
 true' N.



34 that God is true: for he whom God hath sent speaketh the words of God: for <sup>v</sup>God giveth not the Spirit *to him* by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that disbelieveth the Son will not see life; but the wrath of God abideth on him."

1 CHAP. IV.—When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples  
2 than John, (though Jesus himself baptized not, but *his* disciples,) he left Judea, and went again into Galilee. Now he was  
3 obliged to pass through Samaria: so he cometh to a city of Samaria, which is called <sup>1</sup>Sychar, near the parcel of ground  
4 which Jacob gave to his son Joseph. Now Jacob's well was in that place. Jesus therefore, being wearied with *his* journey,  
5 sat down by the well: *and* it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto  
6 her, "Give me to drink!" (For his disciples had gone away unto the city to buy food.) Then the woman of Samaria saith unto  
7 him, "How is it that thou, who art a Jew, askest drink of me, who am of Samaria?" (for the Jews have no <sup>1</sup>dealings with the  
8 Samaritans.) Jesus answered and said unto her, "If thou hadst known the <sup>1</sup>gift of God, and who it is that saith unto thee, 'Give me to drink!' thou wouldst have asked of him, and he  
9 would have given thee "living water." The woman saith unto him, "Sir, thou hast no vessel to draw with, and the well is deep: from whence then canst thou have that living water?  
10 art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his <sup>1</sup>cattle?" Jesus answered and said unto her, "Whosoever drinketh of this water  
11 will thirst again: but whosoever drinketh of the water that I shall give him will never thirst; but the water that I should give him will become within him a well of water, springing up  
12 into everlasting life." The woman saith unto him, "Sir, give

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5. 'Shechem' O. Test.

C. " 'life-giving' B.—  
fact has both senses.

9. 'friendly dealings' N. B.

—'springing' P. (and so v. 11).

12. 'homeborn servants' Michaelis.

10. 'bounty'

me this water, that I may not thirst, neither come hither to draw." Jesus said unto her, "Go, call thy husband, and come 16 hither!" The woman answered and said, "I have no husband." 17 Jesus said unto her, "Thou hast rightly said, 'I have no husband:' for thou hast had five husbands; and he whom thou now 18 hast is not thy husband: in that thou hast spoken truly." The 19 woman saith unto him, "Sir, I perceive that thou art a prophet: our fathers worshipped in this mountain; 'but ye say, that the 20 place where "men ought to worship is in Jerusalem." Jesus 21 saith unto her, "Woman, believe me, the hour cometh, when ye shall worship the Father neither on this 'mountain, nor yet at Jerusalem. Ye worship what ye know not: we worship what 22 we know: for salvation is 'of the Jews: nevertheless the 23 hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for such are they whom the Father seeketh to worship him. God is a Spirit: and they 24 that worship him must worship in spirit and in truth." The 25 woman saith unto him, "I know that *the* Messiah cometh," (which signifieth *the* Christ:) "when he is come, he will tell us all things." Jesus saith unto her, "I that speak unto thee am 26 *he*."

And upon this came his disciples; and they marvelled that he 27 was talking with the woman: yet no one said, "What seekest thou?" or, "Why talkest thou with her?" The woman then 28 left her pitcher, and went away into the city, and saith to the people, "Come, see a man, who hath told me all that ever I 29 did! is not he the Christ?" *Then* they went out of the city, and 30 came unto him.

In the mean while his disciples besought him, saying, "Rabbi, 31 eat!" but he said unto them, "I have food to eat that ye know 32 not of." Then the disciples said one to another, "Hath any one brought him *ought* to eat?" Jesus saith unto them, "My food 34 is to do the will of him that sent me, and to finish his work. Do ye not say, 'There are yet four months, and *then* cometh 35 harvest?' behold I say unto you, Lift up your eyes, and look

20. 'and do ye say' Wa.

" 'we' Wa.

21. 'mountain *only*' P.

22. 'from' B. P.

36 upon the fields! that they are white already for harvest. He  
that reapeth receiveth wages, and gathereth fruit unto everlasting  
life; that both he that soweth and he that reapeth may re-  
37 joice together. And herein is that saying true, 'One soweth,  
38 and another reapeth.' I 'sent you to reap that whereon ye have  
bestowed no labour: others have laboured, and ye have entered  
into their labours."

39 And many of the Samaritans of that city believed on him be-  
cause of the words of the woman, who testified *saying*, "He  
40 told me all that ever I did." When therefore the Samaritans  
had come unto him, they besought him that he would abide  
41 with them; and he abode there two days: and many more of  
42 *them* believed, because of his own word; and they said unto the  
woman, "We no longer believe, because of thy reporting: for  
we have heard *him* ourselves, and we perceive that this is indeed  
v the Christ, the Saviour of the world."

43 Now after the two days he departed thence, and went into  
44 Galilee: for Jesus himself testified, that a prophet hath no  
45 honour in his own country. "Then when he had come into Ga-  
lilee, the Galilæans received him, having seen all the things that  
he had done at Jerusalem at the feast: for they also had been  
46 unto the feast. So *Jesus* came again to Cana of Galilee, where  
he had made the water wine: and there was an officer of the  
47 king's household, whose son was sick at Capernaum: This *man*,  
hearing that Jesus had come out of Judea into Galilee, went to  
him, and besought him that he would come down, and heal his  
48 son: for he was at the point of death. Then said Jesus unto  
him, "Unless ye see signs and wonders, 'ye will not believe."  
49 The officer saith unto him, "Sir, come down before my child  
50 die!" Jesus saith unto him, "Go thy way! thy son liveth."

And the man believed the words that Jesus had spoken unto  
51 him, and went his way. And as he was now going down, his  
servants met him, and told *him*, saying, "Thy son liveth."  
52 Then he enquired of them the hour when he began to amend:  
and they said to him, "Yesterday at the seventh hour the fever

38. 'send' C.

43. 'but not to Nazareth' B. C.

44, 45. 'for

tho' Jesus . . . yet when he came' P.

48. 'can ye not?' Wa.

left him :” so the father perceived that *it was* at the same hour 53 in which Jesus had said to him, “ Thy son liveth :” and he himself believed, and his whole household.

This second miracle Jesus did, when he had come out of Judea 54 into Galilee.

CHAP. V.—After these things there was ▽ a feast of the Jews ; 1 and Jesus went up to Jerusalem. Now there is at Jerusalem 2 near the ' sheep *market* a pool, called in Hebrew Bethesda, which hath five porches. In these lay a great multitude of infirm peo- 3 ple, of blind, lame, withered, ▽ [waiting for the moving of the water : for an angel went down ' at a certain season into the pool, 4 and troubled the water : whosoever therefore went first after the troubling of the water was cured of whatsoever disease he had.] And a certain man was there, who had had an infirmity thirty- 5 eight years. Jesus seeing him lie, and knowing that he had 6 been now a long time *in that* state, saith unto him, “ Wouldst thou become whole ?” The infirm man answered him, “ Sir, I 7 have no man to put me into the pool, when the water is troubled : but while I am coming, another steppeth down before me.” Jesus saith unto him, “ Rise, take up thy couch, and 8 walk !” and immediately the man was made whole, and took up 9 his couch, and walked.

Now that day was the sabbath : the Jews therefore said unto 10 him who had been cured, “ It is the sabbath : it is not lawful for thee to carry *thy* couch.” He answered them, “ He that made 11 me whole, himself said unto me, ‘ Take up thy couch, and walk.’ ” Then they asked him, “ Who is the man that said unto thee, 12 ‘ Take up thy couch, and walk ?’ ” And he that was healed knew 13 not who it was : for Jesus had conveyed himself away, there being a great crowd in the place. Jesus afterwards findeth him 14 in the temple, and said unto him, “ Behold, thou art become whole : sin no more, lest something worse befall thee.” The man 15 went away, and told the Jews that it was Jesus who had made him whole.

And the Jews therefore persecuted Jesus, because he had done 16

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2. ‘ sheep *gate*’ C. P.

4. ‘ occasionally’

- 17 these things on the sabbath. But Jesus answered them, “ ‘ My  
 18 Father worketh until now, ” and I *also* work.” Wherefore the  
 Jews sought the more to kill him, because he had not only  
 broken the sabbath, but had also said that God was ‘ his Father,  
 19 making himself ” like God. Then answered Jesus and said unto  
 them, “ Verily, verily, I say unto you, The Son can do nothing  
 of himself, ‘ but what he seeth the Father do : for what things  
 20 soever He doeth, these the Son likewise doeth. For the Father  
 loveth the Son, and showeth him all that himself doeth : and he  
 will show him greater works than these, ‘ that ye may marvel.  
 21 For as the Father raiseth up the dead, and giveth *them* life ; even  
 22 so the Son giveth life to whom he will : for neither doth the  
 Father judge any one, but ‘ hath committed all judgment unto  
 23 the Son ; that all may honour the Son, even as they honour the  
 Father. He that honoureth not the Son, honoureth not the  
 24 Father who hath sent him. Verily, verily, I say unto you, He  
 that hearkeneth to my words, and believeth in him that sent  
 me, hath everlasting life, and shall not come into condemnation ;  
 25 but hath passed from death unto life. Verily, verily, I say  
 unto you, The hour is coming, and now is, when the dead shall  
 hear the voice of the Son of God : and they that hear shall live :  
 26 for as the Father hath life in himself, so hath he given to the  
 27 Son also to have life in himself ; and he hath given him autho-  
 rity also to execute judgment, because he is ‘ *the* Son of man.  
 28 Marvel not at this : for the hour is coming, in which all that  
 29 are in the grave shall hear his voice, and shall come forth ; they  
 that have done good, unto *the* resurrection of life ; and they that  
 30 have done evil, unto *the* resurrection of condemnation. I can-  
 not of mine own self do anything : as I hear, I judge ; and my  
 judgment is just, because I seek not mine own will, but the  
 will of ‘ him who sent me.  
 31 “ If I *alone* bear testimony concerning myself, my testimony

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17. ‘ as my Father hitherto worketh I work’ C.

work’ P.

18. ‘ his own’ B.

” so N.

” ‘ and now I

‘ equal with God’ A.

B. P.—(paraphrastically) ‘ putting himself on a footing [or level] with God’ (Matt. xx. 12).

19. ‘ unless he see the Father do it’ P.

20. ‘ so that ye will’ N.

22. ‘ committeth’ Nm.

27. ‘ a

son’ C. Wa. P.

is not 'true: *but* there is another that beareth testimony con- 32  
cerning me; and I know that the testimony which he testifieth  
concerning me is 'true. Ye yourselves sent unto John, and he 33  
bare testimony to the truth: therefore I 'receive not testimony from 34  
"man: but I say these things, that ye may be saved. He was 35  
the burning and shining lamp: and for a while ye were willing to  
rejoice in his light: but I have greater testimony than *that* of 36  
John: for the works which the Father hath given me to finish,  
the same works that I do, bear testimony concerning me, that  
the Father hath sent me: and the Father himself, who sent me, 37  
hath borne testimony concerning me. 'Ye have never heard his  
voice, nor seen his "form? 'and ye have not his word abiding 38  
among you: for that ye believe not in him whom he hath sent.

" 'Search the scriptures; for "in them ye think ye have ever- 39  
lasting life: and "'it is they that testify concerning me: and *yet* 40  
ye are not willing to come to me, so that ye might have life. I 41  
'receive not honour from men: but I know you, that ye have 42  
not the love of God in you. I am come in my Father's name, 43  
and *yet* ye receive me not: if another should come in his own  
name, him ye would receive. How can ye believe, who 'receive 44  
honour one from another, and seek not the honour that *cometh*  
from God only? Do not think that I shall be your accuser to 45  
the Father: there is *one already* that accuseth you, *even* Moses,  
in whom ye trust: for if ye had believed Moses, ye would have 46  
believed me: for he wrote concerning me: but if ye believe not 47  
his writings, how shall ye believe my words?

CHAP. VI.—After these things Jesus went away beyond the 1  
lake of Galilee, which is *called the lake* of Tiberias: and a great 2  
multitude followed him, because they saw the miracles which he  
did on those who were sick. And Jesus went up 'a mountain, 3  
and sat there with his disciples: now the feast of the Jews 4  
'*called* the passover, was at hand. Then Jesus lifting up *his* 5

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31, 32. 'not to be regarded' C. 34. 'require' Wa.—'need' C.  
" 'man *only*' P. 37. 'Have ye . . . ?' B. C. " 'appearance'  
38. 'Have ye . . . that ye believe not' &c. B. C. 39. 'ye search' C.  
Wa. B. " 'by' P. " 'though they receive not' Wa.  
41. 'require' Wa.—'desire' C. 44. 'require' Wa. 3. 'the'

eyes, and seeing that a great multitude was coming unto him, saith unto Philip, " Whence shall we buy bread, that these may eat ?" (Now this he said to try him : for he himself knew what he was about to do.) Philip answered him, " Two hundred 'pence would not buy bread enough for them, that every one of them might take but a little." One of his disciples, Andrew, the brother of Simon Peter, saith unto him, " There is a youth here, who hath five barley loaves, and two small fishes : but what are they among so many ?" And Jesus said, " Make the men 'lie down !" now there was much grass in the place. So the men lay down, in number about five thousand : and Jesus took the loaves ; and when he had given thanks, he distributed <sup>v</sup>to the disciples, and the disciples to those who had lain down ; and likewise of the fishes as much as they chose. When they were filled, he said unto his disciples, " Gather up the fragments that remain, that nothing may be lost." They therefore gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, that remained after the people had eaten. Then those men, when they had seen the miracle that Jesus did, said, " This is of a truth the prophet that was to come into the world !" Then Jesus, knowing that they were about to come and take him by force, that they might make him a king, withdrew again into the mountain alone by himself.

And when evening was come, his disciples went down to the lake ; and having entered into the vessel, were going to the other side of the lake, towards Capernaum : and it was now dark, and Jesus was not come to them : and the waves arose, by reason of a great wind that blew. So when they had rowed about twenty-five or thirty furlongs, they see Jesus walking on the lake, and drawing nigh to the vessel : and they were afraid. But he saith unto them, " It is I ; be not afraid !" then they gladly received him into the vessel ; and straightway the vessel was at the land whither they were going.

The day following when the multitude that stood on the other side of the lake saw that there had been no other vessel there

7. ' denarii'  
Nm.

10. ' place themselves on the ground' N.—' recline'

save one,<sup>v</sup> and that Jesus had not entered with his disciples into that vessel, but *that* his disciples had gone away alone; (how- 23  
beit other vessels had come from Tiberias, near to the place where they ate bread,<sup>v</sup> after the Lord had given thanks;) when 24  
the multitude therefore saw that neither Jesus nor his disciples were there, they themselves went on board of 'the vessels, and came to Capernaum, seeking for Jesus: and having found him 25  
on the other side of the lake, they said unto him, "Rabbi, when didst thou come hither?" Jesus answered them and said, "Verily, 26  
verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye ate of the loaves, and were filled. Work 27  
not 'for the food that perisheth, but for the food which endureth unto everlasting life, which the Son of man will give unto you: for him hath the Father "sealed, *even* God." Then said they 28  
unto him, "What shall we do, that we may work the works of God?" Jesus answered and said unto them, "This is the work 29  
of God, that ye believe in him whom he hath sent." They said 30  
therefore unto him, "What 'sign showest thou then, that we may see it, and believe thee? what dost thou work? Our fathers 31  
ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said unto them, "Verily, 32  
verily, I say unto you, Moses did not give you the bread from heaven; but my Father 'giveth you the true bread from heaven: for the bread of God is 'that which cometh down from heaven, 33  
and giveth life unto the world." Then said they unto him, 34  
"Master, give us always that bread!" And Jesus said unto 35  
them, "I am the bread of life: he that cometh to me will never hunger; and he that believeth on me will never thirst: but I 36  
told you, that though ye have seen me, yet ye believe not. 'All 37  
that the Father giveth me will come to me; and him that cometh to me I will in no wise reject: for I came down from heaven, to 38  
do not mine own will, but the will of him that sent me: and 39  
this is the will of him who hath sent me,—that of all that he hath given me I should lose 'none, but should raise "them up

24. 'there' Wa.

27. 'so much for . . . as for' N.

" 'commissioned'—

'set his seal on him' P.—'given his attestation' C.

30. 'miracle'

32. 'who is now giving' Wa.

33. 'he who' P. A.

39. Gr. 'nothing' A. P.

" Gr. 'it' A. P.



40 again at the last day: for this is the will of <sup>v</sup> him that sent me, that every one who <sup>1</sup> seeth the Son, and believeth on him, should have everlasting life: and him I will raise up at the last day.

41 Then the Jews murmured at him, because he said, "I am  
42 the bread that came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how then doth he say, 'I came down from heaven?'"

43 Jesus answered and said unto them, "Murmur not among  
44 yourselves! No one can come to me, unless the Father who  
45 sent me draw him: and I will raise him up at the last day. It is written in the prophets, 'And all shall be taught by God.'

Every one <sup>v</sup> that hath heard, and learned from the Father,  
46 cometh unto me. Not that any one hath seen the Father, save  
47 he who is from God; he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life.  
48 I am the bread of life. Your fathers ate the manna in the  
50 desert, and died: the bread which cometh down from heaven,  
51 is that which if any one eat thereof, he shall not die. I am the 'living bread that came down from heaven: whoso eats of this bread, will live for ever: and the bread that I will give is my flesh, which I give for the life of the world.

52 The Jews therefore argued among themselves, saying, "How  
53 can this *man* give us *his* flesh to eat?" Then Jesus said unto them, "Verily, verily, I say unto you, Unless ye eat the flesh of the  
54 Son of man, and drink his blood, ye have not life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and  
55 him I will raise up at the last day: for my flesh is food <sup>v</sup> in-  
56 deed, and my blood is drink <sup>v</sup> indeed. He that eateth my flesh,  
57 and drinketh my blood, abideth in me, and I in him. As the 'living Father hath sent me, and I live by the Father: so like-  
58 wise he that eateth me, shall live by me. This is the bread that hath come down from heaven: not as your fathers ate <sup>v</sup> and  
59 died; he that eateth of this bread will live for ever." These things he said in *the* synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *him*,

40. 'attentively views' W.  
life' Wa.

51. 'life-giving' B.—'Father who hath  
57 'Father liveth who sent' C.

59. 'a' C.

said, "This is 'a difficult saying; who can understand it?" But Jesus knowing in himself that his disciples murmured at it, 61 said unto them, "'Is this a stumbling-block to you? *What* 62 then if ye 'shall see the Son of man ascending up to where he was before? It is the spirit that giveth life; the flesh profiteth 63 nothing: the words that I 'speak unto you, *they* are spirit, and *they* are life: but there are some of you that do not believe." 64 (For Jesus knew from the beginning who they were that did not believe, and who it was that should deliver him up.) Then he 65 said, "For this reason I said unto you, that no one can come unto me, unless it be given unto him by 'my Father."

From that *time* many of his disciples went back, and 'remained 66 with him no longer. Jesus therefore said unto the twelve, "Will 67 ye also go away?" Simon Peter answered him, "'Master, 68 to whom should we go? 'thou hast the words of everlasting life: and we believe and know that thou art 'the holy one of 69 God." Jesus answered them, "Have I not chosen you twelve? 70 yet one of you is a 'betrayers." Now he spake concerning Judas 71 Iscariot *the son* of Simon: for he it was that was to deliver him up, though he was one of the twelve.

CHAP. VII.—After these things Jesus 'remained in Galilee: 1 for he would not 'remain in Judea, because the Jews sought to kill him.

Now the Jewish feast of tabernacles was at hand: his brethren 2 therefore said unto *Jesus*, "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest: for no 4 one doeth things in secret, if himself seeketh to be known publicly. 'If thou do these things, show thyself to the world." (For 'neither did his brethren 'believe in him.) Then Jesus 5 saith unto them, "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, 7

60. 'hard doctrine' N. B. P.

61. 'do you revolt at this?' N.—

'stumble ye at this?' P.

62. 'saw'

66. 'walked' Gr.

68. 'Lord' B.

" 'thou only' P.

70. 'Devil' A. P.—'false

accuser' N.—'spy' C.

1. 'walked' Gr.

" 'walk' Gr.—

'abode' B.

4. 'since' P.

5. 'not even his brothers believed

in him' C.

" 'believe him' P.

8 because I testify concerning it, that its works are evil. Go ye  
 up unto this feast: I go not 'up' to this feast, for my time is  
 9 not yet fully come:" and having said these words unto them,  
 10 he remained *still* in Galilee. But when his brethren had gone  
 up, then he also went up to the feast, not openly, but as *it*  
 11 *were* in secret. Then the Jews sought him at the feast, and said,  
 12 "Where is he?" And there was much murmuring among the  
 multitudes concerning him: for some said, "He is a good  
 man:" others said, "Nay; but he misleadeth the multitude."  
 13 Howbeit no one spake openly concerning him for fear of the  
 Jews.

14 But when it was about the midst of the feast, Jesus went up  
 15 into the temple, and taught. And the Jews marvelled, saying,  
 16 "How hath this *man* learning, having never been taught?" Then  
 Jesus answered them, and said, "My' doctrine is not mine, but  
 17 His that sent me. If any one desire to do his will, he shall  
 know concerning 'the doctrine, whether it be from God, or *whe-*  
 18 *ther* I speak from myself. He that speaketh from himself seek-  
 eth his own glory: but he that seeketh the glory of him who  
 19 sent him, he is true, and unrighteousness is not in him. Did  
 not Moses give you the law, and *yet* none of you keep the law?  
 20 Why do ye seek to kill me?" The multitude answered and said,  
 21 "Thou hast a demon: who seeketh to kill thee?" Jesus an-  
 swered and said unto them, "I have done one 'work, and ye  
 22 all marvel *at it*. Moses gave you circumcision; (not that it is  
 from Moses, but from the 'fathers;) and ye circumcise on the  
 23 sabbath: If *then* a man receive circumcision on the sabbath, in  
 order that the law of Moses may not be broken, are ye angry  
 with me, because I have made a man altogether whole on the  
 24 sabbath? Judge not according to appearance, but judge a just  
 judgment."

25 Then some of the *dwellers* in Jerusalem, said, "Is not this  
 26 he, whom they are seeking to kill? but, lo, he speaketh boldly,  
 and they say nothing to him: do the rulers indeed 'know that  
 27 this is the Christ? Yet we know whence this *man* is: but when

8. 'up now' N.  
 22. 'patriarchs'

16, 17. 'teaching'

26. 'acknowledge' P. C.

21. 'work on the sabbath' Wa.

the Christ cometh, no one will know whence he is." Then Jesus, 28  
as he was teaching in the temple, cried out saying, "' Ye say ye  
both know me, and whence I am : yet I am not come of myself,  
but he that sent me is true, whom ye know not : *but* I know 29  
him : for I am from him, and he hath sent me." Then they 30  
sought to apprehend him ; yet no one laid hands on him, because  
his hour was not yet come. But many of the multitude be- 31  
lieved in him, and said, " When the Christ cometh, will he do  
more miracles than those which this *man* hath done ? "

The Pharisees heard that the multitude murmured such things 32  
concerning him ; and the Pharisees and the chief priests sent  
officers to apprehend him : Jesus therefore said, " Yet a little 33  
while longer shall I be with you, and *then* I go away to him who  
sent me. Ye will seek me, and will not find *me* : and where I 34  
v shall be ye cannot come."

Then the Jews said among themselves, " Whither will this 35  
man go, that we shall not find him ? will he go to 'the dispersed  
among the Greeks, and teach the Greeks? What words are 36  
these that he said, ' Ye will seek me, and will not find *me* : and  
where I v shall be, ye cannot come ? '"

Now on the last day, which is the great *day* of the feast, Jesus 37  
stood up and cried out, saying, " If any one thirst, let him come  
unto me, and drink. He that believeth in me, as the scripture 38  
hath said, from within him shall flow rivers of 'living water."  
(Now he spake this concerning the Spirit, which they that believe 39  
in him would receive : for the Holy Spirit had not yet been  
v *given* ; because Jesus was not yet glorified.) Many of the 40  
people therefore, when they heard these words, said, " Of a truth  
this is the prophet." Others said, " This is the Christ." But 41  
some said, " Shall the Christ come out of Galilee? Hath not 42  
the scripture said, ' That the Christ cometh of the seed of  
David, and from the town of Bethlehem, whence David was ? '"  
so there was a division among the multitude because of him : 43  
and some of them ' would have apprehended him ; but no one 44  
laid hands on him.

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28. ' Do ye both know who and whence I am ' C. B. 35. ' dispersed  
Greeks ' C. N. 38. ' springing ' P. 44. ' desired to ' N. B.

45 The officers therefore came back to the chief priests and Pharisees; and these said unto them, "Why have ye not brought  
 46 him?" The officers answered, "Never man spoke <sup>v</sup>as this man."  
 47 Then the Pharisees answered them, "Are ye also deceived?  
 48 hath any one of the rulers or of the Pharisees believed in him?  
 49 But this 'multitude who understand not the law are 'accursed.'  
 50 Nicodemus (he that came to Jesus by night), being one of them,  
 51 saith unto them, "Doth our law judge 'any man before it hear  
 52 him, and know what he doth?" They answered and said unto  
 him, "'Art thou also of Galilee? Search and see <sup>v</sup>"that out  
 of Galilee "'ariseth no prophet."

1 CHAP. VIII.—[<sup>v</sup>Then every one went to his own house;  
 2 but Jesus went to the mount of Olives: and early in the morn-  
 ing Jesus came again into the temple, and all the people came  
 3 to him; and he sat down, and taught them. And the scribes  
 and Pharisees bring unto him a woman taken in adultery; and  
 4 when they had set her in the midst, they say unto him, "Teacher,  
 5 this woman was taken in adultery, in the very act. Now Moses  
 in the law commanded us, that such should be stoned: but  
 6 what sayest thou?" Now they said this trying him, that they  
 might have whereof to accuse him. But Jesus stooped down,  
 7 and wrote with *his* finger on the ground: But when they con-  
 tinued asking him, he raised himself up, and said unto them,  
 "Let him that is without sin among you, first cast a stone at  
 8 her!" and stooping down again, he wrote upon the ground.  
 9 But they, having heard *this*, being convicted by *their own* con-  
 science, went out one by one, beginning at the elder, to the  
 last: and Jesus was left alone, and the woman standing in the  
 10 midst. Then Jesus raising himself up, and seeing no one but  
 the woman, said unto her, "Woman, where are those 'thine  
 11 accusers? hath no one passed sentence on thee?" She said,  
 "No one, Sir." And Jesus said unto her, "Neither do I pass  
 sentence on thee: go, and sin no more!"]

49. 'populace' C.—'rabble' (see Kuinoel)

51. 'this man' Wa.  
 52. 'Dost thou also stand up for Galilee?' Wa. " 'for' A. "' 'hath  
 arisen'—'a prophet is not to arise' N.—'the prophet is not to arise' Wa.  
 10. 'accused' Wa.

Then Jesus spake again unto<sup>1</sup> them, saying, "I am the light 12  
of the world: he that followeth me will not walk in darkness,  
but shall have the light of life." The Pharisees therefore said 13  
unto him, "Thou bearest testimony concerning thyself; <sup>1</sup>thy  
testimony is not <sup>11</sup>true." Jesus answered and said unto them, 14  
"Though I bear testimony concerning myself, *yet* my testi-  
mony is <sup>1</sup>true: <sup>11</sup>for I know from whence I came, and whither  
I go; but ye know not whence I come, or whither I go. Ye 15  
judge according to the flesh; I judge no one: and yet if I judge, 16  
my judgment is <sup>1</sup>true: for I am not alone, but I and the Father  
that sent me. Even in your law it is written, that 'the testi- 17  
mony of two men is <sup>1</sup>true.' I am one that bear testimony con- 18  
cerning myself, and the Father that sent me beareth testimony  
concerning me also." Then said they unto him, "Where is 19  
thy Father?" Jesus answered, "Ye neither know me, nor my  
Father: if ye had known me, ye would have known my Father  
also." These words he spake in the treasury, as he was teach- 20  
ing in the temple: and yet no one laid hands on him; for his  
hour was not yet come.

Then said Jesus again unto them, "I go away, and ye will 21  
seek <sup>v</sup>me, and will die in your sin: whither I go, ye cannot  
come." Then said the Jews, "Will he kill himself? because 22  
he saith, 'Whither I go, ye cannot come.'" And he said unto 23  
them, "Ye are <sup>1</sup>from below; I am from above: ye are of this  
world; I am not of this world: Therefore did I say unto you, 24  
that ye will die in your sins: for if ye believe not that I am *he*,  
ye will die in your sins." Then said they unto him, "Who art 25  
thou?" And Jesus saith unto them, "*The same* that I told you  
even at the beginning. I have many things to say and to <sup>1</sup>judge 26  
concerning you: but he that sent me is true; and I speak to the  
world those things which I have heard from him." They did not 27  
understand <sup>1</sup>that he spake to them concerning the Father. Jesus 28  
therefore said to them, "When ye have lifted up the Son of

12. 'the scribes and Pharisees' Nm.

13. 'therefore thy' P.

" 'to be regarded' C —(and so ver. 14).

14. 'that' Wa.

16.

'credible' C.

23. 'of those beneath; I am of those above' N.

26. 'condemn' N. B.—'reprove in' C.

27. 'what he meant by' Wa.

man, then ye will know 'that I am *he*, and *that* I do nothing of myself, but *that* I speak these things as my Father hath taught  
 29 me : and he that sent me is with me : <sup>v</sup>the Father hath not left  
 30 me alone ; for I do always those things which please him." As  
 31 he spake these words, many believed on him. Then said Jesus  
 to those Jews who believed on him, " If ye continue in my word,  
 32 'ye are truly my disciples ; and ye will know the truth, and the  
 truth shall make you free."  
 33 ' They answered him, " We are Abraham's offspring, and were  
 never in bondage to any one : how sayest thou, ' Ye shall be  
 34 made free ? " Jesus answered them, " Verily, verily, I say unto  
 35 you, Whosoever committeth sin is <sup>v</sup>the slave of sin : now the slave  
 abideth not 'in the house for ever : *but* the Son abideth *there* for  
 36 ever : if therefore the Son make you free, ye will be free indeed.  
 37 I know that ye are the offspring of Abraham ; yet ye seek to  
 38 kill me, because my word hath no place in you. I speak that  
 which I have seen with my Father : and ye do that which ye  
 39 have <sup>v</sup>seen with your father." They answered and said unto  
 him, " Abraham is our father." Jesus saith unto them, " If  
 ye were Abraham's children, ye would do the works of Abra-  
 40 ham : but now ye seek to kill me, a man that hath told you the  
 truth, which I have heard from God : Abraham did not do  
 41 thus : ye do the works of your father." Then said they to him,  
 " We are not 'born of fornication ; we have one Father, *even*  
 42 God." Jesus said unto them, " If God were your Father, ye  
 would love me : for I came forth from God, and am come *to you* ;  
 43 and I came not of myself, but he sent me. Why do ye not un-  
 derstand my discourse ? ' *even* because ye cannot "hearken  
 44 to my word. Ye are of *your* father the devil, and the desires  
 of your father ye are resolved to do. He was a 'murderer from  
 the beginning, and abode not in the truth, because there is no  
 truth in him. When "he speaketh a lie, he speaketh of his  
 45 own : for he is a liar, and "'the father "of *lying* : and because I

28. ' what I am' C.

31. ' will ye be'

33. ' *some*' N.35. ' the (a) family always : but the Son abideth *there* always' W.

41. ' begotten' P.

43. ' is it because' W.

|| ' bear my doc-

trine' C.

44. ' manslayer' P.

|| ' any one' (of you) Middl. Wa.

"' ' so is his father' Middl.

|| ' of liars' N.—' of every liar' B.

speak the truth, ye believe me not. Which of you convicteth 46  
 me of 'sin? If I speak the truth, why do ye not believe me?  
 He that is of God hearkeneth to the words of God: ye hearken 47  
 not to *them*, on this account because ye are not of God."

The Jews answered and said unto him, "Do we not say 48  
 truly that thou art a Samaritan, and hast a demon?" Jesus 49  
 answered, "I have not a demon; but I honour my Father, and  
 ye dishonour me. However, I seek not my own glory: there is 50  
 one that seeketh *it*, and judgeth. Verily, verily, I say unto 51  
 you, If a man keep my words, he will never see death." Then 52  
 said the Jews unto him, "Now we know that thou hast a demon.  
 Abraham is dead, and the prophets *also*; and thou sayest, 'If  
 a man keep my saying, he will <sup>v</sup>never taste of death.' Art thou 53  
 greater than our father Abraham, who is dead? and the prophets  
 also are dead: whom 'makest thou thyself?" Jesus answered, 54  
 "If I 'glorify myself, my glorification is nothing: it is my Father  
 who glorifieth me; of whom ye say, that he is <sup>v</sup>your God; yet 55  
 ye know him not; but I know him: and if I should say, I  
 know him not, I should speak falsely like you: but I know  
 him, and keep his words. Your father Abraham 'longed to see 56  
 my day: and he saw *it*, and was glad." Then said the Jews 57  
 unto him, "Thou art not yet fifty years old, and hast thou seen  
 Abraham?" Jesus said unto them, "Verily, verily, I say unto 58  
 you, Before Abraham ' was, 'I am." Then they took up stones 59  
 to cast at him: but Jesus 'concealed himself, and went out of  
 the temple.<sup>v</sup>

CHAP. IX.—And as *Jesus* passed on, he saw a man who had 1  
 been blind from *his* birth: and his disciples asked him, saying, 2  
 "Rabbi, who sinned, this *man*, or his parents, that he was born  
 blind?" Jesus answered, "'Neither this man, nor his parents sinned: 3  
 but it was that the works of God may be made manifest in him.  
 I must work the works of him who sent me, while it is day: the 4

46. 'falsehood' C.—'error' P.  
 only' P.

53. 'thinkest' C. 54. 'I  
 56. 'earnestly desired that he might' N.—'exulted  
 with a desire to see' W. 58. 'was born' W. C. N. Wa. B. " 'I am  
 he' Wa. (see ver. 24—28)—'I was' C. n. 59. 'withdrew' Nm.—  
 'was hidden from them' P. 3. 'It is not because this' W.



night cometh, when no one can work. While I am in the  
 6 world, I am *the* light of the world." When he had thus spoken,  
 he spat upon the ground, and made clay of the spittle, and he  
 7 anointed the eyes of the blind man with the clay, and said unto  
 him, "Go, wash in the pool of Siloam," (which, being inter-  
 preted, signifieth SENT.) He went his way therefore, and washed,  
 and came back seeing.

8 Then the neighbours, and they who had seen him before, '(for  
 he had been a <sup>v</sup>beggar,) said, "Is not this he that sat and  
 9 begged?" Some said, "This is he:" others *said*, "He is like  
 10 him:" *but* he said, "I am *he*." They said therefore unto him,  
 11 "How were thine eyes opened?" He answered and said, "A  
 man, who is called Jesus, made clay, and anointed mine eyes,  
 and said unto me, 'Go to the pool of Siloam, and wash!' and  
 12 I went and washed, and I received sight." Then said they unto  
 him, "Where is that *man*?" He said, "I know not."

13 Then they bring him that had before been blind to the Phari-  
 14 sees. Now it was on the sabbath that Jesus had made the clay,  
 15 and opened his eyes. Then the Pharisees asked him again how  
 he had received his sight. And he said unto them, "He put  
 16 clay upon mine eyes, and I washed, and see." Wherefore some  
 of the Pharisees said, "This man is not from God, for he doth  
 not keep the sabbath." Others said, "How can one that is a  
 sinner do such miracles?" And there was a division among  
 17 them. They say again to the blind man, "What dost thou  
 say of him, seeing that he hath opened thine eyes?" He an-  
 18 swered, "He is a prophet." But the Jews did not believe con-  
 cerning him, that he had been blind, and received his sight,  
 until they had called the parents of him who had received his  
 19 sight, and asked them, saying, "Is this your son, of whom ye  
 say that he was born blind? how then doth he now see?"  
 20 His parents answered them, and said, "We know that this is  
 21 our son, and that he was born blind: but by what means he now  
 seeth, we know not; or who hath opened his eyes, we know  
 22 not: he is of age; ask him: he will speak for himself." Now  
 his parents spake thus, because they feared the Jews: for the

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8. 'when he used to beg' Wa.—'that he was a beggar'

Jews had already agreed, that if any one should acknowledge that *Jesus* was *the* 'Christ, he should be put out of the synagogue. On that account his parents said, "He is of age; ask him." 23 Then a second time they called the man that had been blind, 24 and said unto him, "Give glory to God! we know that this man is a sinner." Then he answered and said, "Whether he 25 be a sinner, I know not: one thing I know, 'that, whereas I was blind, I now see." Then said they to him again, "What did he 26 do to thee? how did he open thine eyes?" He answered them, 27 "I have told you already, and 'ye did not hearken: wherefore would ye hear *it* again? would ye also become his disciples?" They reviled him, and said, "Thou art his disciple; but 28 we are disciples of Moses. We know that God spake unto 29 Moses: but we know not whence this *man* is." The man an- 30 swered and said unto them, "In this now is something marvellous; that ye do not know whence he is, and *yet* he hath opened mine eyes! Now we know that God heareth not sinners: but 31 if any one be a worshipper of God, and doth his will, him he heareth. Since the world began it was never heard that any one 32 opened the eyes of one that was born blind: If this *man* were not from God, he could do nothing." They answered and said 34 unto him, "Thou wast altogether 'born in sins, and dost thou teach us?" And they cast him "out.

Jesus heard that they had cast him out; and having met him, 35 said unto him, "Dost thou believe in the Son of 'God?" He answered and said, "And who is he, Sir, that I may be- 36 lieve in him?" And Jesus said unto him, "Thou hast both 37 seen him, and it is he that talketh with thee." And he said, 38 "'Master, I believe," and did him obeisance. Then Jesus said, 39 "For judgment I have come into this world, that they who see not may see; and that they who see may be made blind." And 40 *some* of the Pharisees that were with him heard these words, and said unto him, "Are we also blind?" Jesus said unto them, 41

22. 'Messiah' W.

25. but 'that being blind I now see'

27. 'did ye not hear' B.—'ye did not regard me' Wa. 34. 'begotten' P.

" 'out of their synagogue'

38. so C. B.—'Lord' W.—

'Sir' N. (here and at ver. 36)

“ If ye were blind, ye would not have sin: but now ye say, ‘ We see;’<sup>v</sup> and your sin therefore remaineth.”

1 CHAP. X.—“ Verily, verily, I say unto you, He that entereth not into the sheepfold by the door, but climbeth up some  
2 other way, the same is a thief and a robber: But the shepherd  
3 of the sheep is he that entereth in by the door. To him the porter openeth; and the sheep hearken to his voice: and he  
4 calleth his own sheep by name, and leadeth them out: and when he bringeth forth his own sheep, he goeth before them,  
5 and the sheep follow him: for they know his voice: and a stranger they will not follow, but will flee from him: for they  
6 know not the voice of strangers.” This parable spake Jesus unto them: but they understood not what it was that he spake unto them.

7 Jesus therefore said unto them again, “ Verily, verily, I say  
8 unto you, I am the door of the sheep *fold*. All <sup>v</sup>that have come  
<sup>v</sup>before me are thieves and robbers: but the sheep did not  
9 hearken to them. I am the door: if any one enter in through me, he shall be kept safe, and shall go in and out, and find  
10 pasture. The thief cometh only to steal, and to kill, and to destroy: I am come that they may have life, and that they may  
11 have *it* more abundantly. I am the good shepherd: the good  
12 shepherd layeth down his life for the sheep: but the hireling, who is not the shepherd, and whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and  
13 the wolf catcheth them, and scattereth the sheep. <sup>v</sup>The hireling fleeth, because he is a hireling, and careth not for the sheep.  
14 I am the good shepherd, and know my *sheep*, and am known  
15 by mine, even as the Father knoweth me, and as I know the Father: and I lay down my life for the sheep. I have also  
16 other sheep which are not of this fold: them also I must bring, and they will hearken to my voice; and there will be one flock,  
17 *and* one shepherd. On that account my Father loveth me, be-  
18 cause I lay down my life, that I may <sup>v</sup>take it again. No one

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8. ‘ who come before me’ (the door) i. e. ‘ keep without, enter not.’ P. (see his note)—‘ in another manner’ C.—‘ in my time’ M.—‘ in my stead’ Greswell.—‘ in my name’ Wa. 17, 18. ‘ resume’ C.—‘ receive’ Wa. (rendering λαμβανω throughout as in the last clause of ver. 18)

taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to 'take it again. This commission I have received from my Father."

Then there was a division again among the Jews because of 19 these words: and many of them said, "He hath a demon, and 20 is mad; why do ye hearken to him?" Others said, "These are 21 not the words of one who hath a demon. Can a demon open the eyes of the blind?"

Now it was the feast of the dedication at Jerusalem, and it 22 was 'winter: and Jesus was walking in the temple, in Solomon's 23 porch. Then the Jews came round about him, and said unto 24 him, "How long wilt thou keep us in doubt? If thou be the Christ, tell us plainly." Jesus answered them, "I have told 25 you, and ye believed not: the works that I do in my Father's name, they bear testimony concerning me: Yet ye believe not, 26 because ye are not of my sheep. ' As I said unto you, my sheep 27 hearken to my voice, and I know them, and they follow me: and I give them everlasting life; and they shall never perish, 28 neither shall any one pluck them out of my hand. My Father, 29 who gave *them* to me, is greater than all: and no one is able to ' pluck *them* out of my Father's hand. I and 'my Father are 30 "one."

Then the Jews took up stones again to stone him. Jesus an- 31 swered them, "Many good works have I shown you from my Father; for which of those works do ye stone me?" The Jews 33 answered him, saying, "For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God." Jesus answered them, "Is it not written in your 34 law, 'I said, Ye are gods?' 'If *he* said those are gods, unto 35 whom the word of God came, and the scripture cannot be made void; do ye say of him, whom the Father hath 'sanctified, and 36 sent into the world, 'Thou blasphemest,' "because I said, 'I am *the* Son of God?' If I do not the works of my Father, be- 37

22. ' stormy weather' (see Kuinoel).  
 thing'

30. ' the' W.

" Gr. ' one

35. ' if those be called gods' B.—' if *the law* styled those gods' C.

36 ' set apart' N. B.—' consecrated his apostle to' C.

" ' for calling himself his Son' C.

38 lieve me not. But if I do *them*, even if ye believe not me, believe the works: 'that ye may know, and believe, that the Father is in me, and I in him.'

39 Again therefore they sought to apprehend him: but he escaped  
40 out of their hand, and went away again beyond Jordan, to the  
41 place where John at first baptized; and he abode there. And  
many resorted unto him, and said, "John indeed did no miracle: but all things that John spake concerning this *man* were  
42 true." And many believed in him there.

1 CHAP. XI.—Now a certain *man named* Lazarus, of Bethany  
2 (the town of Mary and her sister Martha), was sick. (It was  
*the same* Mary 'who anointed the Lord with ointment, and  
wiped his feet with her hair, whose brother Lazarus was sick.)  
3 His sisters therefore sent unto *Jesus*, saying, "Master, behold,  
4 he whom thou lovest is sick!" And when Jesus heard *it*, he  
said, "This sickness 'is not unto death, but for the glory of  
5 God, that the Son of God may be glorified thereby.'" (Now  
6 Jesus loved Martha, and her sister, and Lazarus.) When there-  
fore he had heard that *Lazarus* was sick, he remained still two  
7 days in the same place where he was: and afterwards saith to  
8 the disciples, "Let us go into Judea again." The disciples say  
unto him, "Rabbi, the Jews but now sought to stone thee; and  
9 wilt thou go thither again?" Jesus answered, "Are there not  
twelve hours in the day? If a man walk in the day, he stumbleth  
10 not, because he seeth the light of this world: but if a man  
walk in the night, he stumbleth, because there is no light 'to  
11 him.'" These things he spake: and afterwards saith unto them,  
"Our friend Lazarus sleepeth; but I go, that I may awaken  
12 him." Then said his disciples, "Master, if he sleep, he will  
13 recover." (Now Jesus spake of his death: but they thought he  
14 spoke of taking rest in sleep.) Then Jesus said unto them  
15 plainly, "Lazarus is dead: and I am glad for your sakes that  
I was not there, in order that ye may believe; but let us go unto  
16 him." Then Thomas, '(who is called Didymus,) said unto his

38. Gr. 'so as to know'  
unto death only for' Wa.

2. 'who *afterwards*' B. P.

4. 'is

10. 'in it' (the world, John v. 9) C.

16. Didymus is the Greek, Thomas the Hebrew name, both words signify *twin*.

fellow disciples, "Let us also go, that we may die with him." When therefore Jesus came, he found that *Lazarus* had *already* 17 *laid* four days in the tomb. Now Bethany was near Jerusalem, 18 about fifteen furlongs off, and many of the Jews had come to 19 Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went 20 and met him: but Mary continued sitting in the house. Then 21 said Martha unto Jesus, "Master, if thou hadst been here, my brother had not died! but I know, that even now, whatsoever 22 thou wilt ask of God, God will give thee." Jesus saith unto 23 her, "Thy brother shall rise again." Martha saith unto him, 24 "I know that he will rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the 25 life: he that believeth in me, though he die, yet will he live: and 'whosoever liveth and believeth in me will never die. Be- 26 lievest thou this?" She saith unto him, "Yea, Master: I be- 27 lieve that thou art the Christ, the Son of God, 'who was to come into the world." And when she had so said, she went her way, 28 and called Mary her sister secretly, saying, "The Teacher is come, and calleth for thee." As soon as *Mary* heard *that*, she 29 riseth up quickly, and cometh unto him. (Now Jesus had not 30 yet come into the town, but was at the place where Martha had met him.) The Jews therefore who were with her in the house, 31 and were comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She goeth unto the tomb to weep there." Then when Mary came where Jesus was, 32 and saw him, she fell at his feet, saying unto him, "Master, if thou hadst been here, my brother had not died!" When Jesus 33 therefore saw her weeping, and the Jews *also* weeping that had come with her, he groaned in spirit, and was troubled, and said, 34 "Where have ye laid him?" They said unto him, "Master, come and see!" Jesus wept. Then said the Jews, "Behold 35 how he loved him!" And some of them said, "Could not this 37 *man*, who opened the eyes of the blind, have caused that even this *man* should not have died?" Jesus therefore again groaning 38

26. 'no man living, who . . . will die for ever' Wa.  
was' C.

27. 'he who

in himself, cometh to the tomb. Now it was a cave, and a  
 39 stone lay upon it. Jesus said, "Take ye away the stone!"  
 Martha, the sister of him that was dead, saith unto him, "Mas-  
 ter, by this time the smell offendeth: for he hath been there  
 40 four days." Jesus saith unto her, "Said I not unto thee, that,  
 if thou wouldst believe, thou shouldst see the glory of God?"  
 41 Then they took away the stone. And Jesus lifted up *his* eyes,  
 42 and said, "Father, I thank thee that thou hast heard me. I  
 know indeed that thou hearest me always: but because of the  
 multitude who stand by I said *it*, that they may believe that  
 43 thou hast sent me." And when he had thus spoken, he cried  
 44 out with a loud voice, "Lazarus, come forth!" He that had  
 been dead came forth, bound hand and foot with grave clothes:  
 and his face was bound about with a napkin. Jesus saith  
 45 unto them, "Loose him, and let him go!" Then many of the  
 Jews who came to Mary, and had seen what he did, believed  
 46 in him; but some of them went away to the Pharisees, and  
 told them what Jesus had done.

47 The chief priests and the Pharisees therefore gathered together  
 'a council, and said, "What shall we do? for this man doth  
 48 many miracles. If we suffer him to go on thus, all *men* will  
 believe on him: and the Romans will come, and take away  
 49 both our 'place and our nation." But one of them, *named*  
 Caiaphas, who was high priest that year, said unto them, "Ye  
 50 'know nothing, and do not consider that it is expedient for us  
 that one man should die for the people, and not that the whole  
 51 nation should perish." Now he did not speak this of himself:  
 but being high priest that year, he 'prophesied; for Jesus was  
 52 about to die for the nation; and not for that nation only, but  
 that he might also gather together in one the children of God  
 53 that 'were scattered abroad. From that day therefore they took  
 54 counsel together to put him to death: and on that account  
 Jesus no longer 'appeared openly among the Jews; but went

42. 'have said *this*' N. B.

doing' P. C.

48. 'city

'are ye without understanding' Wa.

that' A.

52. 'are'

47. 'the Sanhedrim'

" 'are we

49. 'are utterly at a loss' C.—

51. 'so' P.—'prophesied

54. Gr. 'walked'

thence to the country near the desert, unto a city called Ephraim, and continued there with his disciples.

Now the passover of the Jews was nigh at hand : and many 55 went up from the country to Jerusalem <sup>v</sup> before the passover, to purify themselves : then they sought for Jesus, and said among 56 themselves, as they stood in the temple, “ What think ye ? that he will not come to the feast ? ” Now both the chief priests and 57 the Pharisees had commanded, that, if any one knew where he was, he should discover *it*, that they might apprehend him.

CHAP. XII.—Then Jesus, six days before the passover, came 1 to Bethany, where Lazarus was, who had been dead, and whom he had raised from the dead. So they made a supper for him 2 there ; and Martha served : but Lazarus was one of those that were at table with him. Then Mary took a pound of very costly 3 <sup>1</sup> ointment of spikenard, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, 4 (*the son* of Simon,) who was to deliver him up : “ Why was not 5 this ointment sold for three hundred <sup>1</sup> pence, and given to the poor ? ” Now this he said, not that he cared for the poor ; but 6 because he was a thief, and had the purse, and carried what was put therein. Then said Jesus, “ Let her alone ! against the day 7 of my <sup>1</sup> burial she hath kept this : <sup>v</sup> for the poor ye have always 8 with you ; but me ye have not always.”

Now a great multitude of the Jews knew that he was there : 9 and they came not on account of Jesus only, but also that they might see Lazarus, whom he had raised from the dead. But 10 the chief priests determined to put Lazarus also to death ; be- 11 cause by reason of him many of the Jews withdrew *from them*, and believed in Jesus.

On the next day a great multitude that had come to the feast, 12 when they heard that Jesus was coming to Jerusalem, took 13 branches of palm trees, and went forth to meet him, and cried, “ <sup>1</sup> Hosanna ! Blessed be the King of Israel, <sup>11</sup> that cometh in the

3. ‘ balsam’ C.  
13. Mat. xxi. 9.

5. ‘ denarii’  
11 ‘ He that’

7. ‘ embalming’ N. B.



14 name of the Lord!" And Jesus having procured a young ass,  
 15 sat thereon; as it is written, "Fear not, daughter of Sion! behold thy King cometh, sitting on the colt of an ass."

16 Now the disciples understood not these things at first: but when Jesus had been glorified, then they remembered that these things were written concerning him, and *that* they had  
 17 done these things unto him. And the people that had been with him had borne testimony that he had called Lazarus out  
 18 of his tomb, and raised him from the dead. The multitude also went to meet him, because they had heard of his having done  
 19 that miracle. The Pharisees therefore said among themselves, "'Do ye not perceive how ye prevail nothing? behold, the world hath gone away after him!'"

20 Now there were certain Greeks among those who came up to  
 21 worship at the feast: these came therefore to Philip, who *was* from Bethsaida, in Galilee, and besought him, saying, "Sir, we  
 22 would see Jesus." Philip cometh and telleth Andrew: and  
 23 again Andrew and Philip tell Jesus: and Jesus answered them, saying, "The hour is come in which the Son of man should be  
 24 glorified. Verily, verily, I say unto you, Unless a grain of wheat fall into the ground and die, it remaineth a single *grain*:  
 25 but if it die, it bringeth forth much fruit. He that loveth his life will lose it; and he that regardeth not his life in this world  
 26 will preserve it unto life everlasting. If any one would serve me, let him follow me; and where I am there shall my servant also be: if any one serve me, him will the Father 'honour.

27 "Now is my soul troubled; and 'what shall I say? Father, save me from this hour! But for this cause I came unto this  
 28 hour. Father, glorify <sup>v</sup>thy name!" Then there came a voice from heaven, *saying*, "I BOTH HAVE GLORIFIED IT, AND WILL  
 29 GLORIFY IT AGAIN." The multitude therefore that stood by, and heard *it*, said, "It thundereth:" others said, "An angel  
 30 spake to him." Jesus answered and said, "This voice came  
 31 not on my account, but on yours. Now 'is the judgment of <sup>v</sup>this  
 32 world: now will the "prince of this world be cast out: and I,

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19. ' ye see that ye' P.

31. ' must this world be judged'

26. ' reward' C.

" ' ruler'

27. ' how' Wa.

'when I shall be lifted up from the earth, shall draw all *men* unto me." (This he said, signifying what death he was to die.) 33  
The multitude answered him, "We have heard out of the law 34  
that the Christ abideth for ever: and how sayest thou, 'The Son of man must be lifted up?' 'who is this Son of man?"  
Then Jesus said unto them, "Yet a little while longer will the 35  
light be among you. Walk while ye have the light, lest darkness overtake you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, 'believe in the light, 36  
that ye may be sons of light.'" These things spake Jesus, and departed withdrawing himself privately from them.

But though he had done so many miracles before them, yet 37  
they believed not on him: ('that the words of Isaiah the prophet 38  
might be fulfilled, which he spake, *saying*, "Lord, who hath believed our report? and to whom hath the arm of "the Lord been made manifest?" Therefore they could not believe, for 39  
Isaiah again said, "He hath blinded their eyes, and hardened 40  
their heart: 'that they should not see with *their* eyes, nor understand with *their* heart, and "be converted, and I should "heal them." These things said Isaiah, when he saw 'his glory, 41  
and spake concerning him.) Nevertheless 'many among the 42  
rulers believed in him; but, on account of the Pharisees they did not acknowledge "him, lest they should be put out of the synagogue; for they loved the praise of men more than the 43  
praise of God.

Then Jesus cried out and said, "He that believeth in me, be- 44  
lieveth not in 'me, but in "Him who sent me: and he that seeth 45  
me, seeth Him who sent me. I have come as a light into the 46  
world, that whosoever believeth in me may not remain in darkness: and if any one hear my words, and 'believe *them* not, it is 47  
not I that condemn him: for I came not to condemn the world, but to save the world. He that rejecteth me, and receiveth not 48

32. 'if I be' A.—'though I be' P.

38. 'so that . . . were' N. B.

that they see not . . . that I should' N. B.

" 'reclaim'

" 'him also' P.

36. 'trust to' P.—'confide in' C.

" 'Jehovah' Heb.

40. 'so

" 'turn to me' P.

" 'it'

44. 'me only' P.

my words, hath that which condemneth him : the 'word that I  
 49 have spoken, the same will condemn him in the last day : because  
 I have not spoken from myself ; but the Father who sent me,  
 he gave me commandment what I should say, and what I should  
 50 teach : and I know that his commandment is life everlasting :  
 whatsoever therefore I speak, I speak even as the Father hath  
 required me."

1 CHAP. XIII.—Now before the feast of the passover, Jesus  
 knowing that his hour was come when he must depart out of  
 this world unto the Father, having loved his own who were in  
 2 the world, he loved them to the end. And 'supper being come,  
 (the devil having now put it into the heart of Judas Iscariot,  
 3 Simon's son, to deliver him up,) Jesus, knowing that the Father  
 had given all things into his hands, and that' he came from God,  
 4 and was going to God, riseth from supper, and layeth aside his  
 upper garments ; and taking a towel, girded it around him.  
 5 Then he poureth water into a bason, and began to wash the feet  
 of the disciples, and to wipe *them* with the towel wherewith he  
 6 was girded. So he cometh to Simon Peter : and *Peter* saith  
 7 unto him, "Master, wouldst thou wash my feet?" Jesus an-  
 swered and said unto him, "What I do thou knowest not now,  
 8 but thou shalt know 'hereafter." Peter saith unto him, "Thou  
 shalt never wash my feet." Jesus answered him, "If I wash  
 9 thee not, thou hast no part with me." Simon Peter saith unto  
 him, "Master, not my feet only, but also *my* hands and *my*  
 10 head!" Jesus saith unto him, "He that hath been 'washed need-  
 eth 'not to wash more than *his* feet, 'he is then clean all over :  
 11 and ye are clean, but not all *of you*:" for he knew who was to  
 deliver him up ; 'wherefore, said he, "Ye are not all clean."

12 So after he had washed their feet, and had taken his upper  
 garments, and had set himself at the table again, he said unto  
 13 them, "Know ye 'what I have done to you ? Ye call me Teacher  
 14 and Master : and ye say well ; for so I am. If I then, '*your*

48. ' doctrine' N. B.

2. ' while they were at' C.

3. ' as he

came . . . so he was about to return to' B.

7. ' when I have done'

Wa. 10. ' bathed' C.

12. ' why I have done this to you' B.

14. ' the teacher and the' C.

Master and Teacher, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that as 15 I have done to you, so ye should do also. Verily, verily, I say 16 unto you, The 'servant is not greater than his master; neither is the "messenger greater than he that sent him. If ye know these 17 things, happy are ye if ye do them. I speak not of you all: I 18 know whom I have chosen: but 'that the scripture may be fulfilled, 'He that eateth "bread with me, hath lifted up his heel against me.' I tell you *this* now, before it come to pass, that, 19 when it doth come to pass, ye may believe that 'I am *he*. Verily, 20 verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me."

When Jesus had thus said, he was troubled in spirit, and tes- 21 tified, and said, "Verily, verily, I say unto you, One of you will deliver me up." Then the disciples looked at one another, 22 doubting concerning whom he spake. Now one of his disciples, 23 whom Jesus loved, was 'leaning on his bosom. Simon Peter 24 therefore beckoneth to him, to ask who it might be of whom he spake. He then, 'as he leaned on the bosom of Jesus, saith unto 25 him, "Master, who is it?" Jesus answered, "It is he to whom 26 I shall give this 'sop, when I have dipped *it*." And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after *he had taken* the sop Satan entered into him: then 27 saith Jesus unto him, "What thou dost, do quickly." Now 28 no one at the table knew for what intent he spake this unto him: for some thought, because Judas had the purse, that Jesus had 29 said unto him, "Buy what we have need of against the feast; or, that he should give something to the poor. He then having 30 received the morsel went immediately out. Now it was then night.

When he was gone out, Jesus saith, "Now is the Son of 31 man glorified, and God is glorified in him. If God be glorified 32

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16. 'slave'      " Gr. 'apostle' C. Wa.      18. 'so the . . . is' N. B.  
 " 'my bread' P.      19. 'I am *the person*' C.—'the *Christ*' Nm.  
 23. 'lying near' B.—'lying at' P.—'leaning towards'—'reclining on' Nm.  
 25. 'leaning nearer the' B.      26. 'piece of bread' Nm.

in him, God will also glorify him in himself, and will straight-  
 33 way glorify him. My children, but a little while longer shall I be  
 with you. Ye will seek me: and as I said unto the Jews, 'Whither  
 34 I go, ye cannot come;' so now I say to you. A new command-  
 ment I give unto you, That ye love one another; that, as I have  
 35 loved you, so ye also love one another. By this will all *men*  
 know that ye are my disciples, if ye have love one to another."  
 36 Simon Peter said unto him, "Master, whither goest thou?"  
 Jesus answered him, "Whither I go, thou canst not follow me  
 37 now; but thou wilt follow me hereafter." Peter said unto  
 him, "Master, why cannot I follow thee now? I will lay down  
 38 my life for thy sake." Jesus answered him, "Wilt thou lay  
 down thy life for my sake? Verily, verily, I say unto thee, The  
 cock will not crow, until thou hast denied me thrice."

1 CHAP. XIV.—"Let not your heart be troubled: 'ye be-  
 2 lieve in God, believe also in me. In my Father's house are  
 many mansions: if *it were* not so, I would have told you. 'I  
 3 go to prepare a place for you: and 'if I go 'and prepare a place  
 for you, I will come again, and receive you unto myself; that  
 4 where I am, *there* ye also may be. And whither I go ye know,  
 5 and the way ye know also." Thomas saith unto him, "Mas-  
 ter, we know not whither thou goest; how then can we know  
 6 the way?" Jesus saith unto him, "I am the way, and the  
 truth, and the life: no one cometh unto the Father, but through  
 7 me. 'Had ye known me, ye would have known my Father also:  
 8 and from henceforth ye know him, and have seen him." Philip  
 saith unto him, "Master, show us the Father, and it will be  
 9 enough for us." Jesus saith unto him, "Have I been so long  
 a time with you, and yet dost thou not know me, Philip? he  
 that hath seen me hath seen the Father; and how *then* dost thou  
 10 say, 'Show us the Father!' Believest thou not that I am in the  
 Father, and that the Father *is* in me? the words that I speak  
 unto you I speak not from myself: and the Father that abideth  
 11 in me, 'he doth the works. Believe me that I *am* in the Father,

1. 'believe' (imperatively) C. B. 'as ye believe' P.  
 I go . . . *yet* I will' N. 'when I have prepared'

3. 'although  
 7. 'if ye have  
 known me ye have' P.

and that the Father *is* in me: but if not, believe me on account of the works themselves. Verily, verily, I say unto you, He 12 that believeth on me, shall do the same works as I do; and even greater than these shall he do; because I go unto <sup>v</sup> my Father, and will do whatsoever ye shall ask in my name; that the Father 13 may be glorified in the Son. If ye shall ask any thing in my 14 name, I will do *it*.

“ If ye love me, keep my commandments: and I will pray the 15 Father, and he will give you another ‘ Comforter, ’ that he may abide with you for ever; *even* the Spirit of truth; ‘ which the 17 world cannot receive, because it seeth ’ it not, neither knoweth it; but ye ’ know it; for it dwelleth with you, and ’ shall be in you. I will not leave you ‘ destitute: I will come to you. *But* 19 a little longer, and the world will see me no more; but ye will see me: because I live, ye will live also. In that day ye will 20 know that I *am* in my Father, and ye in me, and I in you. He 21 that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me will be loved by my Father, and I will love him, and will manifest myself to him.”

Judas (not Iscariot) saith unto him, “ Master, and wherefore 22 is it that thou wilt manifest thyself unto us, and not unto the world?” Jesus answered and said unto him, “ If any one love 23 me, he will keep my words: and my Father will love him, and we will come unto him, and make *our* abode with him. He that 24 loveth me not keepeth not my words: and the word which ye hear is not ‘ mine, but the Father’s who sent me.

“ These things I speak unto you, while I *yet* remain with 25 you: But the Comforter—*even* the Holy Spirit, ‘ which the Fa- 26 ther will send in my name—he will teach you all things, and will bring to your remembrance all that I have said unto you.

“ Peace I leave with you, my peace I give unto you: not as 27 the world giveth, give I unto you. Let not your heart be troubled, neither let it be dismayed. Ye have heard how I said unto 28

16. ‘ monitor’ C.—‘ advocate’ Wa.—Others ‘ intercessor’—‘ helper’—‘ interpreter’—‘ instructor’—‘ mediator’—‘ ambassador’    “ ‘ that the spirit of truth may’ P.    17. ‘ whom’ A. B. P.    “ ‘ him’ A. B. P. throughout  
 “ ‘ shall know . . .’ A. B. P.—‘ shall dwell’ C. N.    “ ‘ is’ P.  
 18 Gr. ‘ orphans’ C. Nm.    24. ‘ mine *only*’ P.    26. ‘ whom’ A. B.

you, 'I go away, and will come *again* unto you.' If ye loved me, ye would rejoice that <sup>v</sup>I go unto the Father: for <sup>v</sup>my Father is greater than I. And I have told you *this* now, before it come to pass, that, when it cometh to pass, ye may believe. After this I shall not talk much with you; for the ruler of <sup>v</sup>the world cometh; and <sup>v</sup>'hath nothing in me; 'save *only* that the world may know that I love the Father; and *that* as the Father gave me commandment, even so I do. Arise, let us go hence!"

1 CHAP. XV.—"I am the true vine, and my Father is the husbandman: every branch in me that beareth not fruit he taketh  
2 away: and every *branch* that beareth fruit, he 'pruneth, that it  
3 may bear more fruit. Ye are already 'clean through the word  
4 which I have spoken unto you: abide in me, and I *will abide*  
5 in you: as the branch cannot bear fruit of itself, unless it abide  
6 on the vine; so neither can ye, unless ye abide in me. I am  
7 the vine, ye *are* the branches: he that abideth in me, and I in him, the same beareth much fruit: for 'without me ye can "do  
8 nothing. If any one abide not in me, he 'is cast forth as a  
9 severed branch, and withereth; and men gather such, and cast  
10 them into the fire, and they are burned. If ye abide in me, and  
11 my words abide in you, ye shall ask what ye will, and it will be  
12 done unto you.

13 "Herein is my Father glorified, that ye bear much fruit, and  
14 become my disciples. As the Father hath loved me, so have I  
15 loved you: abide ye in my love. If ye keep my command-  
ments, ye will abide in my love; even as I have kept my Fa-  
ther's commandments, and abide in his love. These things I  
speak unto you, that my joy in you may <sup>v</sup>abide, and *that* your  
joy may be complete. This is my commandment, That ye love  
one another, as I have loved you. Greater love hath no one  
than this, that one lay down his life for his friends. Ye are my  
friends, if ye do whatsoever *things* I command you. Henceforth

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30. 'will find nothing in me' C. (following the various reading)—'hath no power over me' (see Kuinoel) 31. 'But I lay down my life that' N. B.—'this *must be* that' C. 2. 'cleanseth' (in comparison with 'clean' ver. 3) 3. 'pruned' P. 5. 'severed from' N. B. " 'bear no fruit' Wa. 6. 'shall be . . . and they shall' N.

I call you not servants; for the servant knoweth not what his master doth: but I call you friends; for all things that I have heard from my Father I have made known unto you. *It* is not 16 ye *that* have chosen me, but I *that* have chosen you, and appointed you, that ye might go and bear fruit, and *that* your fruit might remain: so that whatsoever ye should ask of the Father in my name, he might give *it* you.

"These things I 'command you, that ye love one another. 17 If the world hate you, ye know that it hated 'me before *it hated* 18 you. If ye were of the world, the world would love his own: 19 but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the 20 word that I said unto you, 'The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my words, they will keep your's also: but all these things they will do unto you on account of my 21 name, because they know not him that sent me. If I had not 22 come and spoken unto them, they would not have had sin: but now they have no excuse for their sin. He that hateth me hateth 23 my Father also. If I had not done among them the works which 24 none other ever did, they would not have had sin: but now they have seen *them*, and *yet* hated both me and my Father: 'but *this* 25 *cometh to pass*, "that the words might be fulfilled that are written in their law, 'They hated me without a cause.' But when the 26 'Comforter is come, whom I will send unto you from the Father, —*even* the Spirit of truth, which proceedeth from the Father, he will testify concerning me: and ye also will testify, because ye 27 have been with me from the beginning.

CHAP. XVI.—"These things I have spoken unto you, that 1 ye may not 'fall away. They will put you out of the synagogues: 2 yea, the time cometh, when whosoever killeth you will think that he 'offereth God service: and these things they will do, v 3

17. 'give you in charge' Nm.

than you' Wa. (after Lardner, see C.'s note)  
word' P.

|| 'so that . . . are' N. B.

1. 'be ensnared' C.—'offend' N. B.—'be moved to stumble, or (offend')  
—'that your faith may not be shaken' P.

18. 'your chief' W. n.—'me more

25. 'yea that the

26. ante xiv. 16.

2. 'offereth sacrifice

to God' C.



4 because they have not known the Father, nor me: but these things I tell you, that when the time shall come, ye may remember that I told you of them. These things indeed I did not tell  
 5 you at first, because I myself was with you; but now I am departing unto him who sent me; and none of you asketh me,  
 6 'Whither goest thou?' but because I have spoken these things  
 7 unto you, sorrow hath filled your heart. Nevertheless, (I tell you the truth), it is expedient for you that I should go away: for if I do not go away, the 'Comforter will not come unto you;  
 8 but if I depart, I will send him unto you: and when he is come, he will 'convince the world "of sin, and of "'righteousness, and  
 9 of "judgment: of sin, because they do not believe in me: of righteousness, because I go to ▼my Father, and ye will see me  
 11 no longer; of judgment, because the ruler of this world is judged.

12 "I have still many things to say unto you, but ye cannot bear  
 13 them now: however, when he, even the Spirit of truth, is come, he will guide you ▼into the whole truth; for he will not speak from himself, but will speak whatsoever he shall have heard:  
 14 and he will 'show you the things about to come to pass. He will glorify me: and he will receive of mine, and will declare  
 15 *it* unto you. All things that the Father hath are mine: therefore I said, that he will receive of mine, and will declare *it* unto you.

16 "A little while, and ye will not see me: and again a little while,  
 17 and ye will see me, ▼because I go to the Father." Then *some* of his disciples said among themselves, "What is this that he saith to us, 'A little while, and ye will not see me: and again, a little while, and ye will see me:' and, 'Because I go to the  
 18 Father?'" They said therefore, "What is this that he saith,  
 19 'A little while?' we cannot tell what he saith." Jesus knew that they were desirous to ask him, and said unto them, "Do ye enquire among yourselves concerning what I said, 'A little while, and ye will not see me: and again, a little while,  
 20 and ye will see me?' Verily, verily, I say unto you, That ye will weep and lament, but the world will rejoice: and ye will be

7. ante xiv. 16.

"' 'justification' P.

8. 'reprove' Wa.

" 'condemnation' P.

" 'concerning' C

13. 'explain' Wa.

sorrowful, but your sorrow will be turned into joy. A woman 21  
when she is in travail hath sorrow, because her hour is come :  
but as soon as she is delivered of the child, she no longer re-  
membereth the anguish, for joy that a man is born into the world :  
and thus ye have sorrow now : but I shall see you again, and your 22  
hearts will rejoice, and no one will take your joy from you. And 23  
in that day ye shall ask nothing of me. Verily, verily, I say unto  
you, Whatsoever ye shall ask the Father in my name, he will  
give you. Hitherto ye have asked nothing in my name : ask, 24  
and ye will receive, so that your joy may be complete.

“ These things I have spoken unto you in ‘figures : the time 25  
cometh, when I shall no more speak unto you in figures, but  
shall show you plainly concerning the Father. In that day ye 26  
shall ask in my name : and I ‘say not unto you, that I will beseech  
the Father for you : for the Father himself loveth you, because 27  
ye have loved me, and have believed that I came from God. I 28  
came forth from ‘the Father, and am come into the world : again,  
I am leaving the world, and going to the Father.”

Then his disciples said unto him, “ Lo, now thou speakest 29  
plainly, and speakest no figure ; now we know that thou knowest 30  
all things, and needest not that any one should ‘ask thee : by  
this we believe that thou camest forth from God.” Jesus an- 31  
swered them, “ Do ye now believe ? Behold, the hour cometh, 32  
yea, is now come, that ye will be scattered, every one to his own  
*home*, and will leave me alone : and yet I am not alone, because  
the Father is with me. These things I have spoken unto you, 33  
that ye might have peace in me. In the world ye will have tri-  
bulation : but be of good cheer ; I have overcome the world.”

CHAP. XVII.—These words spake Jesus ; and he lifted up 1  
his eyes to heaven, and said, “ Father, the hour is come ! Glorify  
thy Son, that thy Son ‘also may glorify thee : ‘according as thou 2  
hast given him authority over all flesh, to bestow everlasting life  
on all “whom thou hast given him. And this is life everlasting, 3

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25. ‘ dark speeches’ N. (twice—and ver. 29)—‘ figurative terms’ B. 26.  
‘ need not say’ 28. ‘ the presence of’ C. 30. ‘ put questions to  
them’ C. 2. ‘ since’ “ Gr. ‘ which’

that they may know thee the only true God, and ' Jesus Christ,  
 4 whom thou hast sent. I have glorified thee on the earth: I  
 5 have finished the work which thou hast given me to do: and  
 now, O Father, glorify thou me ' with thyself, with the glory  
 which I had before the world was, with thee.

6 " I have made known thy name unto the men whom thou  
 gavest me out of the world: thine they were, and thou gavest  
 7 them to me; and they have kept thy word. v They now know  
 8 that all things, which thou hast given me, are from thee; for I  
 have given unto them the words which thou gavest me; and  
 they have received *them*, and have known of a truth that I came  
 forth from thee, and have believed that thou didst send me.  
 9 I ' pray for them: I pray not for the world, but for those  
 10 whom thou hast given me; because they are thine: and all mine  
 are thine, and thine are mine; and I am glorified in them.  
 11 And now I remain no longer in the world, but these remain in  
 the world, and I come to thee. Holy Father, keep them in thy  
 name v in which thou hast given them to me, that they may be  
 12 ' one, as we *are one*. While I was with them v in the world, I  
 kept them in thy name: those that thou gavest me I have kept,  
 and none of them is lost, but the son of perdition; ' that the  
 13 scripture might be fulfilled. But now I come to thee; and I  
 speak these things in the world, that ' their joy on my account  
 14 may be complete. I have given them thy words; and the world  
 hath hated them, because they are not of the world, even as I  
 15 am not of the world. I pray not that thou wouldst take them  
 out of the world, but that thou wouldst keep them from ' evil.  
 16 They are not of the world, even as I am not of the world:  
 17 sanctify them through v thy truth: thy word is truth. As thou  
 hast sent me into the world, even so I have sent them into the

3. ' Jesus, the Messiah, thy apostle' C.—' him whom thou hast sent,  
*even J. Christ' N.*—' that Jesus, whom thou hast sent, is Christ' P.—  
 ' thee *to be* the only true God, and Jesus, thy messenger, *to be* the  
 Christ' Wa.

5. ' with' is not a very definite representation of the  
 original *παπα*—C. reads ' in thine own presence'—others ' in thy sight'—  
 see 2 Peter iii. 1. Mat. vi. 1. 1 Cor. xvi. 2.

9. ' am asking' Wa.

11. ' one thing' Gr. (ante x. 30)

12. ' so that in us' N. B.

13. ' they may have my joy *on this account* fulfilled in them' W.

15. ' the evil *thereof*'—' the evil one' Nm. P. Wa.

world : and for their sakes I sanctify myself, that they also may 19  
be sanctified through the truth.

“ And I pray not for these alone, but for those also who 20  
shall believe in me through their ' word ; that all may be ' one ; 21  
*that* as thou, Father, *art* in me, and I in thee, they also may be  
‘ one in us : that the world may believe that thou hast sent me, 22  
and that I have given them the glory which thou hast given me ;  
that they may be ' one, even as we are one :—I in them, and 23  
thou in me ;—that they may be perfected in ' one ; ‘ and that  
the world may know that thou hast sent me, and hast loved them,  
as thou hast loved me. Father, I would also that they whom 24  
thou hast given me, may be with me where I am ; that they  
may behold my glory, which thou hast given me : ' for thou  
lovedst me before the foundation of the world. O righteous 25  
Father, the world ' hath not known thee : but I have known  
thee, and these have known that thou hast sent me : and I have 26  
made known unto them thy name, and will make *it* known :  
that the love wherewith thou hast loved me may be in them, and  
I in them.”

CHAP. XVIII.—When Jesus had spoken these words, he 1  
went forth with his disciples over the brook Kedron, where was  
a garden, into which he entered with his disciples : and Judas 2  
also, who delivered him up, knew the place : for Jesus oftentimes  
resorted thither with his disciples. Judas therefore, having re- 3  
ceived a band *of soldiers* and officers from the chief priests and  
Pharisees, cometh thither with lanterns, and torches, and weapons.  
Then Jesus, knowing all things that were to befall him, went 4  
forth, and said unto them, “ Whom seek ye ? ” They answered 5  
him, “ Jesus ' of Nazareth.” Jesus saith unto them, “ I am  
*he*.” (Now Judas also, who delivered him up, stood with them.)  
Then as soon as he had said unto them, “ I am *he*,” they went 6  
backward, and fell to the ground : again therefore asked he them, 7  
“ Whom seek ye ! ” And they said, “ Jesus ' of Nazareth.” Jesus 8

20. ‘ teaching’ C.

21, 22, 23. Gr. ‘ one thing’ (twice)

24. ‘ be-

cause’ C. B.

25. ‘ know they not, but I know’ P. C.

5—7. ‘ the

Nazarene’ Gr.

answered, "I have told you that I am *he*: if therefore ye seek  
 9 me, let these go their way:" 'that the words might be fulfilled, which he spake, "Of those whom thou gavest me I have  
 lost none."

10 Then Simon Peter having a sword drew it, and smote the servant of the high priest, and cut off his right ear. (Now the servant's name was Malchus.) Jesus therefore said unto Peter,  
 11 "Put up the sword into the sheath! the cup which my Father hath given me, shall I not drink it?"

12 Then the band, and the captain, and the officers of the Jews, took Jesus, and bound him; and led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest that  
 13 year. Now Caiaphas was he who had given counsel to the Jews, that it was expedient that one man should die for the people.

14 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple, being known to the high priest, went in with  
 15 Jesus into the palace of the high priest: but Peter stood at the door without. Then that other disciple, who was known to the high priest, came out and spake to her who kept the door, and  
 16 brought Peter in. Then the damsel, who kept the door, saith unto Peter, "Art not thou also *one* of this man's disciples?" He  
 17 saith, "I am not." And the servants and officers were standing there, having made a fire of coals; because it was cold: and they were warming themselves: and Peter was standing with them, warming himself.

18 Then the high priest asked Jesus concerning his disciples, and  
 19 concerning his 'teaching. Jesus answered him, "I spake openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and I have spoken  
 20 nothing in secret: why askest thou me? ask those who heard me, what I have said unto them: behold, they know what  
 21 I said." And when he had said these words, one of the officers that stood by struck Jesus with the palm of his hand, saying,  
 22 "Answerest thou the high priest so?" Jesus answered him, "If I have spoken 'evil, bear testimony to the evil: but if well, why  
 23

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9. 'thus was that verified' C.

19. 'doctrine' A. B. P.

23. 'amiss, shew wherein it is amiss' C.

dost thou smite me?" (*Now* Annas had sent him bound unto 24  
Caiaphas the high priest.)

And Simon Peter was standing and warming himself. Then 25  
they said unto him, "Art not thou also *one* of his disciples?"  
He denied *it*, and said, "I am not." One of the servants of the 26  
high priest, being kinsman to him whose ear Peter cut off, saith,  
"Did not I see thee in the garden with him?" Then Peter de- 27  
nied *it* again: and straightway the cock crew.

Then they led Jesus from Caiaphas unto the 'hall of judg- 28  
ment: and it was early in the morning: but they themselves went  
not into the hall, that they might not be defiled; but might be  
able to eat the passover. Pilate, therefore, went out unto them, 29  
and said, "What accusation do ye bring against this man?"  
They answered and said unto him, "If he were not a male- 30  
factor, we should not have delivered him up unto thee." Then 31  
said Pilate unto them, "Take ye him, and judge him according  
to your law." The Jews therefore said unto him, "It is not  
allowed us to put any one to death:" ('that the words of Jesus 32  
might be fulfilled, which he had spoken, signifying what death  
he was to die.) Then Pilate went back into the 'judgment-hall, 33  
and called Jesus, and said unto him, "'Art thou the King of  
the Jews?" Jesus answered him, "Sayest thou this of thyself, 34  
or did others tell it thee concerning me?" Pilate answered, "Am 35  
I a Jew? Thine own nation and the chief priests have delivered  
thee unto me: what hast thou done?" Jesus answered, "My 36  
kingdom is not of this world: if my kingdom had been of this  
world, then my servants would have fought, that I might not be  
delivered to the Jews: but truly my kingdom is not from hence."  
Pilate therefore said unto him, "'Art thou a king then?" Jesus 37  
answered, "Thou sayest *truly* "that I am a king. To this end I  
was born, and to this end I came into the world,—that I might  
bear testimony unto the truth. Every one that is of the truth 38  
'truth?" and having said this, he went out again unto the Jews,

28. 'pretorium' C.—'the hall of the governor' P.

... were' N. B.

33. 'pretorium' C.

37. 'Thou art?' &c. C.

" 'for I am' Nm.

32. 'so that

" 'Thou art?' &c. C.

38. 'truth to me?' Wa.

39 and saith unto them, "I find no fault in him: but ye have a custom that I should release one *prisoner* unto you at the pass-over: would ye therefore that I release unto you the King of the  
40 Jews?" Then they all cried out <sup>v</sup>again, saying, "Not this *man*, but Barabbas." Now Barabbas was a robber.

1 CHAP. XIX.—Then Pilate thereupon took Jesus, and scourged  
2 *him*: and the soldiers platted a crown of thorns, and set *it* on  
3 his head, and they put on him a purple robe, and said, "Hail, King of the Jews!" and they smote him with their hands.  
4 Pilate went out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no fault  
5 in him." Then Jesus came out, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, "Behold  
6 the man!" When therefore the chief priests and their officers saw him, they cried out, saying, "Crucify *him*, crucify him!"  
Pilate saith unto them, "Do ye take him, and crucify *him*: for  
7 I find no fault in him." The Jews answered him, "We have a law, and by our law he ought to die, because he <sup>'</sup>made himself *the Son of God*."

8 When Pilate therefore heard those words, he was the more  
9 afraid; and went again into the judgment-hall, and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer.  
10 Then Pilate saith unto him, "Speakest thou not unto me? knowest thou not that I have authority to crucify thee, and have  
11 authority to release thee?" Jesus answered, "Thou couldst have no authority *at all* against me, if it were not given thee from above: <sup>'</sup>wherefore he who delivered me unto thee hath *the*  
12 greater sin." From thenceforth Pilate continued seeking to release him: but the Jews cried out, saying, "If thou release this *man*, thou art not Cæsar's friend: whosoever <sup>'</sup>maketh himself a king speaketh against Cæsar."

13 When Pilate therefore heard these words, he brought Jesus out, and sat down in the judgment-seat in a place that is called  
14 the Pavement, but in the Hebrew, Gabbatha: (now it was the

7. 'assumed the title of the Son of God' C. (see ver. 12)  
concerning this matter' N.

12. 'calleth' C.

11. 'con-

preparation *day* of the passover, <sup>v</sup>and about the <sup>v</sup>sixth hour :) and he saith unto the Jews, "Behold your King !" But they cried 15 out, "Away with *him*, away with *him* ! crucify him !" Pilate saith unto them, "Shall I crucify your King ?" The chief priests answered, "We have no king but Cæsar." Then he delivered 16 him up unto them to be crucified.

<sup>v</sup>And they took Jesus, and led *him* away : and he went forth, 17 carrying his cross, to *the place* called the place of skulls, which is called in Hebrew, Golgotha ; where they crucified him, and two 18 other with him, one on each side, and Jesus in the midst. And 19 Pilate wrote a title, and put *it* on the cross. And the writing was, "JESUS OF NAZARETH, THE KING OF THE JEWS." Then 20 many of the Jews read this title : for the place where Jesus was crucified was near to the city : and it was written in Hebrew, Greek, and Latin. The chief priests of the Jews therefore said 21 to Pilate, "Write not, 'The King of the Jews : ' but that 'he said I am the King of the Jews.' " Pilate answered, "What I 22 have written, I have written."

Then the soldiers, when they had crucified Jesus, took his gar- 23 ments, and divided into four parts, to every soldier a part ; and also *his* coat : now the coat was without seam, woven from the top throughout ; so they said among themselves, "Let us not 24 rend it, but cast lots for it, whose it shall be." 'That the scripture might be fulfilled, which saith, "They parted my raiment among them, and for my vesture they cast lots " The soldiers therefore did these things.

Now there stood near the cross of Jesus his mother, and his 25 mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. Jesus therefore seeing his mother, and the disciple whom 26 he loved standing by *her*, saith unto his mother, "Woman, behold thy son !" then saith he to the disciple, "Behold thy mo- 27 ther !" and from that hour that disciple took her unto his own *home*.

After this, Jesus—knowing that all things had now been ac- 28 complished—that the scripture might be fulfilled, saith, "I



- 29 thirst." Now there was standing *there* a vessel full of vinegar :  
 and some filled a sponge with vinegar, and put *it* about a *twig*  
 30 *of* hyssop, and raised *it* to his mouth. When Jesus therefore  
 had received the vinegar, he said, "It is finished : " and he bowed  
 his head, and 'yielded up *his* "spirit.
- 31 Then the Jews, because it was the *day of* preparation, (in  
 order that the bodies might not remain upon the cross on  
 the sabbath,—for that sabbath was a solemn day,) besought  
 Pilate that their legs might be broken, and *that* they might be  
 32 taken away. The soldiers therefore came, and brake the legs of  
 33 the first, and also of the other who was crucified with him : but  
 when they came to Jesus, and saw that he was dead already, they  
 34 did not break his legs : 'but one of the soldiers pierced his side  
 with a spear, and forthwith came thereout blood and water.
- 35 And he that saw *it* hath borne this testimony—and his testimony  
 is true ; and 'he knoweth that he saith *what is* true ;—that ye also  
 36 might believe : for these things were done, 'that "the scripture  
 37 might be fulfilled, "A bone of him shall not be broken:" and  
 again another scripture saith, "They shall look on him whom  
 they pierced."
- 38 And after this Joseph of Arimathæa, (who was a disciple of  
 Jesus, but a concealed one for fear of the Jews,) besought Pilate  
 that he might take away the body of Jesus : and Pilate gave *him*  
 39 leave. He came therefore, and took the body of Jesus : and  
 Nicodemus, (he who at the first came to Jesus by night,) came  
 also, and brought a mixture of myrrh and aloes, about an hun-  
 40 dred pound *weight*. Then they took the body of Jesus, and  
 wound it in linen bands with the spices, as the manner of the  
 41 Jews is for burial : and in the place where he was crucified there  
 was a garden ; and in the garden a new sepulchre, wherein no  
 42 one had ever yet laid : there therefore they laid Jesus, on account  
 of the preparation *day* of the Jews ; because the sepulchre was  
 nigh at hand.

1 CHAP. XX.—And on the first *day* of the week Mary Mag-

30. 'expired'  
 himself' Wa.

|| 'breath' P.  
 36. 'so that . . . was' N. B.

34. 'for' P.

35. 'Jesus'  
 || 'it' (Ex. xii. 46)

dalene goeth early, when it was yet dark, unto the sepulchre; and she seeth that the stone had been taken away from the sepulchre. She therefore runneth, and cometh to Simon Peter, and 2 to that other disciple, whom Jesus loved, and saith unto them, "They have taken away the ' Master out of the sepulchre, and we know not where they have laid him." Peter therefore went 3 forth, and that other disciple, and came to the sepulchre: and 4 they ran both together: but the other disciple outran Peter, and came first to the sepulchre: and stooping down to *look in*, he 5 saw the linen bands lying; but he did not go in. Then Simon 6 Peter cometh following him; and he went into the sepulchre, and seeth the linen bands lying, and the napkin that had been about 7 his head, not lying with the linen clothes, but folded up apart in a place by itself. Then that other disciple, who came first to 8 the sepulchre, went in also, and he saw, and 'believed; (for as 9 yet they understood not the scripture, that *Jesus* must rise again from the dead :) 'the disciples therefore went away again to their 10 "own abodes.

But Mary stood without, at the sepulchre, weeping: and as 11 she wept, she stooped down, to look into the sepulchre, and seeth 12 two angels in white *garments* sitting, the one at the head, and the other at the feet, where the body of Jesus had laid: and they 13 say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my ' Master, and I know not where they have laid him." When she had thus said, she 14 turned herself back, and saw Jesus standing, but knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest 15 thou? whom seekest thou?" She, supposing it was the keeper of the garden, saith unto him, "' Sir, if thou have carried him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary!" She turned herself, and 16 saith unto him, "▽ Rabboni!" ▽ (which signifieth ' Teacher.) Jesus 17 saith unto her, "Touch me not! for ' I do not yet ascend to my Father: but go to my brethren, and say unto them, ' I ▭ ascend

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2. so C.—' Lord' N. B.—' *our* Master' Nm. 8. 'believed *the*  
 [Mary's] report' C. 10. 'those' ▭ 'companions' C. 13. so  
 C. Nm.—' Lord' N. B. 15. κυριε 16. 'Doctor' C.—' Master'  
 N. B. 17. 'I am not yet ascended' A. ▭ 'shall ascend' N. B.

unto my Father, and your Father; and *to* my God, and your  
 18 God.'” Mary Magdalene came and told the disciples that she  
 had seen the ‘Lord, and *that* he had said these things unto  
 her.

19 Then on the evening of the same day, being the first *day* of  
 the week, the doors *of the room* where the disciples were as-  
 sembled having been shut for fear of the Jews, Jesus came and  
 stood in the midst, and saith unto them, “Peace *be* unto you!”  
 20 and when he had so said, he showed them *his* hands and his  
 side: and the disciples were glad when they saw the Lord.  
 21 Then said Jesus to them again, “Peace *be* unto you! as *my*  
 22 Father hath sent me, even so do I send you.” And when he  
 had<sup>1</sup> said this, he breathed on *them*, and saith unto them, “Re-  
 23 ceive ye *the* Holy Spirit! whose soever sins ye remit, they are  
 remitted unto them; *and* whose soever *sins* ye retain, they are  
 retained.”

24 But Thomas, called Didymus, one of the twelve, was not  
 25 with them when Jesus came: the other disciples therefore said  
 unto him, “We have seen the ‘Master.” But he said unto them,  
 “Unless I shall see in his hands the print of the nails, and put  
 my finger into the print of the nails, and put my hand into His  
 26 side, I shall not believe.” And ‘eight days after his disciples  
 were again within, and Thomas with them: *then* came Jesus,  
 the doors being shut, and stood in the midst, and said, “Peace  
 27 *be* unto you!” Then saith he to Thomas, “Reach hither thy  
 finger, and ‘behold my hands; and reach hither thy hand, and  
 put *it* into my side: and be not unbelieving, but believing.”  
 28 Thomas answered and said unto him, “My Lord, and my God!”  
 29 Jesus saith unto him, “Because thou hast seen me, thou hast  
 believed: blessed *are* they that have not seen, and *yet* believe!”  
 30 And Jesus did indeed many other signs in the presence of his  
 31 disciples, which are not written in this book; but these have  
 been written, that ye may believe that Jesus is the Christ, the  
 Son of God; and that believing ye may have <sup>v</sup>life through his  
 name.

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 18. ‘Master’ C.

25. so C.—‘Lord’ N. B.—‘our Master’ Nm.

26. ‘within eight days’ N.

27. ‘examine’ Nm.

CHAP XXI.—After these things Jesus showed himself again 1  
to the disciples at the lake of Tiberias; and he showed himself in  
this manner. There were together Simon Peter, and Thomas 2  
called Didymus, and Nathanael of Cana in Galilee, and the *sons*  
of Zebedee, and two other of his disciples. Simon Peter saith 3  
unto them, “I go a fishing.” They say unto him, “We also  
will go with thee.” They went forth, and straightway entered  
into a vessel; and that night they caught nothing. But when 4  
the morning was now come, Jesus stood on the shore: but the  
disciples knew not that it was Jesus. Then Jesus saith unto 5  
them, “My children, have ye any meat?” They answered him,  
“No.” And he said unto them, “Cast the net on the right 6  
side of the vessel, and ye will find.” They cast *it* therefore,  
and now they were not able to draw it for the multitude of fishes.  
The disciple whom Jesus loved, saith therefore unto Peter, “It 7  
is the ‘Master.’” Now when Simon Peter heard that it was the  
“Lord, he girt on *his* upper garment *unto him*, <sup>iii</sup> (for he was  
naked,) and cast himself into the sea: and the other disciples 8  
came in the vessel; (for they were not far from land, but as it  
were two hundred cubits,) dragging the net with the fishes. As 9  
soon then as they were come to land, they saw a fire of coals  
there, and fish laid thereon, and bread. Jesus saith unto them, 10  
“Bring *some* of the fish which ye have now caught.” Simon 11  
Peter went and drew the net to land full of great fishes, an hun-  
dred and fifty-three: and, although there were so many, yet the  
net was not broken. Jesus saith unto them, “Come, eat!” 12  
And none of the disciples ventured to ask him, “Who art thou?”  
knowing that it was the ‘Lord. Jesus cometh, and taketh bread, 13  
and giveth them, and fish likewise. (This is now the third time 14  
that Jesus showed himself to his disciples, after he had risen from  
the dead.)

When then they had taken breakfast, Jesus saith to Simon 15  
Peter, “Simon, *son* of Jonah, lovest thou me more than ‘these?’”  
He saith unto him, “Yea, ‘Lord; thou knowest that I love

7. so C.—‘ Lord’ N. B.—‘ *our* Master’ Nm.

<sup>iii</sup> ‘ which he had laid aside’ C.

15, 16, 17, 20. ‘ Master’ Nm.—‘ these *love me*’ N. (ante xiii. 15)

<sup>ii</sup> ‘ Master’ C.

11. ‘ Master’ C.

16 thee." He saith unto him, "Feed my lambs!" Jesus saith to him again the second time, "Simon, *son* of Jonah, lovest thou me?" He saith unto him, "Yea, 'Lord; thou knowest that I  
 17 love thee." He saith unto him, "Tend my sheep!" Jesus saith unto him the third time, "Simon, *son* of Jonah, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "'Lord, thou knowest all things; thou knowest that I love thee." Jesus  
 18 saith unto him, "Feed my sheep! Verily, verily, I say unto thee, When thou wast young, thou didst gird thyself, and walk whither thou wouldst: but when thou shalt be old, thou wilt stretch forth thy hands, and another will gird thee, and  
 19 carry *thee* whither thou wouldst not." Now he said this, signifying by what death *Peter* should glorify God. And when he  
 20 had spoken this, he saith unto him, "Follow me!" then Peter, turning about, seeth the disciple whom Jesus loved following; (the same who had leaned on his breast at supper, and said,  
 21 "'Master, who is it that delivereth thee up?") Peter seeing him, saith to Jesus, "Lord, and 'what *shall* this *man* do?" Jesus saith unto him, "If I will that he 'remain till I come, what *is*  
 22 *it* to thee? follow thou me!" This report therefore went forth among the brethren, that that disciple was not to die: yet Jesus said not unto him, "He shall not die;" but, "If I will that he remain till I come, what *is it* to thee?"  
 24 This is the disciple who testifieth concerning these things, and wrote these things: and 'we know that his testimony is true.  
 25 And there are also many other things which Jesus did, which, if they should be written one by one, I 'suppose that not even the world itself could contain the books that would be written.

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21. 'this *man*, what *will befall him*?' 22. 'await my return' C.

25. 'suppose that the world would not receive' Wn.—'do not think that the world would *even then* receive' Wa.

## THE ACTS OF THE APOSTLES.

CHAP. I.—THE former 'treatise made I, O Theophilus, con- 1  
cerning all that Jesus both "did and taught, until the day in which 2  
he was taken up, after having, 'through the Holy Spirit, given  
commandments unto the apostles whom he had chosen; to whom 3  
also, after he suffered, he showed himself 'alive by many in-  
fallible proofs, being seen by them during forty days, and  
speaking of the things pertaining to the kingdom of God. And 4  
having assembled *them* together, he commanded them not to  
depart from Jerusalem, but to wait *there* for 'that which had  
been promised by the Father, "which," *said he*, "ye have heard  
from me; for John indeed baptized 'with water; but ye shall 5  
be baptized 'with the Holy Spirit not many days hence."  
When therefore they were come together, they asked him, say- 6  
ing, "'Lord, wilt thou, at this time, restore again the kingdom  
to Israel?" And he said unto them, "It is not 'for you to know 7  
the times or the seasons, which the Father hath "put in his own  
disposal: but ye will receive power, 'when the Holy Spirit is 8  
come upon you: and ye shall be witnesses unto me both in  
Jerusalem, and in all Judea, and in Samaria, and unto the  
uttermost part of the earth." And when he had spoken these 9  
things, while they were looking on, he was taken up; and a cloud  
received him out of their sight. And while they were looking 10  
stedfastly 'towards heaven as he was departing, behold, two men  
stood by them in white apparel; who also said, "Ye men of 11  
Galilee, why stand ye gazing up towards heaven? this same  
Jesus, who is taken up from you to heaven, will so come *again*  
in like manner as ye have seen him going 'into heaven."

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1. 'relation' N. P.                      " Gr. 'began to do and teach'—'undertook  
to do and to teach' N.—'did and taught from the beginning' P.  
2. Wa. places 'through the H. S.' after 'Christ'                      3. 'to be living'  
P.                      4. Gr. 'the promise of the Father'                      5. 'in' (twice)  
6. 'Master'                      7. 'yours'                      " 'reserved' P.                      8. 'from the  
H. S. coming' P.                      10. or, 'as he was departing towards heaven.'  
Compare ver. 11. last clause, in the Gr.                      11. 'towards' P.

12 Then they returned unto Jerusalem from the mountain called  
*the mount* of Olives, which is a sabbath *day's* journey from  
 13 Jerusalem. And when they had entered in *to the city*, they  
 went up into the upper chamber, where abode Peter, and James,  
 and John, and Andrew, Philip, and Thomas, Bartholomew,  
 and Matthew, James *the son* of Alpheus, and Simon Zelotes,  
 14 and Judas *the brother* of James. These all continued with one  
 accord in prayer, with *'the* women, and Mary the mother of  
 Jesus, and with his brethren.

15 Now in those days Peter stood up in the midst of the *✓*disci-  
 ples, and said, (the number of *'*those who were together being  
 16 about an hundred and twenty,) “Brethren, it must needs be  
 that *✓*this scripture should be fulfilled, which the Holy Spirit  
 spake before by the mouth of David, concerning Judas, who  
 17 became guide to those who took Jesus; for he was numbered  
 18 among us, and had obtained part of this ministry.” (*'*Now this  
*man* *''*purchased a field with the reward of *his* iniquity; *'''*and  
 having fallen headlong, he *''*burst asunder in the midst, and all  
 19 his bowels gushed out: and it was known to all the dwellers at  
 Jerusalem; insomuch that the field is called in their proper  
 20 tongue, Aceldama, that is to say, The field of blood.) “For it  
 is written in the book of Psalms, ‘Let his habitation be deso-  
 late, and let no one dwell therein:’ and ‘his *'*office let another  
 21 take.’ Wherefore it is fitting that, out of these men who ac-  
 companied with us all the time that the Lord Jesus went in and  
 22 out among us, beginning from *'*the baptism of John, unto the  
 day when he was taken up from us, one should *be appointed* to  
 23 become a witness with us of his resurrection.” Then they  
 set apart two, Joseph called Barsabas, who was surnamed Jus-  
 24 tus, and Matthias: and when they had prayed, they said,  
 “Thou, Lord, who knowest the hearts of all, show which of  
 25 these two thou hast chosen, to take the part of this ministry and

14. ‘*certain*’ N.

following verse may be part of Peter’s speech.

to be purchased’ N.

20. ‘*bishopric*’ A.

15. Gr. ‘the names’

18. This and the

''' ‘but’ P.

22. ‘*his* baptism by’

18. This and the

'' ‘caused a field

'' ‘being in the midst’ P.

apostleship, <sup>25</sup> 'from which Judas by transgression hath fallen, "that he might go to his own place." Then they gave out their 26 lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAP. II.—And when the day of Pentecost was fully come, 1 they were all with one accord assembled in the same place. And suddenly there came from heaven a sound as of a rushing 2 mighty wind; and it filled all the house where they were sitting: and there appeared unto them <sup>3</sup> 'cloven tongues as it were of fire, 3 and one rested upon each of them: and they were all filled 4 with *the* Holy Spirit, and began to speak in other tongues, according as the Spirit gave them utterance.

Now there were sojourning at Jerusalem Jews, devout men, 5 out of every nation under heaven: and when this was noised 6 abroad, the multitude came together: and they were confounded, because every one heard them speaking in his own language. And they were all struck with amazement, and marvelled, say- 7 ing one to another, "Behold, are not all these who speak Gali- 8 leans? and how then doth each of us hear *speaking* in our own 8 tongue, wherein we were born? Parthians, and Medes, and Ela- 9 mites, and the dwellers in Mesopotamia, and in <sup>10</sup> Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, 10 in Egypt, and in the parts of Libya about Cyrene, and strangers from Rome, *both* Jews and proselytes, Cretans and Arabians, 11 we hear them speaking in our own tongues the wonderful works of God!" And they were all amazed, and perplexed, saying one 12 to another, "What meaneth this?" but others mocking together, 13 said, "These *men* are full of new wine."

But Peter, standing up with the eleven, lifted up his voice, 14 and said unto them, "Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words! For these are not drunken, as ye suppose, seeing it is *but* the 15 third hour of the day; but this is what was spoken by the pro- 16 phet Joel; 'And it shall come to pass in the last days, saith God, 17

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25. ' which . . . left' Wa.      " ' so that he went' N.      3. ' divided' N.—' tongues . . . distributing themselves' Wa.



I will pour 'out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see  
 18 visions, and your old men shall dream dreams : and on my man-servants and on my handmaidens I will pour out in those  
 19 days of my Spirit ; and they shall prophesy : and I will show wonders in heaven above, and signs in the earth beneath ; blood,  
 20 and fire, and vapour of smoke : the sun shall be turned into darkness, and the moon into blood, before the great and notable  
 21 day of the Lord cometh : and it shall come to pass, *that* whoso-  
 22 ever shall 'call on the name of the Lord shall be "saved.' Ye men of Israel, hear these words ; Jesus of Nazareth, 'a man whom God hath attested among you by mighty works and wonders and signs, which God did "by him in the midst of you, as  
 23 ye yourselves also know : him, being delivered *to you* by the determinate counsel and 'foreknowledge of God, ye have taken,  
 24 and by "wicked hands have crucified and slain ; whom God hath raised up, having loosed the bands of 'death : because it  
 25 was not possible that he should be holden by it. For David saith concerning him, ' ' I have "seen "'the Lord always before me, for he is on my right hand, "that I should not be moved :  
 26 Therefore my heart rejoiced, and my tongue was glad ; more-  
 27 over also my flesh shall rest in hope : 'because thou wilt not leave "my soul in death, nor suffer thine Holy One to see cor-  
 28 ruption. Thou hast made known to me the ways of life ; thou  
 29 will fill me with joy by thy 'countenance.' Brethren, I may say unto you freely concerning the patriarch David, that he both died and was buried, and his sepulchre is with us unto this day :  
 30 but being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins, 'one should sit on  
 31 his throne ; he spake, 'foreseeing, concerning the resurrection of Christ, that 'he was not left in death, neither did his flesh

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17. 'outmy' N. (and ver. 18)      21. see ix. 21.      " ' delivered' N.  
 22. ' a man from God, manifested among you' B.—' marked out to you by God' P.—' pointed out' W. m.      " *δια* ' through'      23. ' pre-determination' C. (Dissert.)      " ' hands of Gentiles' P.—' of ungodly men' Wa.      25. ' I foresaw'      " ' set' Nm.      " ' Jehovah' Heb.  
 " ' so that I cannot' M.      27. ' that' Nm.      " ' me in the grave' N.—  
 ' hades' B.      28. ' presence' B.      30. ' he would place *successors* on' N.  
 31. ' from his foreknowledge of' Wa.

see corruption. This Jesus hath God raised up, whereof we all 32  
 are witnesses. Having therefore been exalted 'to the right hand 33  
 of God, and having received from the Father the promise of the  
 Holy Spirit, he hath poured forth this, which ye see and hear.  
 For David ascended not into the heavens: but he himself 34  
 saith, 'The LORD said unto my Lord, Sit thou on my right  
 hand, until I make thy foes thy footstool.' Wherefore let all the 36  
 house of Israel know assuredly, that God hath made that same  
 Jesus, whom ye crucified, both Lord and Christ."

Now when they heard *this*, they were stung to the heart, and 37  
 said unto Peter and to the rest of the apostles, "Brethren, what  
 shall we do?" Then Peter said unto them, "Repent, every one 38  
 of you, and be baptized in the name of Jesus Christ for the  
 remission of *your* sins, and ye will receive the gift of the Holy  
 Spirit: for this promise is unto you, and to your children, and 39  
 to all that are afar off, *even* as many as the Lord our God shall  
 call." And with many other words did he testify and exhort 40  
*them*, saying, "Save yourselves from this perverse generation."

Then those who <sup>v</sup>gladly received his words were baptized: 41  
 and the same day about three thousand souls were added *unto*  
*the church*, and continued stedfastly in the teaching and fellow- 42  
 ship of the apostles, and in breaking of bread, and in prayers.  
 And fear came upon every 'one: and many wonders and signs 43  
 were done by the apostles. And all that believed were together, 44  
 and had all things common: and they sold their possessions 45  
 and goods, and parted them among all, as every one had need:  
 and stedfastly continuing daily with one accord in the temple, 46  
 and breaking bread from house to house, they ate their food with  
 gladness and singleness of heart, praising God, and having favour 47  
 with all the people. And the Lord added daily to the church  
 such as 'were saved.

CHAP. III.—Now Peter and John went up together into 1  
 the temple at the hour of prayer, *being* the ninth hour. And a 2  
 certain man *who had been* lame from his mother's womb was

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33. 'by' A.      34. 'Jehovah' Gr.      43. Gr. 'soul' A.      47. 'were  
 being saved'—'were converts'—'were placed in a state of salvation' B.  
 —'accepted salvation' Wa.

carried *thither*, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of those who entered into the temple; who, seeing Peter and John about to go into the temple, asked alms. And Peter, fastening his eyes upon him, with John, said, "Look on us!" and he gave heed unto them, expecting to receive something from them. Then Peter said, "Silver and gold I have not; but what I have, that give I thee: In the name of Jesus Christ of Nazareth rise up and walk!" And Peter took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength: and leaping up he stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God; and knew that it was he who was wont to sit for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at what had befallen him.

And while he was detaining Peter and John, all the people came running together unto them, in the porch that is called Solomon's, greatly wondering. And when Peter saw *it*, he answered unto the people, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or godliness we had made this man walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his 'Son Jesus; whom ye indeed delivered up, and denied in the presence of Pilate, when he had determined to release *him*. But ye denied 'the holy and righteous *one*, and desired a murderer to be granted unto you; and killed the 'Prince of life, whom God hath raised from the dead; "whereof we are witnesses. And his name through faith therein hath made this *man* strong, whom ye see and know: yea, 'the faith which is through Him, hath given him this perfect soundness in the presence of you all. And now, brethren, I know that through ignorance ye did *it*, as *did* also your rulers: but God hath thus fulfilled those things, which he had before declared through the

13. Gr. ' *παῖδα* servant' Nm. Wa. (see iii. 26. iv. 27. and compare Matt. xii. 18. Luke i. 69. Acts iv. 25.)—Child A. P. 14. ' *that*' Wa.

15. ' *Author*' N. P.—' *conductor to*' Nm.—' *leader*' (see Heb. ii. 10. xii. 2.) 16. ' *our* faith' N. 11 ' *whose witnesses*' P.

mouth of all <sup>v</sup>his prophets, that the Christ should suffer. Repent 19  
 ye therefore, and be converted, that your sins may be blotted  
 out, <sup>1</sup>when *the* times of refreshment shall come from the presence  
 of the Lord; <sup>1</sup>and he shall send Jesus Christ, who was <sup>11</sup>before 20  
<sup>v</sup>appointed for you; whom heaven must receive until those times 21  
 of <sup>1</sup>restoration of all the things concerning which God hath  
 spoken by the mouth of his holy prophets <sup>v</sup>since the world began.  
<sup>v</sup>Moses indeed said <sup>v</sup>unto *our* fathers, ‘A Prophet like me will 22  
 the Lord your God raise up unto you from among your brethren;  
 to him ye shall hearken in all things whatsoever he shall say  
 unto you: and it shall come to pass, *that* every <sup>1</sup>one who will 23  
 not hearken unto that Prophet, shall be destroyed from among  
 the people’ Yea, and all the prophets from Samuel and those 24  
 that follow after, as many as have spoken, have in like manner  
 told of these days. Ye are *the* sons of the prophets, and of the 25  
 covenant which God made with our fathers, saying unto Abra-  
 ham, ‘And in thy seed will all the families of the earth be  
 blessed.’ God, having raised up his <sup>1</sup>Son, sent him unto you 26  
 first, to bless <sup>11</sup>you, in turning away every one *of* *you* from his  
 iniquities.”

CHAP. IV.—And as *Peter and John* were speaking unto the 1  
 people, the priests, and the captain of the temple, and the Sad-  
 ducees, came suddenly upon them, being vexed that they taught 2  
 the people, and preached, <sup>1</sup>through Jesus, the resurrection from  
 the dead. And they laid hands on them, and put *them* in pri- 3  
 son unto the next day: for it was now eventide. Nevertheless 4  
 many of those who had heard the word believed; and the num-  
 ber of those men was about five thousand.

And it came to pass on the morrow, that their rulers, and 5  
 elders, and scribes, and Annas the high priest, and Caiaphas, 6  
 and John, and Alexander, and as many as were of the kindred

19. ‘so that times . . . may come . . . and that he may’ W. B.—‘when the season of revival’ P.

20. ‘and *when* he’ P.

<sup>11</sup> ‘was before ma-

nifested unto’ P.—‘was foreordained’

21. ‘completion’ B.—‘esta-

blishing’ P.

23. Gr. ‘soul’ A.

26. ‘servant’ Nm. Wa. (see

ver. 13)

<sup>11</sup> ‘you, every one of you turning’ [i. e. ‘every one of

you who turn’] W.

2. ‘in’ P. Wa.

7 of the high priest, were gathered together at Jerusalem. And  
 8 having set *the apostles* in the midst, they asked, "By what au-  
 9 thority, or in what name, did ye do this?" Then Peter, filled  
 10 with the Holy Spirit, said unto them, "Ye rulers of the people,  
 11 and elders of Israel, 'if we be this day examined concerning the  
 12 good done to the infirm man, by what means he hath been  
 13 "healed: be it known unto you all, and to all the people of  
 14 Israel, that 'by the name of Jesus Christ of Nazareth, whom ye  
 15 crucified, whom God raised from the dead, *even* by "that *name*  
 16 doth this *man* stand here before you whole. This is the stone  
 17 which was rejected by you builders, *but* which is become the  
 18 head of the corner: 'neither is there 'salvation in any other  
 19 *name*: for there is no other name under heaven "given among  
 20 men, wherein we can be "'saved.

21 Now when they saw the boldness of Peter and John, and per-  
 22 ceived that they were unlearned and 'obscure men, they mar-  
 23 velled; and they "took notice concerning them, that they had  
 24 been with Jesus. But beholding the man who had been healed  
 25 standing with them, they could say nothing against it; and hav-  
 26 ing commanded them to go aside out of the 'council, they con-  
 27 ferred among themselves, saying, "What shall we do to these  
 28 men? for that indeed a notable miracle hath been done by them  
 29 *is* manifest to all the dwellers in Jerusalem; and we cannot deny  
 30 *it*. But that it may spread no further among the people, let us  
 31 strictly threaten them, that henceforth they speak to no one 'in  
 32 this name." And they called *the apostles*, and commanded  
 33 them not to speak at all nor teach 'in the name of Jesus. But  
 34 Peter and John answered and said unto them, "Whether it be  
 35 right in the sight of God to hearken unto you rather than unto  
 36 God, judge ye! For we cannot but speak the things which we  
 37 have seen and heard." So when they had further threatened  
 38 them, they let them go, finding no way of punishing them, be-

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9. 'since we are questioned' P.      "' 'saved' Gr.      10. Gr. 'through'  
 (twice)      "' 'him' A.      12. 'healing' Nm.      "' 'appointed'  
 "' 'healed' Nm. (see same word ver. 9. and Blom. R. S. in loco.)  
 13. 'common' Wa.      "' 'recollected' Wa.      15. 'Sanhedrim'  
 17. 'of' Wa.      18. 'about' Wa.

cause of the people: for all glorified God on account of that which had been done: for the man was above forty years old 22 on whom this miracle of healing had been wrought.

And they, being released, went to their own company, and 23 reported all that the chief priests and elders had said unto them. And when they heard it, they lifted up their voice to God with 24 one accord, and said, "Lord, thou *art* God, who madest heaven, and earth, and the sea, and all that in them is: who by 25 the mouth of thy servant David hast said, 'Why did the heathen rage, and the people imagine vain things? and the kings of the 26 earth stand up, and the rulers gather together against the Lord, and against his 'anointed?' For of a truth, both Herod, and 27 Pontius Pilate, and the Gentiles, and the people of Israel, were gathered together in this city against thy holy 'son Jesus, whom thou didst anoint, to do whatsoever thy hand and thy counsel 28 had determined before to be done. And now, Lord, behold 29 their threatenings: and grant unto thy servants, that with all boldness they may speak thy word; by stretching forth thine 30 hand to heal, and by the doing of signs and wonders through the name of thy holy 'son Jesus." And while they prayed, the 31 place where they were assembled was shaken; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

And the multitude of those who believed were of one heart 32 and of one soul: neither did any one call any of the things which he possessed his own; but they had all things in common. And the apostles with great power gave testimony concerning 33 the resurrection of the Lord Jesus: and 'great grace was upon them all. Neither was there any one among them that was in 34 want: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and 35 laid *them* down at the feet of the apostles: and distribution was made unto every one according as he had need. And Joses, 36

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26. 'Christ' A. 27-30. 'servant' (see iii. 13, 26, and above iv. 25. the same word applied to David) 33. 'there was great favour towards them all' N.

who was surnamed by the apostles Barnabas, (which is, being interpreted, Son of consolation,) a Levite, from the country of  
 37 Cyprus, having land, sold *it*, and brought the money, and laid *it* at the feet of the apostles.

1 CHAP. V.—But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, (his wife also being privy *to it*;) and brought a certain part  
 2 *only*, and laid *it* at the feet of the apostles. But Peter said,  
 3 “Ananias, why hath Satan put it into thine heart to ‘lie to the Holy Spirit, and to keep back *part* of the price of the land?  
 4 Whilst it remained was it not thine own? and after it was sold, was it not in thine own power? why didst thou conceive this thing in thine heart? thou hast not lied unto men, but unto God.  
 5 And Ananias, hearing these words, fell down, and expired: and  
 6 great fear came on all who heard these things. Then the younger *brethren* arose, and wound him up; and carrying *him* out, they  
 7 buried *him*. And it was about the space of three hours after, when his wife, not knowing what had been done, came in: and  
 8 Peter said unto her, “Tell me whether ye sold the land for  
 9 so much?” and she said, “Yea, for so much.” Then Peter said unto her, “How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of those who have buried thy husband *are* at the door, and they will carry thee  
 10 out!” Then she straightway fell down at his feet, and expired: and the young men coming in, found her dead; and carrying  
 11 *her* out, they buried *her* by her husband. And great awe came upon all the church, and upon all who heard these things.  
 12 And many signs and wonders were wrought among the people by the hands of the apostles; (now they were all with one  
 13 accord in Solomon’s porch: ‘and no one of the rest ventured to  
 14 join himself to them: but the people magnified them; ‘and believers were still more added to the Lord, multitudes both of  
 15 men and women:) insomuch that they brought forth the sick

3. ‘deceive the’ N.  
 with them’ Wa.  
 ver. 14.

13. ‘and after this no one dared to meddle  
 14. In Greek, the parenthesis includes only

into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might fall on some of them. There came also a multitude from the cities round about to 16 Jerusalem, bringing sick people, and those who were vexed with unclean spirits : and they were every one healed.

Then the high priest rose up, and all who were with him,— 17 (being the 'sect of the Sadducees ;)—and they were filled with indignation, and laid their hands on the apostles, and put them 18 in the common prison. But an angel of the Lord opened the 19 prison doors by night, and brought them forth, and said, "Go, 20 stand and speak in the temple to the people all 'these words of life!" And having heard *this*, they entered into the temple early 21 in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and the whole senate of the sons of Israel, and sent to the prison to have *the apostles* brought forth : but when the officers came, they found 22 them not in the prison ; and they returned, and told *this*, saying, 23 "The prison indeed we found shut with all safety, and the keepers standing before the doors : but when we had opened, we found no one within." Now when the *high* priest, and the cap- 24 tain of the temple, and the chief priests, heard these things, they doubted concerning them what this would come to. Then one 25 came and told them, v "Behold, the men whom ye put in prison are standing in the temple, and teaching the people." Then the captain went with the officers, and brought them 26 without violence, for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* 27 before the council : and the high priest asked them, saying, 28 "Did we not strictly command you that ye should not teach 'in this name ? and, behold, ye have filled Jerusalem with your doctrine, and would fain bring the blood of this man upon us." Then Peter and the *other* apostles answered and said, "We ought 29 to obey God rather than men. The God of our fathers raised 30 up Jesus, 'whom ye slew, hanging *him* on a 'cross : him God 31

17. Gr. 'heresy' 20. Gr. 'the words of this life'—'these words of everlasting life' Nm.—'this doctrine concerning everlasting life'

28 'about' Wa.

39. 'on whom ye laid violent hands, and hanged'

" Gr. 'tree'



hath exalted 'to his right hand, *to be* a "Prince and a Saviour,  
 32 to give repentance to Israel, and forgiveness of sins. And we  
 are 'his witnesses concerning these things; and *so is* also the  
 Holy Spirit, which God hath given to those who obey him."

33 When they heard *this*, they were enraged, and consulted how  
 34 they might put them to death. Then there stood up one in the  
 council, a Pharisee, named Gamaliel, a teacher of the law, held  
 in honour among all the people; and he commanded that the  
 35 apostles should be put out for a little while; and said unto them,  
 "Ye men of Israel, take heed to yourselves what ye are about  
 36 to do concerning these men. For not long ago arose Theudas,  
 boasting himself to be somebody; to whom a number of men,  
 about four hundred, joined themselves: who was slain; and  
 37 all that obeyed him were scattered, and came to nought. After  
 him arose Judas the Galilean, in the days of the enrollment, and  
 drew many people after him: he also perished; and all that  
 38 obeyed him were dispersed. And now, in this case, I say unto  
 you, Refrain from these men, and let them alone: (for if this  
 39 counsel or this work be of men, it will come to nought; but if  
 it be of God, ye will not be able to overthrow 'them,) lest haply  
 40 ye be found even to be fighting against God." Then they  
 yielded to him: and having called the apostles, and beaten *them*,  
 they commanded them not to speak in the name of Jesus, and  
 41 let them go. And they departed from the presence of the council,  
 rejoicing that they were counted worthy to suffer shame for 'that  
 42 name: and they ceased not daily in the temple, and from house  
 to house, to teach and 'publish the glad tidings *that Jesus was*  
*the Christ*.

1 CHAP. VI.—And in those days, when the number of the  
 disciples had multiplied, there arose a murmuring of the 'Gre-  
 cians against the Hebrews, that their widows were neglected in  
 2 the daily "administration *of alms*. Then the twelve having  
 called together the multitude of the disciples, said, "It is

31. ' with' A.  
 salvation' Wa.  
 nists' N.

" ' leader' N. P. (see Acts iii. 15)—' an author of

42. ' preach Jesus Christ' A.

1. ' Helle-

" ' distribution' Nm.

not 'reasonable that we should leave the word of God, and  
 "serve tables. Wherefore, brethren, look ye out from among 3  
 yourselves seven men of good report, full of *the* v Spirit and  
 wisdom, whom we will appoint over this business : but we will 4  
 give ourselves continually to prayer, and to the ministry of the  
 word."

And these words pleased the whole multitude: and they chose 5  
 Stephen, a man full of faith and of *the* Holy Spirit, and Philip,  
 and Prochorus, and Nicanor, and Timon, and Parmenas, and  
 Nicolas a proselyte of Antioch ; whom they set before the apos- 6  
 tles : and they, when they had prayed, put *their* hands on them.  
 And the word of God increased ; and the number of the dis- 7  
 ciples multiplied greatly in Jerusalem ; and a great many of the  
 v priests became obedient to the faith.

Now Stephen, being full 'of v grace and of power, wrought 8  
 great wonders and signs among the people. Then there arose 9  
 certain of the synagogue, which is called *the synagogue* of the  
 Libertines, 'and Cyrenians, and Alexandrians, and of those from  
 Cilicia and Asia, disputing with Stephen : but they were not 10  
 able to resist the wisdom and the spirit by which he spake. Then 11  
 they set on men, who said, " We have heard him speak 'blas-  
 phemous words against Moses, and against God." And they 12  
 stirred up the people, and the elders, and the scribes, and came  
 suddenly upon *him*, and seized him, and brought *him* to the  
 'council, and set up false witnesses, who said, " This man ceaseth 13  
 not to speak v against the holy place, and the law : for we have 14  
 heard him say, that this Jesus of Nazareth will destroy this place,  
 and will change the customs which Moses delivered us." And 15  
 all that were sitting in the council, looking stedfastly on him,  
 saw *that* his face *was* as *the* face of an angel.

CHAP. VII.—Then the high priest said, " Are these things 1  
 so ?" And *Stephen* said, " Brethren, and fathers, hearken ! The 2  
 God of glory appeared unto our father Abraham, while he was

2. ' proper' Wa.  
 God's favour' N.  
 12-15. ' Sanhedrim'

" ' minister to *the* tables of *the* poor' N.  
 9. ' and *some* of the' N.

8. ' of  
 11. ' injurious' N.

3 in Mesopotamia, before he dwelt in Haran, and said unto him,  
‘ Get thee out of thy country, and from thy kindred, and go  
4 into a land which I will show thee.’ Then he departed out of  
the land of the Chaldeans, and dwelt in Haran : and from thence,  
when his father was dead, *God* removed him into this land,  
5 wherein ye now dwell : but gave him no inheritance in it, not  
even *so much as* to set his foot on : yet he promised to give it to  
him for a possession, and to his seed after him, though *as yet* he  
6 had no child. And *God* spake in this manner, That his seed  
should sojourn in a strange land ; and that they should be  
7 brought into bondage, and be afflicted four hundred years. ‘ But  
the nation to which they shall be in bondage will I ‘judge,’  
said *God* : ‘ and after that they shall come forth, and serve me  
8 in this place.’ And *God* gave *Abraham* the covenant of cir-  
cumcision : and so he begat Isaac, and circumcised him on the  
eighth day ; and Isaac *begat* Jacob ; and Jacob *begat* the twelve  
patriarchs.

9 “ And the patriarchs, moved with envy, sold Joseph into  
10 Egypt : but *God* was with him, and delivered him out of all his  
afflictions, and gave him favour and wisdom in the sight of  
Pharaoh king of Egypt ; who made him governor over Egypt  
11 and all his household. Now there came a dearth over all the  
land of Egypt and of Canaan, and great affliction : and our  
12 fathers found no sustenance : but when Jacob heard that there  
was corn in Egypt, he sent out our fathers the first *time* ;  
13 and, at the second *time*, Joseph made himself known to his  
brethren ; and Joseph’s kindred became known unto Pharaoh.  
14 Then Joseph sent, and fetched his father Jacob, and all *his*  
15 kindred, being threescore and fifteen souls. So Jacob went down  
16 into Egypt, and he and our fathers died there, and were car-  
ried back to Shechem, and laid in the sepulchre that † *Abraham*  
bought for a sum of money from the sons of *Emmor* the *father*  
of Shechem.

17 “ But when the time of the promise which *God* had sworn to  
*Abraham*, drew nigh, the people had grown and multiplied in  
18 Egypt, until another king arose, who had not known Joseph.

The same dealt subtilly with our kindred, and cruelly treated 19  
 our fathers, 'so that they "cast out their young children that  
 they might not live. At which time Moses was born; who was 20  
 exceeding fair, and who *was* nourished up in *his* father's house  
 three months; and after he had been 'cast out, Pharaoh's 21  
 daughter took him up, and nourished him as her own son. And 22  
 Moses was instructed in all the wisdom of the Egyptians, and  
 was mighty in his words and deeds. And when he was forty 23  
 years old, it came into his heart to visit his brethren the sons of  
 Israel: and seeing one *of* *them* suffer wrong, he defended and 24  
 avenged him that was oppressed, and smote the Egyptian. Now 25  
 he supposed his brethren would have understood that God would  
 give them deliverance by his hand: but they understood *it* not.  
 And the next day he showed himself to *two of* them as they 26  
 were quarrelling, and would have reconciled them again, saying,  
 "Ye are brethren; why do ye wrong one to another?" But he 27  
 that was doing his neighbour wrong thrust *Moses* away, saying,  
 'Who made thee a ruler and a judge over us? wilt thou kill 28  
 me, as thou didst the Egyptian yesterday?' Then Moses fled 29  
 because of 'these words; and became a sojourner in the land of  
 Madian, where he begat two sons.

"And when forty years were expired, there appeared to him, 30  
 in the desert of mount Sinai, an angel <sup>v</sup> of the Lord, in a 'flame  
 of fire, in a bush: and when Moses saw *it*, he wondered at the 31  
 sight: and, as he drew near to observe *it*, the voice of the Lord  
 came <sup>v</sup> unto him, *saying*, 'I *am* the God of thy fathers, the God 32  
 of Abraham, and the God of Isaac, and the God of Jacob.' Then  
 Moses trembled, and durst not look up; and the Lord 33  
 said to him, 'Put off thy shoes from thy feet: for the place  
 whereon thou standest is holy ground. 'I have surely seen the 34  
 affliction of my people who are in Egypt, and I have heard  
 their groaning, and am come down to deliver them: and now,  
 come, I will send thee into Egypt.' That Moses whom they 35  
 had rejected, saying, 'Who made thee a ruler and a judge?'

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19. 'so that he made them cast out' (or expose) Nm.—'by casting out  
 their' P.—'children to be exposed' W. " 'exposed' (and at ver.

21) Nm. 29. 'this matter' Wa. 30. 'burning bush' Nm. 34. Gr.  
 'seeing, I have seen'

the same did God send forth, by *the* hand of the angel that appeared to him in the bush, *to be* a ruler and a 'deliverer. And this *man* brought them out, showing wonders and signs in the land of Egypt, and in the Red sea, and in the desert during forty years.

37 "This is that Moses, who said unto the sons of Israel, 'A Prophet like me will <sup>v</sup>the Lord <sup>v</sup>God raise up unto you from  
38 among your brethren; <sup>v</sup>to him ye shall hearken.' And this is he that was in the 'congregation in the desert, with the angel that spake to him in the mount Sinai, and *with* our fathers: that received also *the* <sup>11</sup>life-giving oracles, to deliver them unto  
39 us: to whom our fathers would not be obedient, but thrust *him*  
40 from them, and turned back in their hearts to Egypt, saying unto Aaron, 'Make us gods to go before us: for *us* *for* this Moses, who brought us out of the land of Egypt, we know not  
41 what hath become of him.' So they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of  
42 their own hands. Then God turned *from them*, and gave them up to worship the host of heaven; as it is written in the book of the prophets, 'O ye house of Israel, have ye offered to me  
43 slain beasts and sacrifices these forty years in the desert? Nay, but 'ye raised the tabernacle of Moloch, and the star of your god Remphan, images which ye made to worship: therefore will I carry you away beyond Babylon.'

44 "Our fathers had the tabernacle of testimony in the desert, as *God* had appointed, directing Moses to make it according to  
45 the fashion of what he had seen: which *tabernacle* also our fathers received and brought in with Joshua when they possessed the *land of the* nations which God drove out before the  
46 face of our fathers; until the days of David, who found favour before God, and was desirous to have provided a habitation for  
47 the God of Jacob: but *it was* Solomon *who* built him a house.  
48 Howbeit the Most High dwelleth not in <sup>v</sup>things made with  
49 hands; as the prophet saith, 'The heaven *is* my throne, and

35. 'Redeemer' N. (literally the payer of a price for redemption.)

38. 'assembly' W.

" 'doctrines of life'

43. 'ye have taken

up' W.—'took up' A.

the earth my footstool: what house will ye build for me? saith Jehovah: or what *is* the place of my rest? hath not my hand 50 made all these things?

"Ye stiffnecked and uncircumcised in heart and ears, ye 51 always resist the Holy Spirit: as your fathers *did*, so *do* ye. Which of the prophets did not your fathers persecute? yea they 52 slew those who foretold the coming of that righteous *one*, of whom ye have been now the betrayers and murderers: *ye* who received 53 the law by the 'ministry of "angels, but kept *it* not."

And as they heard these things, they were enraged, and 54 gnashed on him with *their* teeth. But he, being full of *the* Holy 55 Spirit, looked up stedfastly 'into heaven, and saw "the glory of God, and Jesus standing on the right *hand* of God, and said, 56 "Behold, I see the heavens opened, and the Son of man standing on the right *hand* of God." Then they cried out with a 57 loud voice, and stopped their ears, and ran upon him with one accord: and cast *him* out of the city, and stoned *him*: and the 58 witnesses laid down their clothes at the feet of a young man, whose name was Saul. And they stoned Stephen, 'invoking, 59 and saying, "Lord Jesus, receive my spirit!" And he kneeled 60 down, and cried out with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep.

And Saul was consenting unto his death. 1

CHAP. VIII.—And 'at that time there was a great persecution against the church at Jerusalem; and all, except the apostles, were scattered abroad, throughout the regions of Judea and Samaria. And *some* devout men 'carried Stephen *to his burial*, 2 and made great lamentation over him. But as for Saul, he made 3 havock of the church, entering into every house; and, dragging forth men and women, he committed *them* to prison. Those 4 therefore that were scattered abroad went every where preaching the 'glad tidings of the word

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53. 'disp.sition' A.—'ordinance' P. " 'messengers' C. 55. 'towards' Wa. " 'a divine brightness' Wa. (Luke ii. 9.) 59. so N.—

'calling upon and saying' B.—'calling on *the Lord*, and saying' P.

1. 'on that day' N. Wa.

2. 'prepared Stephen *for*' Wa.

4. 'doctrine of the gospel' Wa.

5 Then Philip went down to ' *the* city of Samaria, and preached  
6 the Christ unto them : and the people, with one accord, gave  
heed unto the things which were spoken by Philip, when they  
7 heard *them*, and saw the miracles which he did : for unclean  
spirits, crying with loud voice, came out of many that were  
possessed *by them* : and many who were sick of the palsy, and  
8 that were lame, were healed. And there was great joy in  
that city.

9 But there was a certain man, called Simon, who had been  
before using ' sorcery in that city, and " seducing the people of  
10 Samaria, giving out that he himself was some great person : to  
whom they all gave heed, from the least to the greatest, saying,  
" This *man* ' is the power of God, which is *truly* <sup>v</sup> called great."  
11 And they paid great regard to him, because he had for a long  
12 time seduced them with *his* ' sorceries. But when they believed  
Philip, preaching the glad tidings concerning the kingdom of  
God, and the name of Jesus Christ, they were baptized, both  
13 men and women. Then Simon himself believed also ; and  
having been baptized, continued with Philip, and wondered,  
beholding the signs and great miracles which were done.

14 Now when the apostles who were at Jerusalem heard that *the*  
*people of* Samaria had received the word of God, they sent unto  
15 them Peter and John ; who, when they were come down,  
prayed for them, that they might receive *the* Holy Spirit :  
16 (which as yet had not fallen upon any of them : but they  
had only been baptized into the name of the Lord Jesus.)  
17 Then *the apostles* put *their* hands upon them, and they received  
18 *the* Holy Spirit. And when Simon saw that the Holy Spirit  
was given through laying on of the apostles' hands, he offered  
19 them money, saying, " Give me also this authority, that on  
whomsoever I put *my* hands, he may receive *the* Holy Spirit."  
20 But Peter said unto him, " Thy money perish with ' thee, be-  
cause thou hast thought to purchase the gift of God with money !

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5. ' a city' N.      9. ' magic' W. N.      " ' astonishing' Wa. (and so  
v. 11.)      10. ' the great power of God' A. N.—' this is he who is called  
the great power of God' P.—' this is that great and powerful messenger  
of God' Wa.      11. ' magical arts' W. N.      20. ' thee! Because  
... money, thou hast' Nm. (so Wa.)

Thou hast neither part nor lot in this matter : for thy heart is 21  
not right in the sight of God. Repent therefore of this thy 22  
wickedness, and pray <sup>v</sup> God, if perhaps the thought of thine heart  
may be forgiven thee : for I perceive that thou art in *the* gall of 23  
bitterness, and *in the* bond of iniquity." Then Simon answered 24  
and said, " Pray to the Lord for me, that none of these things  
which ye have spoken may come upon me.

So they, when they had testified and preached the word of the 25  
Lord, returned to Jerusalem, and preached the 'gospel in many  
villages of the Samaritans.

Now an angel of the Lord spake unto Philip, saying, " Arise, 26  
and go toward the south, unto the way that goeth down from  
Jerusalem unto Gaza ;" (*'which is a desert way*). And he arose 27  
and went : and, behold, a man of Ethiopia, 'an eunuch of great  
authority under Candace, queen of the Ethiopians, and having  
the charge of all her treasure, who had come to Jerusalem to  
worship, was returning, and sat in his chariot, reading the pro- 28  
phet Isaiah. Then the Spirit said to Philip, " Go near, and 29  
join thyself to that chariot !" And Philip, running up, heard him 30  
reading the prophet Isaiah, and said, " Understandest thou what  
thou readest ?" And *the eunuch* said, " How can I, unless some 31  
one guide me ?" And he besought Philip to come up and sit  
with him. Now the place of the scripture which he was read- 32  
ing was this, " He was led as a sheep to the slaughter ; and as  
a lamb is dumb before his shearer, so opened he not his mouth :  
'in his humiliation "his judgment was taken away : and "'his 33  
generation who can describe ? for his life is taken from the earth."  
And the eunuch answered Philip, and said, " I pray thee, of 34  
whom doth the prophet speak this ? of himself, or of some one  
else ?" Then Philip opened his mouth, and beginning at that 35  
scripture, 'showed to him the glad tidings concerning Jesus.

25. ' glad tidings'

26. ' which is in the desert' B.

27. ' a cham-

berlain' P.

33. ' In his humiliation—(misery) was his judgment,  
(he was condemned) ; he was taken off (destroyed) and who can describe  
the wickedness of his generation, when his life has been' Bloomf. R. S.  
" ' the *just* judgment of him was taken away' N.—' his condemnation  
was extorted' Dodson's Isaiah.—' his justice' Wa. " ' the *wicked-*  
*ness* of his' N.—' the *men* of his' B. (Acts xiii. 36.) 35. ' preached  
unto him Jesus' A.



36 And as they were going on *their* way, they came unto a certain water : and the eunuch said, " See, *here* is water : what hindereth  
 38 my being baptized ?" <sup>v</sup> And he commanded that the chariot should stand still : and they two went down into the water, both  
 39 Philip and the eunuch ; and *Philip* baptized him. And when they were come up out of the water, <sup>v</sup> *the* Spirit of the Lord  
 ' caught Philip away ; and the eunuch saw him no more ; for he  
 40 went on his way rejoicing. But Philip ' was found at Azotus : and passing through, he preached the " gospel in all the cities, until he came to Cæsarea.

1 CHAP IX.—But Saul, still breathing threatenings and slaughter against the disciples of the Lord, went to the high  
 2 priest, and desired of him letters to the synagogue at Damascus ; that, if he found any of that ' way, whether they were men or  
 3 women, he might bring them bound to Jerusalem. And as he journeyed, he came near Damascus : and suddenly there shone  
 4 a light from heaven round about him : and he fell to the earth, and heard a voice saying unto him, " Saul, Saul, why perse-  
 5 cutest thou me ?" And he said, " Who art thou, Lord ?" and  
 6 <sup>v</sup> the Lord said, " I am Jesus whom thou persecutest : <sup>v</sup> but arise, and go into the city, and it shall be told thee what thou  
 7 must do." And the men who journeyed with him stood speech-  
 8 less, hearing a voice, but seeing no one. And Saul arose from the earth ; and, though his eyes were opened, he ' saw <sup>v</sup> no one : but they led him by the hand, and brought *him* into Damascus :  
 9 and he was three days without sight, and neither ate nor drank.  
 10 Now there was a certain disciple at Damascus, named Ananias ; and the Lord said to him in a vision, " Ananias !" And  
 11 he said, " Behold, I *am here*, Lord." And the Lord *said* unto him, " Arise, and go into the street called Straight, and enquire at the house of Judas for *one* named Saul, of Tarsus : for, be-  
 12 hold, he prayeth, and hath seen <sup>v</sup> in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might  
 13 receive his sight." Then Ananias answered, " Lord, I have

39. ' took ' Wa.—' constrained Philip to go away'

40. ' came to'

Wa.—' was'—' abode *some time*' (see Kuinoel and Bloomf. R. S.)

11 ' glad tidings'

2. ' religion' N.

8. ' could see'

heard by many concerning this man, how much evil he hath done to thy saints at Jerusalem : and here he hath authority 14 from the chief priests to bind all that 'call on thy name." But 15 the Lord said unto him, " Go! for he is unto me a chosen vessel, to bear my name before 'the Gentiles, and kings, and the children of Israel : and I will show him how great things he 16 must suffer for my name's sake."

Then Ananias went his way, and entered into the house ; and 17 putting his hands on him, said, " Brother Saul, the Lord,—<sup>v</sup>*even* Jesus, who appeared unto thee on the way as thou camest—hath sent me, that thou mightst recover thy sight, and be filled with the Holy Spirit." And immediately there fell from his eyes as 18 it were scales : and he recovered *his* sight, and arose, and was baptized ; and having received food, he was strengthened. 19

Then he continued some days with the disciples at Damas- 20 cus : and straightway he preached Jesus in the synagogues, that he was the Son of God. But all that heard *him* were amazed, 21 and said, " Is not this he that destroyed those who 'called on this name in "Jerusalem ; and came hither with intent to bring them bound unto the chief priests ?" But Saul was strengthened 22 the more, and confounded the Jews that dwelt at Damascus, 'proving that " this is the Christ."

And after many days had passed, the Jews were consulting 23 to kill him : but their design was known by Saul. And they 24 watched the gates day and night to kill him ; so the disciples 25 took him by night, and let *him* down by the wall, in a basket. And when *Saul* was come to Jerusalem, he attempted to join 26 himself to the disciples : but they were all afraid of him, not believing that he was a disciple. Then Barnabas, taking him 27

14. see ver. 21. 15. ' nations' Wa. 21. ' were called by' Nm. (or ' call themselves by') a reading for which Wa. and others have concluded here, and in other similar passages—see ver. 14. 1 Corinth. i. 2. Rom. x. 13.—consult also James ii. 7. Acts xv. 17. xxii. 16. Gen. xlviii. 16. Deut. xxviii. 10. 1 Kings viii. 43. Ps. lxxix. 6. 2 Chron. vii. 14. Is. xliii. 7. Acts ii. 21. x. 15, 18, 32. xi. 13. xii. 12. xv. 22. It would seem that the words will bear the rendering of Nm. though it wants direct authority. The quotation of Joel ii. 32. in Rom. x. 13. is against its application *there*. " ' Jerusalem ? And lo ! he hath' Wa. (and so Griesb.) 22. ' asserting' Wa.

by the hand, brought *him* to the apostles; and related to them how on the way he had seen the Lord, who had spoken to him; and how he had preached boldly at Damascus in the name of  
 28 Jesus. Then *Saul* 'continued coming in and going out with *the*  
 29 *apostles* at Jerusalem; and spake boldly in the name of the Lord Jesus, and disputed against 'the <sup>v</sup>Grecians: but they went  
 30 about to put him to death. And when the brethren knew *it*, they brought him down to Cæsarea, and sent him on to Tarsus.  
 31 Then the churches throughout all Judea and Galilee and Samaria, had rest; and were built up, walking in the fear of the Lord; and were filled with the comfort of the Holy Spirit.

32 And it came to pass, that as Peter was passing throughout  
 33 all parts, he came also to the saints who dwelt at Lydda: and found there a certain man named *Æneas*, who had kept his bed  
 34 eight years, being sick of the palsy. And Peter said unto him, "*Æneas*, Jesus the Christ maketh thee whole: arise, and make  
 35 thy bed!" And he arose immediately: and all that dwelt at Lydda and Saron 'saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named *Tabitha*, (which by interpretation signifieth in Greek *Dorcas*.) This woman abounded in good works and almsdeeds which she did:  
 37 and it came to pass in those days, that she was sick, and died:  
 and when they had washed *her*, they laid *her* in an upper cham-  
 38 ber. And forasmuch as Lydda was nigh to Joppa, the disciples, having heard that Peter was there, sent unto him two men,  
 39 beseeching him not to delay to come to them. Then Peter arose and went with them. And when he was come, they took him into the upper chamber: and all the widows stood by him weeping, and showing '*the* gowns and garments which *Dorcas*  
 40 had made, while she was with them. But Peter, putting them all forth, kneeled down, and prayed; and turning to the body, said, "*Tabitha*, arise!" And she opened her eyes: and, seeing  
 41 Peter, sat up: and he gave her *his* hand, and raised her up; and when he had called the saints and widows, he presented her

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28. 'consorted with them at' N.    29. 'the Hellenists' N.    35. 'who had turned to the Lord, saw him' Wa. (see also *Kuinoel*).    39. 'some' Wa.

to *them* alive. Now this was known throughout all Joppa; and 42  
 many believed in the Lord. And it came to pass, that *Peter* 43  
 tarried many days in Joppa, at the house of one Simon, a  
 tanner.

CHAP. X.—Now a certain man in Cæsarea, called Corne- 1  
 lius, a centurion of the band called the Italian *band*,—a devout 2  
*man*, and 'one who feared God with all his house, who likewise  
 gave much alms to the people, and was constant in prayer to  
 God,—this *man* saw plainly in a vision, about the ninth hour 3  
 of the day, an angel of God coming into him, and saying  
 unto him, “Cornelius!” And when he had looked earnestly on 4  
*the angel*, he was afraid, and said, “What is it, 'Lord?’” And  
*the angel* said unto him, “Thy prayers and thine alms have  
 come up for a memorial *of thee* before God. Now then, send 5  
 men to Joppa, and fetch hither Simon, whose surname is Peter:  
 he lodgeth with one Simon a tanner, whose house is by the sea- 6  
 side:”<sup>v</sup> And as soon as the angel that had spoken to him 7  
 had departed, he called two of his household servants, and a  
 devout soldier of those who continually waited on him; and 8  
 when he had told them all *these* things, he sent them to Joppa.

Now on the morrow, as they went on their journey, and drew 9  
 nigh unto the city, Peter went up upon the house-top to pray,  
 about *the* sixth hour: and he became very hungry, and desired 10  
 to eat: but while they were making ready, he fell into a trance,  
 and seeth heaven opened, and somewhat descending like a great 11  
 sheet<sup>v</sup> bound together at *the* four corners, and let down to the  
 earth: wherein were all manner of fourfooted beasts of the earth, 12  
<sup>v</sup> and wild beasts, and creeping things, and birds of the air.  
 And there came a voice to him, “Arise, Peter, kill, and eat!” 13  
 But Peter said, “Not so, Lord! for I have never eaten any 14  
 thing common or unclean.” And the voice *spake* unto him 15  
 again the second time, “What God 'hath cleansed, call not thou  
 common.” And this was done thrice: and the sheet was taken 16  
 up again into heaven.

2. 'a *Gentile* who' N.  
 pure'

4. 'Sir' N.

15. 'hath declared

17 Now while Peter was doubting within himself what this vision which he had seen might mean, behold, the men who were sent from Cornelius had found out Simon's house, and stood before  
18 the porch; and they called, and asked whether Simon, who was surnamed Peter, lodged there.

19 So while Peter was pondering on the vision, the Spirit said  
20 unto him, "Behold, <sup>v</sup>three men seek thee! Arise, therefore, and get thee down, and go with them, doubting nothing: for I  
21 have sent them." Then Peter went down to the men, <sup>v</sup>and said, "Behold, I am *he* whom ye seek: what *is* the cause for  
22 which ye are come?" And they said, "Cornelius the centurion, a just man, and <sup>1</sup>one that feareth God, and <sup>2</sup>of good report among all the nations of the Jews, hath been warned by a holy angel to send for thee to his house, and to hear <sup>3</sup>words from  
23 thee." Then *Peter* called them in, and lodged *them*: and on the morrow, he rose up and went forth with them, and certain  
24 of the brethren from Joppa went with him: and on the morrow after, they entered into Cæsarea.

Now Cornelius was looking for them, and had called together  
25 his kinsmen and near friends: and as Peter entered, Cornelius met him, and fell down at his feet, and did *him* obeisance: but Peter took him up, saying, "Stand up; I myself also am a  
27 man." And *Peter* went in, talking with him, and findeth many  
28 persons assembled together: and he said unto them, "Ye know that it is unlawful for a Jew to join himself unto, or *even* come near *one of* another nation; but God hath showed me that I  
29 should call no man common or unclean. Wherefore I came *to you* without gainsaying, as soon as I was sent for: I ask there-  
30 fore, on what account have ye sent for me?" And Cornelius said, "<sup>1</sup>Four days ago I was fasting until this hour; and at the ninth hour I was praying in my house, and, behold, a man  
31 stood before me in bright raiment, and said, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the  
32 sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he lodgeth in the house of *one* Simon

22. 'a *Gentile* who' N.

<sup>1</sup> 'thy words' N.

<sup>2</sup> 'having *this* testimony from' P.

30. 'Four days ago from this time I was' P.

a tanner, by the sea side ; ⁊ who, when he cometh, shall speak unto thee.' Immediately therefore I sent to thee ; and thou 33 hast well done that thou hast come. Now therefore we are all here present before ⁊ God, to hear all things which ⁊ God hath given thee in charge."

Then Peter opened *his* mouth, and said, " Of a truth I per- 34 ceive that God is no respecter of persons : but in every nation 35 he that feareth him, and 'worketh righteousness, is accepted by him. 'Ye know the "word which *God* sent unto the sons of Israel, 36 declaring the glad tidings of peace through Jesus Christ ; "'(he is Lord of "all;) *even* that word which was published through- 37 out all Judea, and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the 38 Holy Spirit and with power : who went about doing good, and healing all that were oppressed by the devil : because God was with him. And we are witnesses of all the things which he did, 39 both in the land of the Jews, and in Jerusalem ; whom also they slew, hanging him on a 'cross. Him God raised up the third 40 day, and showed him openly ; not to all the people, but unto 41 witnesses whom God had chosen beforehand, *even* to us, who ate and drank with him, after he rose from the dead : 'and *he* com- 42 manded us to declare and testify unto "the people that ⁊ it is he who hath been appointed by God *to be* the Judge of the living and the dead. To him all the prophets bear testimony, that 43 whosoever believeth in him shall, through his name, receive remission of sins."

While Peter was yet speaking these words, the Holy Spirit 44 fell on all those who were hearing 'the word : and 'those of the 45 circumcision who had believed, as many as had come with Peter, were astonished, that the gift of the Holy Spirit was poured out on the Gentiles also : for they heard them speaking *in foreign* 46 tongues, and magnifying God. Then Peter answered, " Can 47

35. 'laboureth for justification' P.

36. 'This word he sent . . .

of all'—'ye know that which was told throughout' P.

" 'doctrine'

N. "' 'who' P.

" 'both Jews and Gentiles'

39. Gr.

'tree'

42. 'and God' N.—'and commanded'

" 'our' P.

44. 'his' P.

45. 'the believers of the circumcision who had come

with' P. Wa.

any one forbid water, that these should not be baptized, who  
 48 have received the Holy Spirit as well as we?" And he com-  
 manded them to be baptized in the name of <sup>v</sup>the Lord. Then  
 they besought him to tarry *there* some days.

1 CHAP. XI.—Now the apostles and brethren who were in  
 Judea heard that the Gentiles also had received the word of God.  
 2 And when Peter had come up to Jerusalem, those who were  
 3 of the circumcision contended with him, saying, "'Thou didst  
 4 go into men uncircumcised, and didst eat with them." But  
 Peter began and related *the matter* unto them in order, saying,  
 5 "I was praying in the city of Joppa: and in a trance I saw a  
 vision, somewhat descending like a great sheet, let down from  
 6 heaven by four corners; and it came near to me: upon which  
 when I had fastened mine eyes stedfastly upon *it*, I saw four-  
 footed beasts of the earth, and wild beasts, and creeping things,  
 7 and fowls of the air: and I heard a voice saying unto me,  
 8 'Arise, Peter! slay and eat!' But I said, 'Not so, Lord! for  
 what is common or unclean hath not at any time entered  
 9 into my mouth.' But the voice answered me again from hea-  
 10 ven, 'What God hath cleansed, call not thou common!' and  
 this was done three times: and all was drawn up again into  
 11 heaven. And, behold! immediately, three men who had been  
 sent unto me from Cæsarea, stood before the house where I was.  
 12 And the Spirit bade me go with them, <sup>v</sup>nothing doubting.  
 Moreover these six brethren accompanied me, and we entered  
 13 into the man's house: and he told us how he had seen the  
 angel in his house, that stood and said unto him, 'Send to  
 14 Joppa, and fetch hither Simon, whose surname is Peter; who  
 will speak unto thee words, 'whereby thou and all thy house  
 15 shall be saved.' And as I began to speak, the Holy Spirit fell  
 16 on them, as on us at the beginning. Then I remembered the  
 word of the Lord, how he said, 'John indeed baptized *'with*  
 17 water; but ye shall be baptized with *the* Holy Spirit.' If then  
 God gave to them the like gift as unto us, on believing in the  
 Lord Jesus Christ; who was I, that I should be able to with-

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3. ' Didst thou then go in,' &c. Wa.

11. ' wherein'

16. ' in'

stand God?" And when they heard these things, they were satisfied, and glorified God, saying, "'God then hath granted to the Gentiles also repentance unto life."

Now they who had been scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, preaching the word to none but Jews only. But among them were some men of Cyprus and Cyrene, who, when they had come to Antioch, spake unto the <sup>v</sup>Greeks preaching the gospel of the Lord Jesus: and the hand of the Lord was with them; and a great number believed, and turned unto the Lord.

Then the tidings of these things came to the knowledge of the church which was in Jerusalem: and they sent forth Barnabas, to go as far as Antioch: who, when he came, and saw the 'grace of God, was glad, and exhorted them all to cleave unto the Lord with purpose of heart: for he was a good man, and full of the Holy Spirit and of faith: and a great multitude was added unto the Lord.

Then Barnabas departed to Tarsus, to seek Saul; and finding him *there*, brought him to Antioch. And it came to pass, that, during a whole year, they assembled themselves with the church, and taught a great multitude; 'and that the disciples were first called Christians at Antioch.

And in those days prophets came from Jerusalem to Antioch: and one of them, named Agabus, stood up and signified by the spirit that there was about to be a great dearth throughout all the 'land; which came to pass in the days of Claudius. Then the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judea: which also they did; and sent *it* to the elders by the hands of Barnabas and Saul.

CHAP. XII.—Now about that time Herod the king stretched

18. 'Hath God then' Wa.  
(or gift)' Nm.  
first time' P.

23. 'favour' N,—'gracious goodness  
26. 'and called the disciples Christians, for the  
28. 'earth' N.



- 2 forth *his* hands to afflict certain of the church. And he killed  
 3 James, the brother of John, with the sword: and, because he  
 saw that it pleased the Jews, he proceeded to take Peter also.  
 4 (Then were the days of unleavened bread.) And when he had  
 apprehended him, he put *him* in prison, and delivered *him* to  
 'four quaternions of soldiers, to keep him; intending to bring  
 5 him out to the people, after the passover. Peter therefore was  
 guarded in prison: but prayer was made for him unto God  
 without ceasing by the church.
- 6 And when Herod was about to bring him forth, Peter was  
 that night sleeping between two soldiers, bound with two chains:  
 7 and keepers before the door guarding the prison. And, behold!  
 an angel of the Lord came upon *him*, and a light shone in the  
 prison: and *the angel* smote Peter on the side, and awoke him,  
 saying, "Arise up quickly!" And his chains fell off *his* hands.  
 8 And the angel said unto him, "Gird thyself, and bind on thy  
 sandals!" And he did so. And he saith unto him, "Cast thy  
 9 garment about thee, and follow me!" And *Peter* went out, and  
 followed him; and knew not that what was done by the angel  
 10 was real: but thought that he 'saw a vision. And when they  
 had passed the first and the second ward, they came to the iron  
 gate that leadeth into the city; which opened to them of its own  
 accord: and they went out, and passed on through one street;  
 11 and forthwith the angel departed from him. Then Peter, com-  
 ing to himself, said, "Now I know of a certainty, that the Lord  
 hath sent his angel, and hath delivered me out of the hand of  
 Herod, and from all the expectation of the people of the Jews."  
 12 And when he had considered *the* matter, he went to the house  
 of Mary the mother of John, whose surname was Mark; where  
 many were gathered together, praying.
- 13 And when he knocked at the porch door, a damsel, named  
 14 Rhoda, went to hearken. And knowing Peter's voice, she  
 opened not the door for gladness, but ran in, and told how  
 15 Peter was standing before the porch. And they said to her,  
 "Thou art beside thyself." But she steadily affirmed that it

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4. 'sixteen' (four files of four soldiers each).  
 dream'

9. 'was in a

was even so. Then said they, “ *It is his angel.*” But Peter 16 continued knocking: and when they had opened *the door*, and saw him, they were amazed. But waving to them with *his hand* 17 to hold their peace, he related to them how the Lord had brought him out of the prison. And he said, “ Go, tell these things to James, and the brethren !” Then he departed, and went to another place.

Now as soon as it was day, there was no small stir among the 18 soldiers, *as to* what had become of Peter. And when Herod 19 had sought for him, and found him not, he examined the keepers, and ordered that they should be put to death, and went down from Judea to Cæsarea, and abode *there*.

Now he was highly incensed against *the people* of Tyre and 20 Sidon: but they came with one consent to him, and, (having made Blastus the king’s chamberlain their friend,) sued for peace; because their country was supported by the king’s *country*. And, upon an appointed day, Herod, arrayed in royal 21 apparel, sat upon his throne, and made an oration unto them: and the people shouted out, “ *It is the voice of a god, and not* 22 *of a man.*” And immediately an angel of the Lord smote him, 23 because he gave not the glory to God: and he was eaten by worms, and expired.

But the word of God grew and multiplied. And Barnabas 25 and Saul, having fulfilled *their* office, returned <sup>v</sup> from Jerusalem, and took with them John, whose surname was Mark.

CHAP. XIII.—Now there were, in the church at Antioch, 1 certain prophets and teachers; *as* Barnabas, and Simeon that was called Niger, and Lucius of Cyrenè, and Manæn, (who had been brought up with Herod the tetrarch,) and Saul. And as 2 they were ministering to the Lord, and fasting, the Holy Spirit said, “ Separate unto me Barnabas and Saul, for the work where- unto I have called them.” And when they had fasted and prayed, 3 and put *their* hands on them, they sent *them* away. So these, 4 having been sent forth by the Holy Spirit, departed to Seleucia; and from thence sailed for Cyprus. And when they had reached 5 Salamis, they preached the word of God in the synagogues of the Jews. And they had John also as *their* attendant. And 6

when they had gone through the whole 'island as far as Paphos, they found a certain "magian, a false prophet, a Jew, whose  
 7 name *was* <sup>'''</sup> Bar-jesus : who was with the 'deputy of the country, Sergius Paulus, a wise man. This *deputy* having called for  
 8 Barnabas and Saul, desired to hear the word of God. But Elymas, *that is*, the magian (for so is his name *Elymas* by interpretation) withstood them, seeking to turn away the deputy  
 9 from the faith. Then Saul, (who *was called* Paul also,) being  
 10 filled with *the* Holy Spirit, looking stedfastly on him, said, " O full of all guile and of all mischief ! *thou* son of *the* devil ! *thou* enemy of all righteousness ! wilt thou not cease to pervert the  
 11 right ways of the Lord ? And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing 'the sun for a season." And immediately there fell on him a mist and a darkness ; and he went about seeking some one to lead him by the  
 12 hand. Then the deputy, seeing what was done, believed, being astonished at the doctrine of the Lord.

13 And Paul and his company loosing from Paphos, came to Perga in Pamphylia : but John, departing from them, returned  
 14 to Jerusalem. And they, departing from Perga, came to Antioch in Pisidia, and, entering into the synagogue on the sabbath,  
 15 sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, " Brethren,  
 16 if ye have any word of exhortation for the people, say on !" Then Paul stood up, and waving *to them* with *his* hand, *to hold their*  
*peace*, said, " Men of Israel, and 'ye that fear God, hearken !  
 17 The God of this people chose our fathers, and exalted this people, while they dwelt as strangers in the land of Egypt, and  
 18 brought them out of it with a high arm ; and for about the  
 19 space of forty years <sup>v</sup> nourished them in the desert. And having destroyed seven nations in the land of Canaan, he divided their  
 20 land to *our fathers* for an inheritance. <sup>v</sup> And 'after that he appointed *unto them* judges for about four hundred and fifty years,

6. ' island of Cyprus ' Wa.

" ' sorcerer ' A.

''' ' Son of

Jesus ' (or Joshua)

7. ' proconsul ' B.

11. ' the sun henceforth ' B.

16. ' ye of the Gentiles ' N.

20. ' after these things, which

include a period of about 450 years, he gave them judges ' B.



David, after he had 'fulfilled the counsel of God in his own "time, fell asleep, and was gathered to his fathers, and saw corrup-  
 37 tion: but he, whom God hath raised again, did not see corrup-  
 tion.

38 "Be it known unto you therefore, brethren, that through  
 39 him forgiveness of sins is proclaimed unto you: and all who  
 believe in him are 'justified from all those things, from which  
 40 ye could not be justified under the law of Moses. Beware,  
 therefore, lest that come upon you, which is spoken of in the  
 41 prophets; 'Behold, ye scorners, and wonder, and 'perish:  
 for I work a work in your days, a work in which ye will in no  
 wise believe, though one declare it unto you.'"

42 And as <sup>v</sup>they were going out *of the synagogue*, the <sup>v</sup>people  
 desired that the same 'words might be spoken to them on the  
 43 next sabbath. And when the congregation broke up, many of  
 the Jews and of the devout proselytes followed Paul and Bar-  
 nabas: who spake to them, persuading them to continue in the  
 'grace of God.

44 And on the next sabbath almost the whole city came together  
 45 to hear the word of <sup>v</sup>God: but the Jews seeing the multitudes,  
 were filled with jealousy, and opposed those things which were  
 spoken by Paul, <sup>v</sup>contradicting and 'speaking injuriously.  
 46 Then Paul and Barnabas became bold, and said, "It was ne-  
 cessary that this word of God should be spoken first to you:  
 but since ye put it away from you, and judge yourselves un-  
 47 worthy of everlasting life, behold, we turn to the Gentiles: for  
 so the Lord hath commanded us, *saying*, 'I have sent thee for a  
 light to the Gentiles, that thou mayest be for salvation unto the  
 48 end of the earth.'" And the Gentiles hearing this, were glad,  
 and glorified the word of the Lord; and as many 'as were dis-  
 49 posed to eternal life believed: and the word of the Lord was  
 50 published throughout all that country. But the Jews stirred up

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36. 'served his own generation by the will of God' A. " 'genera-  
 tion' 39. 'acquitted' Wa. 41. 'disappear'—'begone'—  
 'hide yourselves' Wa. 42. 'doctrine' Wa. 43. 'favour' N.  
 45. 'blaspheming' A. 48. 'as were ordained' A.—'determined  
 for' B.—'as were disposed, believed unto eternal life' Wa.

the devout 'women of rank, and the chief men of the city, and raised persecution against Paul and Barnabas, and drove them out of their borders. But they shook off the dust of their feet 51 against them, and went to Iconium. And the disciples were 52 filled with joy, and with *the* Holy Spirit.

CHAP. XIV.—And it came to pass in Iconium, that *Paul* 1 and *Barnabas* went together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and Greeks believed : but the unbelieving Jews stirred up the Gentiles, and 2 made their minds evil affected against the brethren. So they 3 abode *there* a long time, speaking boldly in the Lord, who 'gave testimony unto "the word of his grace, granting that signs and wonders should be done by their hands. And the multi- 4 tude of the city was divided : and part held with the Jews, and part with the apostles : but when an attempt was made by both 5 the Gentiles, and also the Jews with their rulers, to treat *them* injuriously, and to stone them, they, 'coming to the knowledge 6 *thereof*, fled to Lystra and Derbè, cities of Lycaonia, and to the country round about ; and preached the 'gospel there. 7

And there sat a certain man at Lystra, impotent in his feet, 8 who having been a cripple from his mother's womb, had never walked : the same was hearing Paul speak : who when he had 9 looked stedfastly upon him, and perceived that he had faith to be healed, said with a loud voice, " "Stand upright on thy feet !" 10 and he leaped up, and walked. And when the multitudes saw 11 what Paul had done, they lifted up their voices, saying in the language of Lycaonia, " The gods are come down to us in the likeness of men !" And they called Barnabas, 'Jupiter ; and 12 Paul, Hermes, because he was the chief speaker. Then the priest 13 'of the temple of Jupiter which was before the city, brought oxen and garlands unto the gates, and together with the multitude, would fain have offered sacrifice *to them*. But the apostles, Bar- 14 nabas and Paul, hearing *of it*, rent their clothes, and ran in

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50. ' *Gentile* women' N.      3. ' confirmed'      " ' his gracious word' N.  
 6. ' having considered *the matter*' N.      7. ' glad tidings'  
 12. *Δία*.      13. ' of Jupiter, the guardian-god of the city' Wa.

15 among the people, crying out, and saying, "Sirs, why do ye these things? We also are men of like infirmities with you, and preach unto you glad tidings, that ye should turn from these vanities unto the living God; who made heaven, and earth, and  
 16 the sea, and all things that are therein; who, in the past generations, suffered all 'the nations to walk in their own ways.  
 17 Nevertheless he left not himself without witness, inasmuch as he did good; giving <sup>v</sup>you rain from heaven, and fruitful sea-  
 18 sons, filling <sup>v</sup>your hearts with food and gladness." And with these words they could scarcely restrain the multitude from offering sacrifice unto them.

19 But *certain* Jews came thither from Antioch and Iconium, who gained over the multitudes, and, having stoned Paul, dragged *him* out of the city, supposing him to be dead. Howbeit, as the disciples stood round about him, he rose up, and entered into the city.

And on the next day he departed with Barnabas to Derbè:  
 21 and when they had preached the 'gospel to that city, and had  
 "taught many, they returned again to Lystra, and Iconium,  
 22 and Antioch, strengthening the minds of the disciples; exhorting them to continue in the faith, and *saying* "That we must through many tribulations enter into the kingdom of God."  
 23 And when they had 'appointed elders for them, in every "church, and had prayed with fasting, they commended them to the  
 24 Lord, on whom they had believed: and, after they had passed  
 25 through Pisidia, they went to Pamphylia: and, after preaching  
 26 the word in Perga, went down to Attalia; and thence sailed to Antioch, from whence they had been recommended to the favour  
 27 of God for the work which they had performed. And when they had come thither, and had gathered the 'church together, they rehearsed all that God had done "by them, and how he  
 28 had opened a door of faith to the Gentiles: and they abode a good while with the disciples.

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16. 'the Gentiles' Wa.

disciples' Wa.

27. 'congregation'

21. 'glad tidings'

23. 'ordained' A.

" 'with' A.

" 'made many

" 'congregation'

CHAP. XV.—Now certain *men*, who came down to *Antioch* 1  
 from Judea, taught the brethren, *saying*, “ Unless ye be circum-  
 cised according to the commandment of Moses, ye cannot be  
 saved.” When therefore Paul and Barnabas had had no small 2  
 disagreement <sup>v</sup>and dispute with them, *the brethren* determined  
 that Paul and Barnabas, with certain others of them, should go  
 up to Jerusalem, unto the apostles and elders, about this ques-  
 tion. And, <sup>1</sup>having been conducted on their way by the church, 3  
 they passed through Phenicia and Samaria, declaring the con-  
 version of the Gentiles; and caused great joy unto all the bre-  
 thren. And when they were come to Jerusalem, they were 4  
 welcomed by the <sup>1</sup>church, and by the apostles, and the elders,  
 and they related what things God had done <sup>11</sup>by them. <sup>1</sup>But cer- 5  
 tain of the sect of the Pharisees who believed, had risen up,  
 saying, That it was necessary to circumcise *the Gentiles*, and to  
 command that they should keep the law of Moses.

Then the apostles and the elders came together to consider of 6  
 this matter. And <sup>1</sup>when there had been much debate among 7  
 them, Peter rose up, and said unto them, “ Brethren, ye know  
 that <sup>11</sup>some time ago <sup>111</sup>God chose among us, that the Gentiles  
 should, by my mouth, hear the word of the gospel, and should  
 believe. And God, who knoweth the heart, bore testimony on 8  
 their behalf, giving the Holy Spirit to them, even as unto us;  
 and made no difference between us and them, having purified 9  
 their hearts by faith. Now therefore why do ye try God, by 10  
 putting a yoke upon the neck of the disciples, which neither our  
 fathers nor we have been able to bear? But we believe that 11  
 through the <sup>1</sup>grace of the Lord Jesus we shall be saved, in like  
 manner as they.

Then the whole multitude kept silence, and hearkened to 12  
 Barnabas and Paul as they related what miracles and wonders  
 God had wrought among the Gentiles by them. And when these 13  
 had held their peace, James answered, saying, “ Brethren, hearken

3. ‘ being *thus* sent by’ Wa.

4. ‘ congregation’

<sup>11</sup> ‘ to’ N.

5. ‘ and how’ Wa.

7. ‘ as there was’ P.

<sup>11</sup> Gr. ‘ from the

first day’ P.

<sup>111</sup> ‘ God *who is* among us, chose’ W.

11. ‘ favour’

N.—‘ gracious gospel’ Nm.



14 unto me! Simon *Peter* hath declared how God first visited the  
 15 Gentiles, to take from among them a people for his name. And  
 16 with this the words of the prophets agree; as it is written, 'After  
 this I will return, and build up again the fallen tabernacle of  
 David, and I will build up the ruins thereof, and set it up  
 17 again: that the rest of 'men may seek after the Lord, and all  
 the Gentiles, "who are called by my name, saith the Lord,  
 18 "' who v doeth these things, which were known *unto him* of old.'  
 19 Wherefore my judgment is, that we should not disquiet those,  
 20 who turn to God from among the Gentiles: but that we should  
 write unto them, that they abstain from polluted offerings to  
 idols, and from v fornication, v and from things strangled, and  
 21 blood.v For from old time Moses hath in every city, those who  
 preach him; being read in the synagogues on every sabbath."  
 22 Then it seemed good to the apostles and the elders, and to  
 the whole church, to choose men from among themselves and  
 send them to Antioch, with Paul and Barnabas; *namely*, Judas  
 surnamed Barsabas, and Silas, leading men among the brethren;  
 23 writing by them after this manner.

" The apostles, and elders, and v brethren, unto the brethren,  
 that are of the Gentiles, in Antioch and Syria and Cilicia,  
 24 Greeting. Forasmuch as we have heard, that certain *persons* who  
 went out from us have troubled you by *their* 'words, and "un-  
 settled your minds, by bidding you be circumcised, and keep  
 25 the law: to whom we gave no *such* charge: it hath seemed good  
 unto us, being assembled together with one accord, to send  
 chosen men unto you, with our beloved Barnabas and Paul;  
 26 *men* who have hazarded their lives for the name of our Lord  
 27 Jesus Christ. We have sent therefore Judas and Silas, who  
 28 will also tell *you* the same things by word of mouth: ' that it  
 hath seemed good to the Holy Spirit, and to us, to lay upon you  
 29 no greater burden than these necessary things; that ye should  
 abstain from things offered to idols, and from blood, v and from

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17. 'men, even the Gentiles on whom, &c. may seek' P.

'upon whom my name is called' A. (see Acts ix. 21)

made these things known from the beginning' P.

Wa. " 'subverting' A.

28. 'For it' A.

" Gr.

!!! 'who

21. 'doctrines'

things strangled, and from fornication : from which if ye keep yourselves, ye will do well. Fare ye well!"

So these going away, came down to Antioch : and, when they 30 had gathered the multitude together, they delivered the epistle : and when *the brethren* had read *it*, they rejoiced at this 'conso- 31 lation. And Judas and Silas, being themselves also prophets, 32 exhorted the brethren with many words, and strengthened *them*. And after they had tarried *there* for some time, 'they were dis- 33 missed with *wishes of* peace from the brethren to those who sent them. (▼ Notwithstanding it pleased Silas to abide there still :) 34 and Paul and Barnabas continued also in Antioch, teaching and 35 preaching the glad tidings of the word of the Lord, with many others.

And after some days Paul said to Barnabas, " Let us return 36 and visit the brethren in all the cities where we have preached the word of the Lord, *and see* how they are." Then Barnabas 37 advised that they should take with them John also, whose surname was Mark : but Paul thought it not good to take with 38 them, him who had departed from them in Pamphylia, and had not come with them 'to the work. And therefore the contention 39 was so sharp between them, that they departed from each other : and Barnabas took Mark, and sailed unto Cyprus ; but Paul 40 making choice of Silas, departed, having been recommended by the brethren to the favour of ▼ God : and went through Syria 41 and Cilicia, strengthening the churches.

CHAP. XVI.—Then *Paul* came to Derbè and Lystra : and, 1 behold, a certain disciple was there, named Timothy ; (the son of a woman who was a ▼ Jewess, and a believer, but his father being a 'Greek ;) who was well reported of by the brethren that 2 were at Lystra and Iconium. And Paul determined that this 3 *man* should go forth with him ; and he took and circumcised him because of the Jews who were in those quarters : for they all knew that his father was a 'Greek. And as they went through 4

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31. 'instruction' A. 33. 'they were dismissed by the brethren with wishes of peace, to return to those who sent them' 38. 'upon that business' Wa. 1. 'Gentile' N.—'a Greek, who was' P. 3. 'Gentile' N.

- the cities, they commended to them for their observance the ordinances that had been made by the apostles and elders at Jerusalem: and then the churches were confirmed in the faith, and increased in number daily.
- Now when they had passed through Phrygia and the country of Galatia, being forbidden by the Holy Spirit to preach the word in 'Asia, they came to Mysia, and attempted to go into Bithynia: but the Spirit <sup>v</sup>of Jesus suffered them not. So, passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; a man of Macedonia, stood and besought him, saying, "Come over into Macedonia, and help us!" And when he had seen the vision, we immediately endeavoured to go into Macedonia, being assured that <sup>v</sup>the Lord had called us to preach the gospel unto them.
- Loosing therefore from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; and from thence to Philippi, which is *the* chief city of that part of Macedonia, *'and* a colony.
- And we abode in that city some days: and, on the sabbath, we went out of the <sup>v</sup>city by the side of a river, *'where* prayer <sup>v</sup>was wont to be made; and sitting down, we spake unto the women who resorted *thither*. And a certain woman heard us, named Lydia, a seller of purple, of the city of Thyatira, *'who* worshipped God: and the Lord opened her heart, so that she attended to the things which were spoken of Paul: and, when she, and her household had been baptized, she besought us, saying, "If ye judge me to be faithful to the Lord, come into my house, and abide *there*." And she constrained us *so to do*.
- And it came to pass, as we were going *'to* <sup>v</sup>prayer, a certain damsel having a spirit of <sup>''</sup>divination met us, who brought her masters much gain by <sup>'''</sup>soothsaying. The same followed Paul and us, and cried out, saying, "These men are servants of the Most High God, who declare unto us *'the* way of salvation."

6. 'that part of Asia' (the *Lesser Asia*) Wa.

12. 'which is a' P.

13 'where it was the custom for a *proseuche*—(or where a *proseuche* was allowed) to be held'—'where we supposed was a prayer house' P. (on various reading).

14. 'a *Gentile* who' N.

16. 'into

the prayer house' P. (on various reading).

" 'prophesy'—Gr.

'Python' Wa. <sup>'''</sup> 'prophesying' N. W.—'fortune telling' P. 17. 'a

And this she did for many days. But Paul, being wearied out, 18 turned about, and said to the spirit, "I command thee, in the name of Jesus Christ, to come out of her!" And it came out the same hour. But when her masters saw that the hope of their 19 gain was gone, they seized Paul and Silas, and dragged *them* into the market-place to the rulers; and when they had brought 20 them to the magistrates, they said, "These men, who are Jews, exceedingly trouble our city, and teach customs, which it is 21 not lawful for us, being Roman *citizens*, to receive, or to observe." And the multitude rose up together against them: 22 and the magistrates tore off their clothes, and commanded that they should be beaten with rods. And when they had laid many 23 stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: who, having received such a charge, 24 thrust them into the inner prison, and made their feet fast in the stocks.

But, at midnight, Paul and Silas were praying and singing 25 praises unto God: and the prisoners were listening to them: and suddenly there was a great earthquake, so that the founda- 26 tions of the prison were shaken: and straightway all the doors were opened, and the bands of every one were loosened. And 27 when the keeper of the prison awoke out of his sleep, and saw the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had escaped. But 28 Paul cried with a loud voice, saying, "Do thyself no harm! for we are all here." Then *the keeper* called for a light, and 29 sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do 30 to be 'saved?'" And they said, "Believe in the Lord Jesus 31 Christ, and thou shalt be saved, and thy household." And they 32 spake the word of the Lord unto him, and all that were in his house. And he took them the same hour of the night, and 33 'washed *their* stripes; and was straightway baptized, he and all his household. And when he had brought them into his house, 34 he set food before them, and rejoiced with all his household, believing in God.

31. 'safe' Wa.

33. Gr. 'washed *them* from'

35 And when it was day, the magistrates sent the officers, saying,  
 36 "Let those men go!" And the keeper of the prison told these  
 words to Paul, "The magistrates have sent *orders* to let you go :  
 37 now therefore depart, and go in peace." But Paul said unto  
 them, "They have beaten us publicly uncondemned, being  
 Roman citizens, and have cast *us* into prison; and do they now  
 thrust us out privately? nay verily; but let them come them-  
 38 selves and fetch us out." And the officers told these words  
 unto the magistrates: and they feared, when they heard that  
 39 they were Roman citizens: so they came and besought them;  
 and bringing *them* out, entreated *them* to depart out of the city.  
 40 Then they went out of the prison, and entered into *the house of*  
 Lydia: and having seen the brethren, they 'comforted them,  
 and departed.

1 CHAP. XVII.—Now when *Paul and Silas* had passed  
 through Amphipolis and Apollonia, they came to Thessalonica,  
 2 where 'there was ▼ a synagogue of the Jews: and Paul, as his  
 custom was, went in unto them, and for three sabbaths 'rea-  
 3 soned with them out of the scriptures, explaining *them* and  
 showing that it behoved the Christ to suffer, and to rise again  
 from the dead; and that "this Jesus, whom I preach unto you,  
 4 is the 'Christ." And some of them believed, and joined them-  
 selves to Paul and Silas; and a great multitude of the 'Greeks  
 who worshipped *God*, and not a few of the chief women.

5 But the Jews,▼ taking unto them certain disorderly men of the  
 baser sort, gathered a crowd, and raised a tumult in the city;  
 and assaulting the house of Jason, they sought for *Paul and*  
 6 *Silas*, that they might bring them out to the people: and not  
 finding them, they dragged Jason and certain of the brethren  
 unto the rulers of the city, crying, "These *men* who have  
 7 turned the world upside down are come hither also: whom  
 Jason hath received: and all these do contrary to the decrees  
 8 of Cæsar, saying that there is another king, *one* Jesus." And  
 they alarmed the people and the rulers of the city, when they

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40. 'exhorted' P. Wa.

3. 'Messiah' W.

1. 'where was the'

4. 'Gentiles' N.

2. 'discoursed to'

heard these things ; so they took security of Jason and the others, 9  
and let them go.

Then the brethren immediately sent Paul and Silas away by 10  
night to Berea : who, when they came *thither*, went into the  
synagogue of the Jews. Now these *Bereans* were 'more noble 11  
than those of Thessalonica, inasmuch as they received the word  
with all readiness of mind, searching the scriptures daily, whe-  
ther those things were so. Wherefore many of them believed ; 12  
and not a few of the honourable 'Greek women and men.

But as soon as the Jews of Thessalonica came to know that 13  
the word of God was preached by Paul at Berea, they came  
thither also, and stirred up the multitude, whereupon the bre- 14  
thren straightway sent away Paul, to go as if toward the sea :  
but Silas and Timothy abode there still. And those who con- 15  
ducted Paul brought him to Athens : and having received a  
commandment *from him* for Silas and Timothy, to come to him  
with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was 16  
greatly stirred within him, when he saw the city 'wholly given to  
idolatry. Wherefore he 'discoursed in the synagogue to the Jews, 17  
and to "those *others* who worshipped *God*, and in the market-  
place daily to such as presented themselves. Then also certain 18  
philosophers of the Epicureans, and of the Stoics, encountered  
him ; and some *of them* said, "What is it that this babbler would  
say ?" and others, "He seemeth to be a setter forth of strange  
'gods :'" because he preached unto them the glad tidings of  
JESUS, and THE RESURRECTION. And they took him and brought 19  
him to Areopagus, saying, "May we know what this new doc-  
trine is, whereof thou speakest ? For thou bringest certain strange 20  
things to our ears : we would know therefore what these things  
mean." (Now, all the Athenians, and those who sojourned 21  
among them, spent their leisure in nothing else, but in telling,  
or hearing some new thing.)

Then Paul stood up in the midst of the Areopagus, and said, 22

11. ' more ingenuous' N. P.—' better disposed'

12. ' Gentile' N.

16. ' full of idols' N.

17. ' disputed with' A.

" ' those *Gen-*

*tiles*' N.—' the devout *proselytes*' P.

18. Gr. ' demons' N. Wa.

(properly heroes, or demi-gods).

“ Men of Athens, I perceive 'that in all things ye are "very re-  
 23 ligious. For as I passed along, and observed your 'devotions,  
 I found even an altar with this inscription 'To "THE UNKNOWN  
 GOD.' Him therefore whom ye worship without knowledge  
 24 of *him*, declare I unto you. The God who made the world and  
 all things therein, that *God*, the Lord of heaven and earth,  
 25 dwelleth not in temples made with hands; neither is he served  
 by the hands of men, as if he needed any thing; since he himself  
 26 giveth to all life, and breath, and all things: and made of one  
 'blood all nations of men, to dwell on all the face of the earth,  
 and determined *their* appointed times, and the bounds of their  
 27 habitation; that they might seek 'God, if haply they might feel  
 him out, and find him; though indeed he is not far from every  
 28 one of us; for 'in him we live, and move, and have our being;  
 as certain even of your own 'poets have said, 'For we "are even  
 29 his offspring.' Forasmuch then as we are the offspring of God,  
 we ought not to think that the Godhead is like gold, or silver, or  
 30 stone, graven by the art and device of man. And God, having  
 overlooked the times of this ignorance, now commandeth all *men*  
 31 every where to 'repent; because he hath fixed a day, in which  
 he will judge the world in righteousness, by 'the man whom he  
 hath appointed; "whereof he hath given '"assurance unto all,  
 by raising him from the dead.”

32 And when they heard of the resurrection of the dead, some  
 scoffed: but others said, “ We will hear thee again concerning  
 34 this *matter*.” So Paul departed from among them. Howbeit  
 some joined themselves unto him, and believed: among whom  
 was Dionysius the Areopagite, and a woman named Damaris,  
 and others with them.

1 CHAP. XVIII.—After these things Paul departed from  
 2 Athens, and went to Corinth; and finding *there* a certain Jew

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22. ' by all things, that ye' P. " ' too superstitious' A.—' somewhat too religious' N.—' too prone to the worship of demons' Nm.—' much disposed to divine worship' P. 23. ' Deities' N.—' worship'—' the objects of your worship' W. " ' an' Wa. 28. ' through' N. " ' also are his'—' are indeed his' Wa. 30. ' change their thoughts' P. 31. ' a' " ' of which (whose) appointment' N. " ' a proof' N.

named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because <sup>v</sup>Claudius had commanded that all Jews should depart from Rome,) he went to them : and, being 3 of the same occupation, he abode and worked with them : <sup>v</sup>for by their occupation they were tentmakers. And he dis- 4 coursed in the synagogue on every sabbath, *striving* to 'persuade both Jews and Greeks.

And when Silas and Timothy were come from Macedonia, 5 Paul 'applied himself with them to the <sup>v</sup>word, testifying to the Jews *that Jesus was* the Christ. And when these opposed 6 themselves *to him*, and spake injuriously, he shook *his* garments, and said unto them, " Your blood *be* upon your own heads ! I *am* clean *of it* : henceforth I will go unto the Gentiles."

And, departing thence, he entered into the house of a certain 7 *man* named Justus, 'one that worshipped God, whose house joined the synagogue. And Crispus, 'the ruler of <sup>||</sup>the syn- 8 agogue, believed in the Lord, with all his household ; and many of the Corinthians, on hearing, believed, and were baptized.

Then the Lord spake to Paul by a vision in the night, " Fear 9 not, but speak, and hold not thy peace : for I am with thee, and 10 no one shall lay hands on thee to hurt thee : for I have much people in this city." And he continued *there* a year and six 11 months, teaching the word of God among them.

And when Gallio was the 'duputy of Achaia, the Jews rose 12 up with one accord against Paul, and brought him to the judgment seat, saying, " This *man* persuadeth 'people to worship 13 God contrary to the law. And when Paul was now about to 14 open *his* mouth, Gallio said unto the Jews, " If this were a matter of wrong or 'wicked mischief, O Jews, it would be reasonable that I should bear with you : but since it is a question 15 of 'words and of names, and *of* your own law, look ye *to it* yourselves ; for I will not be the judge of such *matters*:" and 16 he sent them away from the judgment seat. Then all <sup>v</sup>the 17 Greeks took Sosthenes, the chief ruler of the synagogue, and

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4. 'persuaded' A.—'used persuasion to' N.      5. 'was excited in his discourse while' P.      7. 'a Gentile that' N.      8. 'a' P.      || 'a' N.      12. 'proconsul'      13. 'our people' Wa.      14. 'evil practice' P.      15. 'doctrine' N.



beat *him* before the judgment seat. But Gallio 'cared for none of those things.

18 And Paul tarried *there* yet a good while, and then taking leave of the brethren, sailed thence into Syria, and with him Priscilla and 'Aquila; having shorn *his* head in Cenchrea; for  
19 he had a vow: and he came to Ephesus, and left them there: but he himself entered into the synagogue, and 'reasoned with  
20 the Jews: and though they desired *him* to tarry a longer time with them, he consented not; but bade them farewell, saying,  
21 "¶ I must by all means keep this feast that is coming in Jerusalem: but I will return again unto you, if God will." So he  
22 sailed from Ephesus; and after landing at Cæsarea, and going  
23 up and saluting the church, he went down to Antioch. And after spending some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.  
25 This *man* had been instructed ¶ in the 'way of the Lord; and being fervent in spirit, he spake and taught diligently the things concerning ¶ the Lord, though he knew only the baptism of  
26 John: and he 'taught boldly ¶ in the synagogue. But when Aquila and Priscilla had heard *him*, they took him unto *them*, and expounded unto him the way ¶ of God more perfectly:  
27 and as he was disposed to pass over to Achaia, the brethren wrote, exhorting the disciples to receive him: and, when he was come, he profited those much who had believed 'through  
28 the grace of *God*; for he earnestly confuted the Jews, *and that* publicly, showing by the scriptures that Jesus was the Christ.

1 CHAP. XIX.—And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts came  
2 down to Ephesus: and finding certain disciples *there*, he said unto them, "Have ye received *the* Holy Spirit since ye be-

17. 'did not concern himself about any' W.—'took no notice of any'

18. 'Aquila, who had' Wa.

19. 'discoursed to'

25, 26. 'doc-

trine' N.

26. Gr. 'began to speak'

27. 'through the faith

(gracious gifts) bestowed on him' N.—'by his gift' Wa.

lieved?" And they said unto him, "We have not so much as heard 'whether' there be 'any Holy Spirit?' And he said unto them, "Unto what then were ye baptized?" And they said, "Unto the baptism of John." Then Paul said, "John indeed baptized *with* the baptism of repentance, saying to the people, that they should believe in him, who was to come after him, that is, in 'Jesus.'" And when they heard *this*, they were baptized into the name of the Lord Jesus. And when Paul had put his hands upon them, the Holy Spirit came on them; and they spake in *different* tongues, and prophesied. Now they were in all about twelve men.

And Paul went into the synagogue, and spake boldly for the space of three months, reasoning and persuading concerning the kingdom of God. But when divers continued hardened, and believed not, but spake evil of that 'way before the multitude, he departed and separated the disciples from them, discoursing to them daily in the school of one Tyrannus. And this continued for the space of two years; so that all who dwelt in Asia heard the word of the Lord, 'both Jews and 'Greeks.

And God wrought signal miracles by the hands of Paul: so that handkerchiefs or aprons were brought from his body unto the sick, and the diseases departed from them, and the evil spirits went out of them.

Then some of the Jews who went about as exorcists, took upon them to 'invoke the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by Jesus whom Paul preacheth." (Now there were seven sons of one Sceva, a Jew, and chief of the priests, who did so.) And the evil spirit answered and said, "Jesus I 'know, and "Paul I understand; but who are ye?" And the man, in whom the evil spirit was, leaping on them, overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all, both Jews and 'Greeks, that dwelt at Ephesus; and fear fell on them all, and the name of the Lord

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2. ' Did ye . . . when' Wa.                      " ' that there is a Holy Spirit' P.—' a Holy Spirit given' B.                      9. ' religion' N.                      10. ' Gentiles' N.  
 13. ' call' A.                      15. ' acknowledge' W.                      " ' who Paul is' N.  
 17. ' Gentiles' N.

18 Jesus was magnified. And many who believed came, and con-  
 19 fessed, declaring their deeds. Many of those also who had used  
 magical arts brought their books together, and burned them  
 before all *men*: and the price of them, was reckoned, and found  
 20 to be fifty thousand *pieces* of silver. So mightily did the word  
 of God grow and prevail.

21 Now after these things were accomplished, Paul purposed in  
 'his spirit, when he had passed through Macedonia and Achaia,  
 to go to Jerusalem, saying, " After I have been there, I must  
 22 also see Rome." So having sent into Macedonia two of those  
 who ministered unto him, Timothy and Erastus, he himself  
 stayed in Asia for a while.

23 And at that time there arose no small stir about that 'way.  
 24 For a certain *man* named Demetrius, a silversmith, who made  
 silver 'models of " Diana, brought no small gain unto the work-  
 25 men; whom he called together with those of the like occupation,  
 and said, " Sirs, ye know that by this craft v we have our gain.  
 26 Yet ye see and hear, that not only at Ephesus, but almost  
 throughout all Asia, this Paul hath persuaded and turned aside  
 many people, saying that they are no gods, which are made  
 27 with hands: so that there is not only danger that this our  
 craft should be brought into contempt; but also that the tem-  
 ple of the great goddess Diana should be accounted for nought,  
 and her magnificence should be destroyed, 'whom all Asia and  
 28 the world worshippeth." And when they heard *these words*,  
 they were full of wrath, and cried out, saying, " Great is Diana  
 29 of the Ephesians!" And the whole city was filled with confu-  
 sion: and having caught Gaius and Aristarchus, men of Mace-  
 donia, Paul's fellow travellers, they rushed with one accord into  
 30 the theatre. And when Paul would have gone in to the people,  
 31 the disciples suffered him not: and certain of the chief *magis-*  
*trates* of Asia, who were his friends, sent to him, entreating *him*  
 32 not to adventure himself into the theatre. Some therefore cried  
 one thing, and some another: for the assembly was confused,  
 and the greater part knew not wherefore they were come together.

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21. ' the' A.—' his mind' N.      23. ' religion' N.      24. ' shrines for' P.  
 A.      " ' Diana's temple' N.      27. ' which' P.

And they made Alexander go forward out of the crowd, the Jews 33  
 urging him on : and Alexander waving with *his* hand, would have  
 made a defence unto the people ; but when they knew him to 34  
 be a Jew, all with one voice cried out for about the space of two  
 hours, " Great is Diana of the Ephesians ! " Then the 'town- 35  
 clerk, having silenced the people, said, " Men of Ephesus !  
 what man is there who knoweth not that the city of the Ephe-  
 sians is a worshipper of the great Diana, and of the *image* which  
 fell down from Jupiter ? Seeing then that these things cannot 36  
 be gainsayed, ye ought to be quiet, and to do nothing rashly.  
 For ye have brought hither these men, who are neither robbers 37  
 of temples, nor yet blasphemers of your goddess. If, therefore, 38  
 Demetrius, and the workmen that are with him, have a charge  
 against any one, courts are open, and there are 'deputies to de-  
 cide : let them " implead one another : and if ye seek any thing, 39  
 concerning further matters, 'it shall be determined in a lawful  
 assembly : for we are in danger of being called in question for 40  
 this day's disturbance, there being no cause whereby we may  
 excuse this concourse." And when he had thus spoken, he dis- 41  
 missed the assembly.

CHAP. XX.—And when that disturbance had ceased, Paul 1  
 called unto *him* the disciples, and embraced *them*, and departed,  
 in order to go into Macedonia. And when he had gone through 2  
 those parts, and had given them much exhortation, he went into  
 Greece. And when he had abode *there* three months, the Jews 3  
 having laid wait for him, as he was about to sail into Syria, he  
 determined to return through Macedonia. And Sopater, <sup>v</sup> the 4  
 son of Pyrrhus a Berean accompanied him into Asia : but  
 Aristarchus and Secundus of the Thessalonians ; and 'Gaius of  
 Derbè, and Timothy ; and Tychicus and Trophimus of Asia,  
 these went before and tarried for us at Troas. And we set sail 6  
 from Philippi after the days of unleavened bread, and came to  
 them at Troas in five days ; where we abode seven days.

35. ' public scribe' N.—' recorder' W.  
 39. ' let it be' P.

38. ' proconsuls' " ' sum-  
 4. ' Gaius and Timothy of Derbè'

- 7 And upon the first *day* of the week, when we had assembled together to break bread, Paul discoursed unto them, being to depart on the morrow; and continued his discourse until midnight.
- 8 And there were many lamps in the upper chamber, where we
- 9 were gathered together. Now there sat in a window a certain young man named Eutychus, who had fallen into a deep sleep: and as Paul discoursed a long time, he sank down with sleep, and fell to the ground from the third story, and was taken up
- 10 'dead. But Paul went down, and fell upon him, and embraced *him*, and said, "Trouble not yourselves; for his life is in him."
- 11 And when *Paul* had come up again, and had broken bread, and eaten, and conversed *with them* a long while, even till break of
- 12 day, he then departed. And they brought in the young man alive, and were not a little comforted.
- 13 And we went forward to the ship, and sailed to Assos, where we were to take in Paul: for so he had appointed, intending
- 14 himself to go by land. And when he had joined us at Assos,
- 15 we took him on board, and came to Mitylenè: and sailing thence, we came the next *day* off Chios; and the following *day* we touched at Samos, and having tarried at Trogyllium, we, on
- 16 the *day* after, came to Miletus: for Paul had determined to sail by Ephesus, that he might not lose time in Asia: for he hastened, if it were possible for him, to be at Jerusalem on the day of Pentecost.
- 17 And from Miletus he sent to Ephesus, and called *thither* the
- 18 elders of the church: and when they had come to him, he said unto them, "Ye know after what manner I have conducted myself with you at all seasons, from the first day that I came
- 19 into Asia; serving the Lord with all lowliness of mind, and with tears and trials, which befell me by the plottings of the
- 20 Jews; *and* that I have not kept back any thing that was profitable, but have declared *it* to you, and have taught you, *both*
- 21 publicly, and 'from house to house; testifying both to Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

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9. 'for dead' (see Blomf. R. S.)20. 'at *your* homes.' P.

" And now, behold, I go, bound 'in spirit, to Jerusalem, not 22  
 knowing the things that will befall me there: save that the Holy 23  
 Spirit testifieth to me in every city, saying that bonds and afflic-  
 tions await me. But of none of these things make I any account; 24  
 neither do I esteem my life dear to myself, so that I may *but*  
 finish my course <sup>v</sup>with joy, and the ministry which I have re-  
 ceived from the Lord Jesus, 'to bear testimony to the "gospel of  
 the grace of God. And now, behold, 'I know that ye all, among 25  
 whom I have gone about preaching the kingdom <sup>v</sup>of God, will  
 see my face no more. Wherefore I declare unto you this day, 26  
 that I *am* clear of the blood of all: for I have not refrained from 27  
 declaring unto you the whole counsel of God.

" Take heed therefore unto yourselves, and to all the flock, 28  
 over which the Holy Spirit hath made you 'overseers, to feed the  
 church of <sup>v</sup>the Lord, which he hath purchased with "his own  
 blood. <sup>v</sup>For I know <sup>v</sup>this, that after my departure grievous 29  
 wolves will enter in among you, not sparing the flock. Yea, 30  
 from among your own selves men will arise, speaking perverse  
 things, to draw away the disciples after them. Watch, there- 31  
 fore, and remember, that for the space of three years I ceased  
 not to admonish every one of you, night and day with tears.

" And now, brethren, I commend you to God, and to 'the 32  
 word of his grace, "which is able to build you up, and to give  
 you an inheritance among all those who are sanctified. I have 33  
 coveted no man's silver, or gold, or apparel; ye yourselves 34  
 know, that these hands have ministered unto my necessities, and  
 to those who were with me. I have shown you in all things, 35  
 that we ought by so labouring, to assist the infirm, and to re-  
 member the words of the Lord Jesus, how he said, 'It is more  
 blessed to give than to receive.'"

And when he had thus spoken, he kneeled down, and prayed 36  
 with them all. And they all wept sorely, and fell on Paul's 37  
 neck, and kissed him; sorrowing most of all for the words which 38

22. 'the spirit' A.

24. 'by testifying' P.

" 'gracious gospel

of God' N.—'glad tidings'

25. 'my persuasion is' (Blomf. R. S.)

28. 'bishops'

" P. (reading 'God' previously) reads 'the blood of

his own *son*'—W. understands 'blood' here to mean 'son,' rendering,  
 'the church of God, which he gained for himself by his own son'

32. 'his gracious word' N.

" 'who' W.

he had spoken, that they should see his face no more. And they conducted him on his way unto the ship.

1 CHAP. XXI.—And it came to pass, that after we had  
 'parted from them, and had sailed, we came with a straight  
 course unto Coos, and the *day* following to Rhodes, and from  
 2 thence to Patara : and finding a ship that was sailing over to  
 3 Phenicia, we went on board, and set sail. And when we had  
 come in sight of Cyprus, and had left it on the left hand, we  
 sailed to Syria, and landed at Tyre : for there the ship was to  
 4 unload its burden. And having met with disciples, we tarried  
 there seven days : and these spoke to Paul, through the Spirit,  
 5 not to go up to Jerusalem. And when he had completed those  
 days, we set out on our way ; and they all, with *their* wives  
 and children, conducted us on our way, till *we were* out of the  
 city. And kneeling down on the shore, we prayed ; and when  
 6 we had taken leave of one another, we took ship ; and they  
 returned back to their home.

7 But we finishing *our* voyage, went from Tyre to Ptolemais,  
 and having saluted the brethren, abode with them one day.  
 8 And the next *day* we <sup>v</sup> departed, and came to Cæsarea : and  
 entering into the house of Philip the evangelist, who 'was *one*  
 9 of the seven *deacons*, we abode with him. Now this *man* had  
 four daughters, virgins, who prophesied.

10 And as we tarried *there* many days, there came down from  
 11 Judea a certain prophet, named Agabus : and coming unto us,  
 he took Paul's girdle, and, binding his own hands and feet,  
 said, "Thus saith the Holy Spirit, 'So will the Jews at Jeru-  
 salem bind the man, that owneth this girdle ; and they will  
 12 deliver *him* into the hands of *the* Gentiles.'" And when we  
 heard these things, both we, and those of that place, besought  
 13 *Paul* not to go up to Jerusalem. Then he answered, "What  
 mean ye, weeping and breaking mine heart ? for I am ready  
 not only to be bound, but also to die at Jerusalem, for the name  
 14 of the Lord Jesus." So when he would not be persuaded, we  
 ceased, saying, "The will of <sup>v</sup> the Lord be done !"

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1. ' torn ourselves' P.

8. ' had been'

And after those days we took up our baggage, and went up 15  
to Jerusalem. And *certain* of the disciples of Cæsarea went 16  
with us, 'taking *us* to one Mnason of Cyprus, an early disciple,  
with whom we might lodge.

Now when we were come to Jerusalem, the brethren received 17  
us joyfully. And on the *day* following, Paul went with us to 18  
*the house of* James; and all the elders were present: and when 19  
he had saluted them, he related particularly those things which  
God had wrought among the Gentiles by his ministry. And 20  
when they had heard *those things*, they glorified <sup>v</sup> God, and said  
unto *Paul*, "Thou seest, brother, how many thousands <sup>v</sup> of Jews  
there are who believe; 'and they are all zealous for the law;  
and have been informed concerning thee, that thou teachest all 21  
the Jews, who are among the Gentiles, to forsake Moses; say-  
ing that they ought not to circumcise *their* children, neither to  
walk according to the customs. What then is to be done? <sup>v</sup> the 22  
multitude must needs come together: for they will hear that  
thou art come: do therefore this that we say to thee: we have 23  
four men who are under a vow; take them, and purify thyself 24  
with them, and bear the charges for them, that they may shave  
*their* heads: and *so* all will know that there is nothing in those  
things which they were told concerning thee; but *that* thou thy-  
self also walkest regularly in the observance of the law. But 25  
concerning the Gentiles who believe, we have *already* written,  
determining that they should <sup>v</sup> observe no such thing; save that  
they should keep themselves from *things* offered to idols, and  
from blood, <sup>v</sup> and from things strangled, and from fornication."

Then Paul took the men, and the next day purified himself 26  
with them; and entered into the temple, and signified the num-  
ber of the days when the purification would be accomplished,  
and an offering would be made for every one of them. And 27  
when the seven days were almost ended, the Jews of Asia, see-  
ing him in the temple stirred up all the multitude, and laid hands  
on him, Crying out, "Men of Israel, help! This is the man, 28  
who teacheth all *men* every where against *this* people, and the

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16. 'bringing with them one' A.

20. 'yet all are' P.



law, and this place : and hath moreover brought 'Greeks into  
 29 the temple, and polluted this holy place." (For they had  
 before seen with him in the city Trophimus, the Ephesian,  
 whom they supposed that Paul had brought into the temple.)  
 30 And all the city was in commotion ; and the people ran to-  
 gether, and seizing Paul, dragged him out of the temple ; and  
 31 forthwith the doors were shut. But as they were going to kill  
 him, tidings went up to the chief captain of the band, that all  
 32 Jerusalem was in an uproar ; who immediately took soldiers  
 and centurions, and ran down unto *the people* : and when they  
 saw the chief captain and the soldiers, they ceased beating Paul.  
 33 Then the chief captain drawing near, took him, and commanded  
*him* to be bound with two chains ; and enquired who he was,  
 34 and what he had done. But some among the multitude cried  
 one thing, and some another : and as he could not learn the  
 certainty on account of the tumult, he commanded *Paul* to be  
 35 carried into the castle. And when he came to the steps, he  
 was obliged to be carried by the soldiers, on account of the  
 36 violence of the people : for the multitude of the people followed,  
 crying, " Away with him !"

37 And as Paul was about to be taken into the castle, he said  
 unto the chief captain, " May I speak unto thee ?" and *the*  
 38 *captain* said, " Canst thou speak Greek ? Art thou not that  
 Egyptian, who didst formerly make a disturbance, and lead out  
 into the desert four † thousand men that were murderers ?"  
 39 But Paul said, " I am a Jew of Tarsus, *a city* of Cilicia, a  
 citizen of no mean city : and, I beseech thee, suffer me to speak  
 40 unto the people." And when *the chief captain* had given him  
 leave, Paul stood on the stairs, and waved with *his* hand unto  
 the people. And when a great silence was kept, he spake unto  
*them* in the Hebrew tongue, saying.

1 CHAP. XXII.—" Brethren and fathers, hearken to my  
 2 defence *which I* now *make* unto you !" (And when they heard  
 that he spake to them in the Hebrew tongue, they kept the greater  
 3 silence : and he saith,) " I am indeed a Jew, born in Tarsus, *a*

city of Cilicia, but brought up in this city, being instructed at the feet of Gamaliel, according to the exact manner of the law of our fathers, and being as zealous toward God, as ye all are this day. And I persecuted this 'way unto <sup>v</sup>death, binding and 4 delivering up into prisons both men and women; as even the 5 high priest, and the whole body of the elders, can bear me witness: from whom also, having received letters unto the brethren, I went to Damascus, to bring bound unto Jerusalem, those who were there, that they might be punished. And it came to pass, 6 that, as I was on my journey, and was come nigh unto Damascus, about noon, a great light from heaven suddenly shone round about me: and I fell unto the ground; and heard a voice say- 7 ing unto me, 'Saul, Saul, why persecutest thou me?' And I 8 answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And they that were 9 with me saw indeed the light, <sup>v</sup>and were greatly afraid; but they did not 'hear the voice of him who spake to me. And I said, 10 'What shall I do, Lord?' and the Lord said unto me, 'Arise, and go into Damascus; and there it shall be told thee concern- 11 all that is appointed for thee to do.' And as I could not see for 11 the glory of that light, I was led by the hand by those who were with me, and came to Damascus. And one Ananias, a devout 12 man according to the law, having a good report among all the Jews who dwelt *there*, came unto me, and stood, and said unto 13 me, 'Brother Saul, receive thy sight!' And the same hour I saw him. And he said, 'The God of our fathers bath 'chosen thee, 14 to know his will, and see the righteous *One*, and to hear <sup>the</sup> voice of his mouth: for thou shalt be his witness unto all men, 15 concerning what thou 'hast seen and heard. And now why de- 16 layest thou? arise, and be baptized, and wash away thy sins, 'calling on <sup>v</sup>his name.'

"And it came to pass, that, when I was come back to Jerusa- 17 lem, even while I was praying in the temple, I was in a trance; and beheld 'him, saying unto me, 'Make haste, and get thee 18

4. 'religion' N.

9. 'understand' Wa.

14. 'foreordained' P.

11. 'a voice from' Wa.

15. 'shalt have'

16. see Acts ix. 21.

18. 'Jesus' N.

quickly out of Jerusalem: for they will not receive thy testi-  
 19 mony concerning me.' And I said, 'Lord, they know that I  
 imprisoned and beat in every synagogue those who believed on  
 20 thee: and when the blood of thy witness Stephen was shed, I  
 also was standing by, and consenting, and kept the garments  
 21 of those who slew him.' And he said unto me, 'Depart! for  
 I will send thee 'hence afar off, unto *the* Gentiles.'"

22 And they gave him a hearing unto these words, and *then*  
 lifted up their voices, and said, "Away with such an one from  
 23 the earth! for it is not fit that he should live." And as they  
 were crying out, and throwing off *their* clothes, and casting up  
 24 dust into the air, the chief captain commanded that he should be  
 brought into the castle, and ordered that he should be examined  
 by scourging; that he might know wherefore they cried out so  
 25 against him. And as they were binding him, Paul said unto  
 the Centurion that stood by, "Is it lawful for you to scourge  
 26 one who is a Roman *citizen*, and uncondemned?" when the  
 centurion heard *that*, he went and told the chief captain, saying,  
 "What art thou about to do? this man is a Roman citizen."  
 27 Then the chief captain came, and said unto him, "Tell me, art  
 28 thou a Roman *citizen*? He said, "Yea." And the chief cap-  
 tain answered, "With a great sum I obtained that citizenship."  
 29 And Paul said, "But I was born so." Then straightway those  
 who were to have examined him left him: and the chief captain  
 also was afraid, when he knew that *Paul* was a Roman *citizen*,  
 30 and 'because he had bound him. And on the morrow, desiring  
 to know for a certainty why *Paul* was accused by the Jews, he  
 unbound him, and commanded the chief priests and all the  
 'council to meet, and bringing Paul down, set him before them.

1 CHAP. XXIII.—Then Paul, looking earnestly upon the  
 council, said, "Brethren, I have lived in all good conscience  
 2 'before God, until this day." But the high priest Ananias com-  
 manded those that stood by him to smite him on the mouth.  
 3 Then said Paul unto him, "God will smite thee, *thou* whited

21. 'to nations afar off' P.  
 (and so throughout except 23.)

29. 'that' P.  
 1. 'towards' C.

30. 'Sanhedrim'

wall! for sittest thou to judge me according to the law, and commandest me to be smitten, contrary to the law? And those who stood by said, “Revilest thou the high priest of God?” Then said Paul, “I knew not, brethren, that he was the high priest: for it is written, ‘Thou shalt not speak evil of the ruler of thy people.’”

But Paul, perceiving that one part were Sadducees, and the other Pharisees. cried out in the council, “Brethren, I am a Pharisee, the son of a Pharisee: concerning *the* hope of *the* resurrection of the dead am I called in question.” And when he had so said, there arose a dissention between the Pharisees and the Sadducees: and the multitude was divided: for the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there was a great clamour: and the scribes of the party of the Pharisees arose, and contended, saying, “We find no evil in this man: but *what* if a spirit or an angel hath spoken to him? And a great disturbance arising, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and take him by force from among them, and bring *him* into the castle.

And the night following the Lord stood by him, and said, “Be of good courage! for as thou hast testified the things concerning me in Jerusalem, so must thou testify at Rome also.”

And when it was day, *certain of* the Jews combined together, and bound themselves under a curse, saying that they would neither eat nor drink, till they had killed Paul: and they, who had made this conspiracy were more than forty. And they went to the chief priests and elders, and said, “We have bound ourselves under a great curse, to eat nothing until we have slain Paul. Now therefore do ye, and the council, signify to the chief captain that he bring him down unto you, as if ye would enquire more exactly concerning him: and we will be ready to kill him, before he can come near.”

But the son of Paul's sister, having heard of their plot, went,

5. ‘did not consider’

6. ‘a’ Wa.

8. ‘and no angel or’ Wa.

9. ‘but if . . . to him, *it is well*,’ N. B.—‘it may be that’

15. ‘determine’ Wa.

17 and entering into the castle, told Paul. Then Paul called one of the centurions unto *him*, and said, "Take this young man to 18 the chief captain: for he hath somewhat to tell him." So *the centurion* took him, and brought *him* to the chief captain, and saith, "Paul the prisoner called me unto *him*, and desired me to bring this young man unto thee, who hath somewhat to say 19 unto thee." Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, "What is 20 it that thou hast to tell me?" And he said, "The Jews have agreed to desire thee to bring down Paul to-morrow into the council, as if they would enquire somewhat concerning him 21 more exactly. But do not thou yield unto them: for there lie in wait for him more than forty of them, who have bound themselves under a curse, that they will neither eat nor drink until they have killed him: and they are now ready, looking for a 22 promise from thee." So the chief captain let the young man depart, and charged *him*, "Tell no one that thou hast informed me of these things."

23 Then he called to *him* two centurions, saying, "Make ready two hundred soldiers, and threescore and ten horsemen, and two hundred spearmen, at the third hour of the night to go to 24 Cæsarea; and *let them* provide 'horses, whereon they may set 25 Paul, and carry *him* safe unto Felix the "governor." And he wrote a letter after this manner:

26 "Claudius Lysias unto the most excellent governor Felix, 27 greeting. This man had been taken by the Jews, and was about to be killed by them: when I came with the soldiers, and rescued him, 'having understood that he was a Roman *citizen*. 28 And desiring to know the cause wherefore they accused him, I 29 brought him down into their council; and found him to be accused concerning questions of their law; but to have nothing 30 laid to *his* charge worthy of death or of bonds. And it being told me that the Jews were lying in wait for the man, I sent *him* straightway to thee; and commanded his accusers also to say before thee what *they have* against him. Farewell."

24. Gr. 'beasts'

" 'procurator'

27. N. and others begin

a sentence here, and a comma after 'citizen.'

Then the soldiers took Paul, as was commanded them, and 31 brought *him* by night to Antipatris; and on the morrow they 32 returned to the castle, leaving the horsemen to go on with him: who, when they came to Cæsarea, and delivered the letter to 33 the governor, presented Paul also before him. And when he had 34 read *the letter*, he asked of what province *Paul* was. And when he understood that *he was* of Cilicia; “I will hear thee,” 35 said he, “when thine accusers are also come.” And he commanded him to be kept in Herod’s ‘judgment-hall.

CHAP. XXIV.—And after five days Ananias the high priest 1 came down to *Cæsarea* with the elders, and *with* a certain orator *named* Tertullus, and appeared before the governor against Paul. And when he had been called forth, Tertullus began to accuse 2 *him*, saying, “Seeing that through thee we enjoy great quietness, and that very worthy deeds are done unto this nation through thy providence, we acknowledge *it* always, and in all 3 places, most noble Felix, with all thankfulness. But, that I 4 may not be further tedious unto thee, I pray thee, of thy goodness to hear us, of a few words. Having found this man *to be* 5 pestilent, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: and one who also attempted to profane the temple: we seized 6 him, <sup>v</sup>and would have judged him according to our law; but 7 the chief captain, Lysias, coming *upon us* with great violence, took *him* away out of our hands, commanding his accusers to 8 come unto thee: *so that* by examining of whom thou mayest obtain knowledge of all these things, whereof we accuse him.” And the Jews also assented, saying that these things were so. 9

Then Paul, after the governor had beckoned to him to speak, 10 answered, “Forasmuch as I know that thou hast been for many years a judge unto this nation, I the more cheerfully answer for myself: ‘for thou mayest understand that it is not yet more than 11 twelve days since I went up to Jerusalem to worship; and 12 they neither found me in the temple disputing with any one,

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35. ‘prætorium’

11. ‘it being in my power to show that’ N.—  
‘for thou canst obtain knowledge’ P.

nor stirring up the people, either in the synagogues, or in the  
 13 city: neither can they prove the things whereof they now accuse  
 14 me. But this I confess unto thee, that after the way which they  
 call 'a sect, I worship the God of my fathers, believing all the  
 15 things which are written in the law and in the prophets; and  
 having hope toward God, (which they themselves also admit,)  
 that there will be a resurrection <sup>v</sup>of the dead, both of the just  
 16 and unjust. And herein I exercise myself, <sup>v</sup>to have always  
 a conscience void of offence toward God, and *toward* men.

17 "Now, 'after several years, I came to bring alms to my  
 18 nation, and offerings: whereupon 'certain Jews from Asia found  
 me purified in the temple, but not with any multitude, nor with  
 19 tumult; who ought to have been here before thee, and to have  
 20 made their charge, if they had any thing against me: or else let  
 these themselves say, what crime they found in me, while I  
 21 stood before the council, unless it be for this one declaration  
 which I made, standing among them, 'concerning *the* resurrection  
 of the dead am I called in question by you this day.'"

22 <sup>v</sup>And Felix 'having *obtained* more exact knowledge of *that*  
 "way, put them off, saying, "When Lysias the chief captain  
 shall come down, I will <sup>'''</sup>know the whole of your matter."  
 23 And he commanded a centurion that *Paul* should be kept, but  
 to let *him* have liberty; and that he should forbid none of his  
 acquaintance to minister <sup>v</sup>or come unto him.

24 And after some days, Felix, having come with his wife Dru-  
 silla (who was a Jewess,) sent for Paul, and heard him con-  
 25 cerning the belief in Christ. And as he discoursed concerning  
 'righteousness, temperance, and the judgment to come, Felix  
 "trembled, and answered, "Go thy way for the present; when  
 26 I have a convenient season, I will send for thee." He was in  
 hopes also that money would have been given him by Paul: <sup>v</sup>  
 wherefore he sent for him the oftener, and conversed with him.

14. 'heresy' A. (the Greek word is the same—*αἵρεσις*—as at ver. 5.)

17. 'during many' P.

18. Griesbach by his punctuation reads

'they found . . . tumult, now there were certain Jews of Asia who ought'

22. 'having thorough knowledge' P.—'desiring to obtain' see Kuinoel.—

N. and B. place 'having obtained more exact knowledge of that way'  
 as part of the speech of Felix, after 'saying' " 'religion' N. <sup>'''</sup> 'de-

termine your matter' N. 25. '*his* justification' P. " 'being terrified' P.

But after two years Porcius Festus succeeded to Felix : and 27  
Felix, wishing to gratify the Jews, left Paul bound.

CHAP. XXV.—Now three days after Festus had come into 1  
the province, he went up from Cæsarea to Jerusalem. Then the 2  
high priest and the chief of the Jews appeared before him against  
Paul, and they entreated him, and sought as a favour that he 3  
would send for *Paul* to Jerusalem, proposing to lie in wait that  
they might kill him on the way. But Festus answered, that 4  
Paul 'should be kept at Cæsarea, and that he himself was going  
*thither* shortly. "Let those therefore among you," said he, 5  
"who are able, go down with *me*, and accuse this man, if there  
be anything amiss in him." And when he had tarried among 6  
▼them not more than eight or ten days, he went down to Cæsa-  
rea ; and the next day he sat on the judgment-seat and com-  
manded Paul to be brought forth. And when he appeared, the 7  
Jews who had come down from Jerusalem stood round about,  
and brought many and grievous accusations ▼against Paul, which  
they were not able to prove ; while he answered for himself, 8  
*saying*, "Neither against the law of the Jews, nor against the  
temple, nor yet against Cæsar, have I offended in any thing at  
all." But Festus wishing to gratify the Jews, answered Paul 9  
and said, "Art thou willing to go up to Jerusalem, and there be  
judged concerning these things before me ?" Then said Paul, 10  
"I stand at the judgment-seat of Cæsar, where I ought to be  
judged : to the Jews I have done no wrong, as thou thyself very  
well knowest. ▼For if I be an offender, or have committed 11  
any thing worthy of death, I refuse not to die ; but if there be  
nothing in these things whereof these accuse me, no one may  
give me up to gratify them. I appeal unto Cæsar." Then Fes- 12  
tus, when he had conferred with the council, answered, "'Hast  
thou appealed unto Cæsar ? unto Cæsar thou shalt go."

And after some days, king Agrippa and Bernicè came to Cæsarea 13  
to salute Festus : and when they had been there several days, Fes- 14  
tus related Paul's cause to the king, saying, "There is a certain  
man left in prison by Felix : against whom, when I was at Jeru- 15

4. ' was' Wa.

12. ' Thou hast appealed' Nm. Wa.



salem, the chief priests and the elders of the Jews appeared  
 16 before *me*, desiring to have judgment against him. To whom I  
 answered, that it is not the custom of the Romans to give up  
 any man <sup>v</sup>to gratify *another*, <sup>v</sup>before he who is accused have  
*his* accusers face to face, and have opportunity to answer for  
 17 himself concerning the charge brought against him. When  
 therefore, they were come hither, without any delay I sat on the  
 judgment seat on the morrow, and commanded the man to be  
 18 brought forth: against whom, when the accusers stood up,  
 19 they brought no <sup>v</sup>accusation of such things as I expected: but  
 they had certain questions against him concerning their own  
<sup>v</sup>religion, and concerning one Jesus, who had died, whom Paul  
 20 affirmed to be alive. And because I <sup>v</sup>was at a loss how to de-  
 termine such a matter, I asked whether he was willing to go to  
 21 Jerusalem, and to be there judged about these matters. But as  
 Paul appealed to be reserved unto the determination of Augustus,  
 I commanded him to be kept till I could send him to Cæsar."  
 22 Then Agrippa said unto Festus, "I would also hear the man  
 myself." "To-morrow," said he, "thou shalt hear him."  
 23 So on the morrow, when Agrippa and Bernice had come,  
 with great pomp, and had entered into the place of hearing,  
 with the chief captains, and principal men of the city, at the  
 24 command of Festus Paul was brought forth. Then Festus said,  
 "King Agrippa, and all who are present with us! ye see this  
*man*, about whom all the multitude of the Jews have applied to  
 me, both at Jerusalem, and here *also*, crying out that he ought  
 25 not to live any longer. But when I found that he had done  
 nothing worthy of death, and he himself appealed to <sup>v</sup>Augustus,  
 26 I determined to send him: of whom I have nothing certain to  
 write unto <sup>v</sup>my Lord. Wherefore I have brought him forth  
 before you, and especially before thee, king Agrippa! that,  
 27 after examination had, I may have somewhat to write. For  
 it seemeth to me unreasonable to send a prisoner, and not also  
 to signify the charges *made* against him."

16 'but that he ... doest' Wa.  
 to enquire into' P.  
 26. 'our Sovereign'

19. 'superstition' A. 20. 'hesitated  
 25. 'the august Emperor' N. (and so 25.)

CHAP. XXVI.—Then Agrippa said unto Paul, “Thou 1  
art permitted to speak for thyself.” Then Paul stretched forth  
*his* hand, and answered for himself: “I think myself happy, 2  
king Agrippa! that I am to answer for myself this day before  
thee, concerning all the things whereof I am accused by the  
Jews: especially *because* thou very well knowest all the customs 3  
and questions among the Jews. Wherefore I beseech thee to  
hear me patiently.

“My manner of life from my youth, as it hath been from the 4  
first among mine own nation at Jerusalem, all the Jews know;  
who have known me from the beginning—if they would testify, 5  
—that, according to the strictest sect of our religion, I lived a  
Pharisee. And now I stand and am judged, for the hope of 6  
the promise which was made by God unto our fathers: unto *the* 7  
*fulfillment of* which *promise* our twelve tribes, serving God ear-  
nestly day and night, hope to attain. On account of which hope,  
king Agrippa! I am accused by the Jews. ‘Why should it be 8  
thought a thing incredible with you, that God “should raise the  
dead?

“I verily thought in myself, that I ought to do many things 9  
against the name of Jesus of Nazareth: which things I indeed 10  
did in Jerusalem: and many of the saints did I shut up in pri-  
son, having received authority from the chief priests; and when  
they were put to death, I gave my voice against *them*: and I 11  
punished them often in every synagogue, and compelled *them* to  
blaspheme; and being exceedingly mad against them, I perse-  
cuted *them* even unto foreign cities. Whereupon as I was going 12  
to Damascus, with authority and commission from the chief  
priests, at midday, O king, I saw on the way thither a light 13  
from heaven, above the brightness of the sun, shining round  
about me and those who were journeying with me. And when 14  
we had all fallen to the earth, I heard a voice speaking to me,  
and saying in the Hebrew tongue, ‘Saul, Saul, why persecutest  
thou me? *it is* hard for thee to kick against the goads.’ And I 15  
said, ‘Who art thou, Lord?’ And he said, ‘I am Jesus whom  
thou persecutest. But rise, and stand upon thy feet! for I have 16

8. ‘what! is it esteemed’ &c. Nm.—‘why is it’ P.

“ ‘raiseth’ P.

appeared unto thee for this 'purpose, to make thee a minister and a witness both of these things "which thou hast seen, and  
 17 of those things in which I will appear unto thee; 'delivering thee from this people, and *from* the Gentiles, unto whom I  
 18 now send thee, to open their eyes, that *they* may turn from darkness unto light, and *from* the authority of Satan unto God; that, through faith in me, they may receive forgiveness of sins, and an inheritance among those who are sanctified.'

19 " Whereupon, O king Agrippa! I was not disobedient unto  
 20 that heavenly vision: but declared first unto those of Damascus, and at Jerusalem, and throughout all the country of Judea, and *then* to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For these causes the Jews  
 22 seized me in the temple, and went about to kill *me*. Having however obtained the help of God, I continue, unto this day, witnessing both to small and great, saying nothing but what  
 23 the prophets and Moses spoke of as being about to pass: that the Christ was to suffer death, *and* that he, being the first that rose from the dead, should show light unto this people, and to the Gentiles."

24 And as he thus spake for himself, Festus said with a loud voice, " Paul, thou art beside thyself; much learning 'doth  
 25 make thee mad." But he said, " I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom therefore I speak  
 boldly: because I am persuaded that none of these things are hid-  
 27 den from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou be-  
 28 lievest *them*." Then Agrippa said unto Paul, "'Almost thou persuadest me to be a Christian." And Paul said, " I would  
 to God, that not only thou, but also all that hear me this day, were 'both almost, and altogether such as I am, except these  
 30 bonds." Then the king rose up, and the governor, and Bernicè,

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16. 'cause, that I foreordained' P.      " 'in which thou hast seen me' P.  
 17. 'choosing'—'separating' P.      24. 'driveth thee to madness' N. P.  
 28 'art thou persuaded thou wilt soon make me a Christian' P. (see his note.)      29. 'soon related' (before 'not only thou') P.

and those that sat with them : and when they had gone aside, 31  
 they talked among themselves, saying, “ This man hath done  
 nothing worthy of death or of bonds. Then Agrippa said unto 32  
 Festus, “ This man might have been set at liberty, if he had not  
 appealed unto Cæsar.”

CHAP. XXVII.—And when it was determined that we should 1  
 sail to Italy, Paul, and certain other prisoners were delivered to  
 a centurion of the Augustan band, named Julius, so entering 2  
 into a ship of Adramyttium, we put to sea, meaning to sail ▼ by  
 the coasts of Asia ; Aristarchus, a Macedonian of Thessalonica,  
 being with us. And the next *day* we touched at Sidon : and 3  
 Julius entreating Paul courteously, gave *him* liberty to go unto  
 the friends *there*, to refresh himself. And loosing thence, we 4  
 sailed unto Cyprus, because the winds were contrary : and sail- 5  
 ing over the sea of Cilicia and Pamphylia, we came to Myra,  
 in Lycia : and there, the centurion, finding a ship of Alexandria 6  
 sailing to Italy, put us on board thereof. And when we had 7  
 sailed slowly for several days, and were scarcely come off Cnidus,  
 the wind not suffering us, we sailed under Crete, over against  
 Salmonè ; And, having with difficulty passed by it, we came to 8  
 a place called ‘ The fair havens ;’ nigh whereto was the city of  
 Lasea.

Now, as much time had been spent, and sailing had become 9  
 dangerous, (for the *season of the Jewish* fast was now past,) Paul  
 warned *them*, saying unto them, “ Sirs, I perceive that this voy- 10  
 age will be with damage and much danger, not only of the lad-  
 ing and ship, but of our lives also.” Nevertheless the centurion 11  
 believed the pilot and the owner of the ship, rather than the  
 things spoken by Paul : and because the haven was not com- 12  
 modious to winter in, the greater part advised to depart thence  
 also, that if possible they should reach Phœnicè, (*which is a*  
*haven of Cretè*, and lieth toward the south west and north  
 west), and winter *there*. And when the south wind blew gently, 13  
 supposing they had attained *their* purpose, they put to sea, and  
 sailed close under Cretè. But not long after, there arose a tem- 14  
 pestuous contrary wind, called ▼ Euroclydon : and as the ship 15  
 was borne away, and could not bear up against the wind, we

16 gave up and were drifted by it. And as we ran under a small island called Clauda, we had much labour to secure the boat :  
 17 but, when they had taken *it* up, they had recourse to 'stays, and undergirded the ship : and, fearing lest they should be driven upon the "quicksand, they struck sail, and so were drifted.  
 18 And, as we were exceedingly tossed by the tempest, the next  
 19 *day*, they lightened the ship ; and, on the third *day*, <sup>v</sup> they cast  
 20 out with their own hands the tackling of the ship. And when neither sun nor stars had appeared for several days, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long fasting Paul, standing forth in the midst of them, said, " Sirs, ye should have hearkened unto me, and not have loosed from Cretè, 'and gained this harm and loss.  
 22 Yet now I exhort you to be of good cheer : for there will be no  
 23 loss of life among you, but of the ship *only*. For there stood by me this night an angel of that God, whose I am, and whom  
 24 I serve, saying, ' Fear not, Paul ! thou must be brought before Cæsar : and, lo, God hath given thee all those who sail with  
 25 thee.' Wherefore, sirs, be of good cheer ! for I trust in God,  
 26 that it will be even as it hath been told me ; nevertheless we must be cast upon a certain island."

27 But when the fourteenth night was come, as we were driven up and down 'in the Adriatic, about midnight the sailors thought  
 28 they were drawing near to some land : and having sounded, they found twenty fathoms : and when they had gone a little  
 29 further, they sounded again, and found fifteen fathoms. Then fearing lest we should fall upon rocks, they cast four anchors  
 30 out of the stern, and 'wished for daybreak. And as the sailors were seeking to escape out of the ship, and had let down the boat into the sea, under pretence of casting anchors out of the  
 31 foreship, Paul said to the centurion and to the soldiers, " Unless  
 32 these abide in the ship, ye cannot be saved." Then the soldiers cut the ropes of the boat, and let it fall away.

33 And when daylight was coming on, Paul besought *them* all

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17. ' supports' P.      " ' Syrtes'      21. ' but have saved' Markland—  
 ' prevented' N.—' met with'      27. ' in Adria' A.—' in the Adria' P.  
 29. ' longed' P.—' anxiously wished' Bl.

to take food, saying, " This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing : where- 34 fore I pray you to take food : for this concerns your 'safety : for there shall not a hair perish from the head of any of you." And 35 when he had thus spoken, he took bread, and gave thanks to God in the presence of them all : and when he had broken *it*, he began to eat : and being all *thus* encouraged, they also took 36 food. Now we were in all in the ship two hundred and seventy- 37 six souls. And when they had eaten enough, they lightened 38 the ship, by throwing the corn into the sea.

And when it was day, they knew not the land : but they ob- 39 served a certain creek with a beach, into which they determined, if possible, to run the ship. So cutting away the anchors, they 40 left *them* in the sea ; and having loosed the rudder bands, and set the mainsail to the wind, they made toward the beach : but 41 falling 'upon a point on which two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmove- able, but the stern was broken by the violence of the waves. And the counsel of the soldiers was to kill the prisoners, lest 42 any of them should swim out, and escape : but the centurion, 43 being desirous of saving Paul, kept them from *their* purpose ; and commanded that those who could swim should cast *them-* selves into the sea first, and get to land ; and the rest, some on 44 boards, and others on things out of the ship. And thus it came to pass, that they all escaped safe to land.

CHAP. XXVIII.—And when they had escaped, they then 1 knew that the island was called Melita. And the 'barbarous 2 people shewed us no little kindness : for they kindled a fire, and brought us all to it, because of the present rain, and because of the cold.

And as Paul had gathered up a bundle of sticks, and was 3 laying *them* on the fire, a viper came out of the heat, and fast- ened on his hand. And when the barbarians saw the *venomous* 4 creature hanging to his hand, they said among themselves, " No doubt this man is a murderer ; whom, though he hath escaped

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34. ' health' W. B.—' preservation' P.      41. ' into a place where two currents met' Wa.—' where the sea was divided by a headland' P.  
2. ' natives' P.

5 the sea, yet vengeance suffereth not to live.” But he shook off  
 6 the creature into the fire, and felt no harm: howbeit they expected he would have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 Now in that neighbourhood were possessions of the chief man of the island, whose name was Publius; who received us, and  
 8 lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a flux: to whom Paul entered in, and after praying, put his hands on him, and  
 9 healed him. So when this had been done, others also in the  
 10 island, who had diseases, came, and were healed: who also 'honoured us with many honours; and when we departed, put on board such things as were needful *for us*.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, and the sign whereof was Castor  
 12 and Pollux: and landing at Syracuse, we tarried *there* three  
 13 days. And from thence we coasted round, and came to Rhegium: and after one day the south wind blew, and we came the  
 14 second day to Puteoli: where we found brethren, and were entreated to tarry with them seven days: and then we went  
 15 towards Rome. And the brethren, hearing from us, came to meet us as far as Appii-forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to <sup>v</sup>Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to  
 17 dwell apart, with the soldier who guarded him. And it came to pass, that 'on the third day, he called the chief *men* of the Jews together *to him*. And when they were come together, he said unto them, “ Brethren, though I have committed nothing against *our* people, or the customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:  
 18 who, when they had examined me, would have let *me* go, be-  
 19 cause there was no cause of death in me: but as the Jews spake against *this*, I was constrained to appeal unto Cæsar; 'not that

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10. ' rendered us many attentions' P.  
 19. ' not as if' W.

17. ' after three days' A.

I had ought to accuse my nation of. On this account therefore 20  
 I have called you hither, that I might see *you*, and speak with  
*you* : because on account of the hope of Israel I am bound with  
 this chain." Then they said unto him, " We have neither 21  
 received letters from Judea concerning thee, nor have any one  
 of *our* brethren that have come *hither* shown or spoken any ill of  
 thee : but we 'desire to hear from thee what thou thinkest: 22  
 for as to this "sect, we know that it is every where "'spoken  
 against."

And having appointed him a day, many of them came to him 23  
 at *his* lodging ; to whom he explained and bore testimony to the  
 kingdom of God, endeavouring to persuade them of *the things*  
 concerning Jesus, both out of the law of Moses, and *out of* the  
 prophets, from morning till evening. And some believed the 24  
 things which were spoken, but others did not believe. So not 25  
 agreeing among themselves, they separated, after Paul had said  
*this* one thing, " Well did the Holy Spirit speak 'unto our fa-  
 thers, by the prophet Isaiah, saying, ' Go unto this people, and 26  
 say, Hearing ye will hear, and will not understand ; and seeing  
 ye will see, and not perceive : for the heart of this people is 27  
 become gross, and their ears are dull of hearing, and their eyes  
 they have closed ; lest they should see with *their* eyes, and hear  
 with *their* ears, and understand with *their* heart, and should be  
 converted, so that I should heal them.' Be it known therefore 28  
 unto you, that the salvation of God is sent unto the Gentiles,  
 and *that* they will hearken *to it*. ▽ And when he had said these 29  
 words, the Jews departed, debating much among themselves.

And he dwelt two whole years in his own hired house, and 30  
 received all who came to him, 'preaching the kingdom of God, 31  
 and teaching the things relating to the Lord Jesus Christ, with  
 all boldness, no one forbidding him.

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22. ' deem it proper' Nm.

" ' heresy'

"' ' opposed' P.

25. ' concerning' Wa.

31. ' proclaiming' P.



## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

1 CHAP. I.—PAUL, a servant of Jesus Christ, 'called *to be*  
2 an apostle, separated unto the gospel of God,—which he had  
aforetime promised by his prophets, in the holy scriptures,—  
3 concerning his Son Jesus Christ our Lord,—who was born of  
4 the seed of David, according to the flesh, *and* 'declared *to be*  
*the* Son of God with power, "according to the "'spirit of holi-  
5 ness, "by *his* resurrection from the dead; 'through whom we  
have received "grace and apostleship, "'for obedience to the  
6 faith among all the Gentiles, "for his name; (among which  
7 *Gentiles* are ye also called by Jesus Christ; )—to all the be-  
loved of God, 'called *to be* saints, that are in Rome: Grace and  
peace *be* to you from God our Father, and *from* the Lord Jesus  
Christ.

8 First, I thank my God, through Jesus Christ, on account of  
you all, that your faith is spoken of throughout the whole world.  
9 For God whom I serve with my spirit in the gospel of his Son,  
is my witness that, without ceasing, I make mention of you,  
10 always making request in my prayers, that, by some means,  
now at length, I may 'have a prosperous journey, by the will of  
11 God, so as to come unto you. For I long to see you, that I  
may impart unto you some spiritual gift, to the end that ye  
12 may be established; that is, that I may be comforted, 'together  
with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that I have  
oftentimes purposed to come unto you, (but have been hin-

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1. ' a chosen apostle, set apart' S.      4. ' proved' N. B.      " ' with  
respect to' S.—' by' Wa.      " ' holy Spirit' N. Wa.      " ' after'  
S.      5. ' from' M. B.      " ' the favour of an apostleship' N.  
Wa.      " ' for *preaching*' N.—' in order to promote' S.      " ' in' P.  
—' for his name's sake' S.      7. ' the called saints' W.      10. ' enjoy  
an opportunity of coming' Wa.—' be happily directed' P.—' be so fa-  
voured as to be permitted' Bl. R. S.      12. ' among you' S

dered hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am a debtor both to the Greeks, 14 and to the barbarians; both to the wise and to the unwise: so 15 that I am ready, as much as in me lieth, to preach the gospel to you also that are at Rome. For I am not ashamed of the gos- 16 pel: <sup>v</sup> since it is *the* power of God for salvation to every one that believeth; to *the* Jew <sup>v</sup> first, and also to *the* 'Gentile: for therein 17 the 'righteousness "of God by faith is revealed in order to faith; as it is written, "The "'just shall live by faith." Moreover 18 the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who 'hinder the truth through un- 19 righteousness; because that which might be known concerning God is manifest among them; God having manifested *it* unto 20 them: for from the creation of the world, the invisible things of him, *even* his eternal power and Godhead, have been clearly seen, being understood from his works: so that they are without ex- 21 cuse; because, though they knew God, they did not glorify *him* as God, neither were thankful; but became 'vain in their imaginations, and their inconsiderate heart was darkened: pro- 22 fessing themselves to be wise, they became fools; and exchanged 23 the glory of the uncorruptible God for an image made in the likeness of corruptible man, and of birds, and fourfooted beasts, and creeping things.

Wherefore God, on his part, gave them up to uncleanness, 24 through the desires of their hearts, that their own bodies should be dishonoured among themselves: who exchanged the 'truth 25 "of God for a lie, and worshipped and served the creature, rather than the Creator; who is blessed for ever. Amen. For 26 this cause, *I say*, God gave them up to vile passions: for even their women changed the natural use into that which is against nature: and in like manner also the men, left the natural use of 27 the woman, and burned in their desire one toward another;

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16. 'Greek' 17. 'so all God's *method of* justification from faith to faith' N. (see our preface.)—'the justification which is of God is revealed, *justification* by faith for the faithful' S. " 'of God is revealed from [by W.] faith to faith' A. "' 'righteous (or just) by faith shall' B. M. 18. 'hold . . . in' A. N. 21. 'foolish through their reasonings' 25. 'the true God (into false ones) for an idol' B. " 'concerning' M.

men working with men that which is unseemly, and receiving  
 28 in themselves the due recompence of their error. And as they  
 did not chuse to retain God in *their* knowledge, God gave them  
 over to a 'reprobate mind, to do those things which 'were not  
 29 fitting; being filled with all unrighteousness, <sup>v</sup> wickedness, cove-  
 tousness, maliciousness; full of envy, murder, strife, deceit,  
 30 malignity; whisperers, evil speakers, haters of God, injurious,  
 proud, boasters, inventors of evil things, disobedient to parents,  
 31 void of understanding, covenant breakers, without natural  
 32 affection, <sup>v</sup> implacable, unmerciful: who though they know the  
 righteous ordinance of God, that those who commit such things  
 are worthy of death, not only do the same, but have pleasure in  
 those who do them.

1 CHAP. II.—Wherefore thou art inexcusable, O man, whoso-  
 ever thou art, that judgest: for wherein thou judgest another,  
 thou condemnest thyself; since thou that judgest doest the  
 2 same things. But we are sure that the judgment of God is,  
 3 according to truth, against those who commit such things. And  
 dost thou, O man, that judgest those who do such things, and  
*yet* doest the same, think this, that thou shalt escape the judg-  
 4 ment of God? Or despisest thou the riches of his goodness,  
 and forbearance, and longsuffering; not acknowledging that  
 5 the goodness of God 'leadeth thee to repentance? But through  
 this hardness and impenitence *of thy* heart thou art treasuring  
 up for thyself wrath, against the day of wrath, and of the mani-  
 6 festation of the righteous judgment of God; who will render to  
 7 every one according to his works: to those who, by patient  
 continuance in well doing, seek for glory and honour and im-  
 8 mortality,—eternal life: but unto those who are contentious,  
 and do not obey the truth, but obey unrighteousness,—indigna-  
 9 tion and wrath; tribulation and anguish, upon every soul of  
 man that doeth evil, of the Jew first, and also of the 'Gentile;  
 10 —but glory, honour, and peace, to every one who worketh good,  
 to the Jew first, and also to the 'Gentile.

28. 'undiscerning' B.  
 N. B.—'is leading' Wa.

" 'they might not' S.  
 9. 10. Gr. 'Greek'

4. 'should lead'

For there is no respect of persons with God : for as many as 12  
 have sinned not being under *the* law will also perish without  
 'law : and as many as have sinned, being under *the* law, will be  
 judged by *the* law ;—(' For it is not the hearers of " *the* law that 13  
*are* just before God, but the doers of *the* law will be justified :  
 for when the Gentiles, who have no law, do 'by nature the things 14  
 required by the law, these, though they have no law, are a law  
 unto themselves ; who show 'that works *required* by the law are 15  
 written in their hearts ; their conscience also bearing witness, and  
*their* " reasonings mean while " accusing or else excusing one  
 another ;)—in *that* day when God will judge the secret things of 16  
 men, by Jesus Christ, according to ' my gospel.

¶ If now, thou art called a Jew, and retest in the law, and 17  
 makest thy boast of God, and knowest *his* will, and discernest 18  
 the things that are excellent, being instructed out of the law ; and 19  
 art confident that thou thyself art a guide of *the* blind, a light to  
 those that are in darkness, an instructor of *the* simple, a teacher 20  
 of babes, possessest in the law the form of knowledge and of  
 truth ; thou then, who teachest another, dost thou not teach thy- 21  
 self ? thou that preachest that a man should not steal, dost thou  
 steal ? Thou that sayest a man should not commit adultery, dost 22  
 thou commit adultery ? thou that abhorrest idols, dost thou com-  
 mit sacrilege ? Thou that makest thy boast of *the* law, dishon- 23  
 ourest thou God by breaking the law ? For, as it is written, 24  
 " the name of God is blasphemed among the Gentiles through  
 you."

Circumcision indeed profiteth *thee*, if thou keep *the* law : but 25  
 if thou be a breaker of *the* law, thy circumcision becometh *as*  
 uncircumcision. If ' therefore one uncircumcised keep the pre- 26  
 cepts of the law, will not his uncircumcision be accounted *to him*

12. ' *being judged by*'

13. S. carries this parenthesis back to ver.

11. (' For' " ' a law' B. (twice) translators differ constantly through-  
 out this Epistle as to the use of the article before *law*. Some using ' a'  
 where the Greek article is wanting. In general we have not disturbed  
 the A : but have put the article, where absent in Greek, in *italics*.

14. ' in a natural state' S. B.

15. ' the law in effect *to be*' B.

" ' thoughts alternately' S.—' between themselves' N.

" ' which

will accuse . . . them, in that day' P.

16. ' the gospel *which* I

*preach*' N. B.

26. ' Moreover if' S.

27 as circumcision? and will not 'one uncircumcised in his natural state, if he fulfil the law, condemn thee, who, being under the letter *of the law*, and being circumcised, dost *yet* transgress the  
28 law? For he is not a Jew, who is one outwardly; neither *is that* circumcision, which is *merely* outward, in the flesh: but he *is* a Jew, who is so inwardly; and whose circumcision *is that* of the heart, in *the* spirit, and not in *the* letter; whose praise *is* not from men, but from God.

1 CHAP III.—What advantage then hath the Jew? or what  
2 is the benefit of circumcision?—Much every way! chiefly, be-  
3 cause unto the *Jews* were entrusted the oracles of God. 'For what if some had not faith? "shall their unbelief make the  
4 faithfulness of God without effect? By no means! yea, let God be held true, though every man be a liar; as it is written, "That thou mayest be justified in thy words, and mayest overcome when thou art judged."

5 But, if our unrighteousness 'commend *the* righteousness of God;—what shall we say? "That God *is* unrighteous who taketh  
6 vengeance? (I speak as a man)—By no means: for then how  
7 shall God judge the world? But if the faithfulness of God hath more abounded unto his glory through my falsehood; why am  
8 I still judged as a sinner? 'And *why* not say, (as we are slanderously reported, and as some affirm that we say,) "Let us do evil, that good may come?" whose condemnation is just.

9 What then? *are* we *Jews* better *than the Gentiles*? No, in no wise: for we have before 'proved both Jews and Gentiles,  
10 to be all under sin; as it is written, "There is none righteous,  
11 no, not one: there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no,  
12 not one: their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

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27. 'he who keepeth the law in his natural uncircumcised state' S.—  
'he who is born to uncircumcision' Wa. 3 'what then' S.—  
'will not' M. 5. 'demonstrates'—'affirms' S.—'enhances. B.—'consisteth with the justification' P. " 'Is not God' B. 8. 'shall we then say' S. 9. 'charged'

their mouth *is* full of cursing and bitterness : their feet *are* swift 15  
to shed blood : destruction and misery *are* in their ways : and 17  
the way of peace they have not known : there is no fear of God 18  
before their eyes." Now we know that what things soever the 19  
law saith, it saith to those who are under the law : 'that every  
mouth may be stopped, and all the world may become subject  
to the judgment of God. 'Therefore by "the works of the law 20  
shall no man be justified in his sight : for through *the* law *is* the  
"knowledge of sin.

But now *the* 'righteousness of God "without *works of the* law 21  
is manifested, being attested by the law and the prophets : even 22  
the righteousness of God, *which is* by faith in Jesus Christ, unto  
all, <sup>v</sup>and upon all those who believe : (for there is no differ-  
ence : since all have sinned, and fall short of the glory of God ; 23  
who are justified freely by his 'grace, through the redemption 24  
which is in Christ Jesus : whom God hath 'set forth *as* a "mercy- 25  
seat, " <sup>v</sup>through faith in his blood, "to show his righteousness,  
for the remission, "through the forbearance of God, of sins  
already committed ; to show, *I say*, his righteousness at this  
time : that he may be just, 'and the justifier of him who be- 26  
lieveth <sup>v</sup>in Jesus.

Where then *is* boasting ? It is excluded. By what law ? *by* 27  
*the* law of works ? Nay : but by *the* law of faith. 'Wherefore 28  
we conclude that a man is justified by faith, "without "the works  
of the law. *Is* God the God of the Jews only ? *Is* he not also 29  
*the* God of the Gentiles ? Surely of the Gentiles also : 'seeing that 30  
*it is* one *and the same* God, who will justify *those of the* circum-  
cision by faith, and *those of the* uncircumcision through faith.

Do we then 'make *the* law void through faith ? By no means : 31  
yea, we establish *the* law.

19. ' so that ... is' N.

law'—a law of works' P.

of justification' N.—an acquittal before God' Wa. (and so 22, 25, 26)

" ' apart from' P.

our preface.

" ' propitiation' A. P.

of his justification' P.

*yet* the' S. B.

" ' apart from' P.

is' W.

20. ' because that' S.

" ' recognition' P.

24. ' favour' N. (throughout the Epistles)—see

25. ' foreordained' P.—' set forth in his blood *as*'

" (through faith)

" ' by' P.—' concerning' N.

28. ' for' N. Wa.—' for we have concluded' S.

" ' a law of works' P.

31. ' annul' P.

" ' works of

21. ' method

" ' to be a proof

26. ' and

30. ' so that *it*

- 1 CHAP. IV.—What *advantage* then shall we say that Abra-  
 2 ham, our father gained 'in respect to the flesh? ' For if Abraham  
 were justified by works, he hath *whereof* to glory. But "not  
 3 before God. For what saith the scripture? " Abraham be-  
 lieved God, and it was accounted to him 'for "righteousness."  
 4 Now to him who worketh the reward is accounted not matter of  
 5 favour but of debt: but to him that 'doth not work, but be-  
 lieveth on him who justifieth the ungodly man, his faith is ac-  
 6 counted "for righteousness. Even as David also describeth the  
 blessedness of the man, unto whom God accounteth righteous-  
 7 ness 'without works, *saying*, "Blessed *are* they whose iniquities  
 8 are forgiven, and whose sins are covered: blessed *is* the man to  
 whom the Lord will not account sin."
- 9 Doth this blessedness then come upon *those of* the circumcision  
*only*, or upon *those of* the uncircumcision also? 'for we say  
 10 that faith was accounted to Abraham for righteousness. How  
 was it then accounted? when he was circumcised, or uncircum-  
 cised? Not after circumcision, but when *he was* uncircumcised:  
 11 and he received the sign of circumcision, as a seal of the right-  
 eousness *arising from* the faith which *he had* while *yet* uncir-  
 cumcised: that he might become *the* father of all those who  
 believe, though they be uncircumcised; so that righteousness  
 12 might be accounted to them also: and *the* father of circumcision  
 not only to those who are of *the* circumcision, but *to those*  
 also who walk in the steps of that faith of our father Abraham,  
 which *he had* being *yet* uncircumcised.
- 13 For the promise, that he should be heir of the world, *was* not  
*made* to Abraham, or to his seed, through *the* law, but through  
 14 *the* righteousness of faith: 'for if "they who are "'under *the* law  
 be heirs, faith is "made void, and the promise is made of no

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1. 'by means of the works of the flesh'

2. 'much every way' yet

if' B.—'if indeed ... but no ground for glorying ... for'

" 'this he

hath not' S. B.

3. 'in order to' B. (so 9-22)

" 'justification'

(P. and others throughout.)

5. 'not *only* worked but' B.

" 'in

order to' B. (and 9.)

6. 'apart from' P.

9. 'concerning *the*

*uncircumcised also*, for' S.

14. 'If now' S.

" 'they only'

" 'righteous by law' M.

" 'useless' B.

effect: because the law 'worketh wrath: for where there is no 15  
 law, *there is* no transgression. 'The promise therefore was by 16  
 faith, that *it might be* by grace; in order that the promise might  
 be sure to all the seed; not to those only who are under the  
 law, but to those also who are of the faith of Abraham; who is  
 the father of us all, (as it is written, 'I have made thee a father 17  
 of many nations,') in the sight of the God, in whom he be-  
 lieved, who giveth life to the dead, and calleth those things  
 which 'are not as though they were: who, against hope, be- 18  
 lieved in hope that he should become the father of many nations,  
 according to that which was spoken, "So shall thy seed be:"  
 and, being not weak in faith, considered not his own body, 19  
 already become dead, (seeing that he was about an hundred  
 years old,) neither yet the deadness of Sarah's womb: he stag- 20  
 gered not at the promise of God through unbelief; but was  
 strong in faith, and gave glory to God; and was fully persuaded 21  
 that, what He had promised, He was able also to perform.

Wherefore *such faith* was accounted to him for righteousness. 22  
 Yet it was not written for his sake alone, that it was *so* accounted 23  
 to him; but for the sake of us also; to whom it will be ac- 24  
 counted if we believe in him who raised up from the dead Jesus  
 our Lord; who was delivered up for our offences, and was  
 raised again for our justification.

CHAP. V.—Being justified therefore by faith, we have peace 1  
 with God through our Lord Jesus Christ: through whom also 2  
 we have 'access' by faith into this grace wherein we stand, and  
 rejoice in the hope of the glory of God. And not only *so*, but 3  
 we glory even in afflictions: knowing that affliction worketh pa-  
 tience; and patience, 'experience; and experience, hope: and 5  
*this* hope 'maketh us not ashamed; because the love of God is  
 shed abroad in our hearts, by the Holy Spirit, which is given  
 unto us. For while we were yet without strength, even at the 6

15. 'bringeth punishment'

16. 'righteousness is' N. B.

17. 'were' S.

22. 'in order to' B.

2. 'access through

belief in that grace' S.

4. 'approbation' S.—'proof' Wa.

5. 'de-

ceiveth not' N.



7 appointed time, Christ died for the ungodly. Now scarcely for a  
 righteous man will one die: (though peradventure for 'a good *man*  
 8 some would even dare to die :) but ▼ God 'displayeth his love  
 toward us, in this, that, while we were still sinners, Christ died  
 9 for us. Much more then, now that we are justified through his  
 10 blood, shall we be saved, through him, from 'wrath. For if,  
 when we were enemies, we were reconciled to God, through the  
 death of his Son, much more, now that we are reconciled, shall  
 11 we be saved through his life. And not only *so*, but we glory  
 also in God through our Lord Jesus Christ, through whom we  
 have now received this reconciliation.

12 'Wherefore, as by one man sin entered into the world, and  
 death by sin, thus death passed upon all men, inasmuch as all  
 13 have sinned. (For sin was in the world all the time before *the*  
 law: *and* although sin is not accounted, where there is no law,  
 14 yet death reigned from Adam to Moses, even over those who  
 had ▼ not sinned after the likeness of the transgression of Adam,  
 15 who is a similitude of him who was to come.) ' But the free  
 gift *is* not so as *was* the transgression: for if, through the trans-  
 gression of one *man* 'the many have died, much more hath the  
 grace of God, and the gift " by grace, *which is* through one man,  
 16 Jesus Christ, abounded unto "' the many: neither is the gift 'as  
 by one ▼ that sinned: for the judgment, *followed* one *transgression*  
 to condemnation, but the free gift, *followed* many transgressions  
 17 unto justification. For if through the transgression ▼ of one death  
 reigned because of *that* one; much more will they, who receive the  
 abounding of grace and of the gift of righteousness reign in life  
 18 through one, Jesus Christ. As then, by ' the transgression of one,  
*judgment passed* upon all men to condemnation; even so by " the  
 righteousness of one, *the free gift* hath *come* upon all men unto  
 19 justification of life: for as by the disobedience of one man, ' the

7. ' his benefactor' S.

8. ' commendeth' A.—' enhanceth' N.

9. ' punishment' Wa.

12. ' concerning this matter' N.

14. The

parenthesis is extended by A. and others to end of ver. 18. 15. ' all  
 men' Wa. (twice)

" ' which is through the favour of one' N.

16. ' as *the condemnation* by' S.—' as in the case of that single sin' Wa.  
 (adopting the ▼.)

18. ' one offence' S. (so Wa.)

" ' one

righteousness' S. (so Wa.)—' so that offenders abounded' N.

19. ' all' Wa. (twice)

many became sinners, so, by the obedience of one, "the many will become righteous.

Moreover the law entered, 'that transgressions might abound : 20 but where sin abounded, grace much more abounded : that, as 21 sin had reigned unto death, even so grace might reign, through righteousness, unto eternal life, through Jesus Christ our Lord.

CHAP. VI.—What shall we say then ? Shall we continue 1 in sin, that grace may abound ?—By no means. How shall we, 2 that have died to sin, live any longer therein ? Know ye not, 3 that as many of us as have been baptized into Jesus Christ have been baptized into his death ? We were therefore buried with 4 him by *this* baptism into *his* death : that, as Christ was raised from the dead by the 'glory of the Father, even so we also should walk in newness of life. If then we have conformed to each 5 other in the likeness of his death, 'we shall *conform* also to *that* of *his* resurrection : knowing this, that our old man hath been 6 crucified 'with *him*, that the body of sin might be destroyed, in order that henceforth we should no longer be slaves to sin : for he who hath *thus* died is freed from sin. If now we have *so* 8 died with Christ, we believe that we shall also live with him ; knowing that Christ, having been raised from the dead, dieth 9 no more : death hath no longer dominion over him ; for in that 10 he died, he died unto sin, once for all : but in that he liveth, he liveth unto God. In like manner do ye also account your- 11 selves dead indeed unto sin, but alive unto God through Jesus Christ. <sup>v</sup>

Let not sin therefore reign in 'your mortal body, so as to obey 12 *it* : <sup>v</sup> neither yield up your members to sin, *as* instruments of 13 unrighteousness : but yield yourselves up unto God, as those who have become alive from the dead ; and *yield* your members to God, *as* instruments of righteousness : 'for sin shall not have 14 dominion over you : since ye are not under *the* law, but under "grace.

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20. ' when the transgression had abounded'—' and showed that offence abounded' B. 4. ' glorious power' P. N. 5. ' let us' Wa.  
6. ' as he was' S. 12. ' your body *thus* dead' P. 14. ' For *so* sin will' P.—' for sin must not' Wa. " ' a covenant of favour' N

15 What then? shall we *continue* to sin, because we are not  
 16 under *the* law, but under grace?—By no means. Know ye not,  
 that to whomsoever ye yield yourselves 'servants to obey, his  
 servants ye are, whom ye *so* obey; whether of sin <sup>v</sup> unto death,  
 17 or of obedience unto righteousness? But thanks be to God, that  
 having been the servants of sin, ye have *now* obeyed from *the*  
 heart that form of doctrine 'which hath been delivered to you;  
 18 and that having been set free from sin, ye have become the ser-  
 19 vants of righteousness. I speak after the manner of men, because  
 of the infirmity of your flesh: for in like manner as ye yielded  
 your members to iniquity, as servants of uncleanness and ini-  
 quity; even so yield your members now, to holiness, as servants  
 20 of righteousness. For when ye were *the* servants of sin, ye  
 21 were free in respect to righteousness. What fruit had ye then,  
 from those things whereof ye are now ashamed? for the end of  
 22 those things *is* death: but now having been set free from sin,  
 and having become servants to God, ye have your fruit unto  
 holiness, and the end everlasting life: for the wages of sin *is*  
 death; but the gift of God *is* everlasting life, through Jesus  
 Christ our Lord.

1 CHAP. VII.—Know ye not, brethren, (for I speak to those  
 who know *the* law,) that the law hath dominion over a man  
 2 *only* so long as he liveth? For the married woman is bound  
 by *the* law to *her* husband so long as he liveth; but if the  
 3 husband die, she is loosed from the law of *her* husband. If  
 therefore, while *her* husband liveth, she be married to another  
 man, she will be called an adulteress: but if her husband die,  
 she is free from that law; so that she is no adulteress, though  
 4 she be married to another man. And thus, my brethren, ye  
 also have become dead to the law, through the body of Christ;  
 that ye might be married to another, *even* to him who hath been  
 raised from the dead, that we may bring forth fruit unto God.  
 5 For while we were in the flesh, the sinful passions which were  
 'by the law, wrought in our members, so as to bring forth fruit

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16. 'slaves' 17. 'to which ye were delivered over' N. 5. 'excited  
 by' B.—'during' Wa.

unto death: but now we are loosed from the law, having died 6  
to that whereunto we were held in bondage: so that we ought  
to serve *God* 'in newness of spirit, and not *in* the oldness of the  
letter.

What shall *we* say then? *That* the law is sin? By no means. 7  
'Nay, I had not "known *what* sin *was* but through *the* law:  
for I had not known *the* sin of lust, unless the law had said,  
"Thou shalt not covet:" but sin, taking *its* occasion 'by the 8  
commandment, wrought in me all manner of inordinate desire:  
for without *the* law sin is dead: 'and I once lived without *know-* 9  
*ledge of the* law: but when the commandment "came, sin  
revived, and I died; and *so* the commandment, which *was in-* 10  
*tended* for life, was found *to be* for death *to me*. For sin, taking 11  
*its* occasion 'from the commandment, seduced me, and by it  
slew *me*; wherefore the law is holy, and the commandment 12  
holy, and just, and good.

Has then 'that which is good become death to me?—By no 13  
means. But "sin *hath*: that it might appear "' *to be* sin, work-  
ing death in me, through that which is good; so that sin might  
become exceeding sinful through the commandment. We know 14  
indeed that the law is spiritual: but I am carnal, sold under  
sin: for that which I do, I approve not: and what I would, 15  
that I do not; but what I hate, that I do. But if I do that 16  
which I would not, I assent to the law that *it is* good: now there- 17  
fore it is no longer I that do it, but sin that dwelleth in me.  
For I know that in me (that is, in my flesh,) there dwelleth no 18  
good thing. To will indeed is present with me; but *how* to per-  
form that which is good I find not. For I do not the good that 19  
I would: but I do the evil which I would not. Now if I do 20  
that which I would not, it is no longer I that do it, but sin that  
dwelleth in me. I find therefore *this* law, that, when I would 21  
do good, evil is present with me. For I delight in the law of 22

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6. 'in the new spirit and not in the old letter' Nm. 7. 'yet' "been  
sensible of sin' Wa. 8. 'wrought in me by the commandment' Wa.  
9. 'and lived at first without a law' P. " 'came to my knowledge,  
sin came to life' P. 11. 'seduced me by the commandment' Wa.  
13. 'the good law' M. (twice) " 'that sin might appear' Wa.  
" 'that sin, which wrought . . . is good, became exceedingly' P.

23 God according to the inward man : but I perceive another law  
 in my members, warring against the law of my mind, and bring-  
 24 ing me into captivity to the law 'of sin which is in my mem-  
 bers. O wretched man that I am ! who will deliver me from  
 25 'this body of death ? ' I thank God 'through Jesus Christ our  
 Lord.

So then I, the same *man*, with *my* mind serve *the* law of God ;  
 but with *my* flesh *the* law of sin.

1 CHAP. VIII.—' *There is* therefore ' now no condemnation  
 2 for those who are in Christ Jesus ' : for the law of the spirit of  
 life in Christ Jesus, hath made me free from the law of sin and  
 3 death. For—what the law could not do, because it was too  
 weak through the flesh,—God *hath done*, who by sending his own  
 Son, in the likeness of sinful flesh, and ' on account of sin, hath  
 4 condemned sin in ' the flesh : that the ' precepts of the law may  
 be fulfilled in us, who walk not according to the flesh, but ac-  
 5 cording to the Spirit. For they who live according to the flesh  
 mind the things of the flesh : but they that live according to the  
 6 Spirit *mind* the things of the Spirit. For to be carnally minded  
 7 *is* death ; but to be spiritually minded *is* life and peace ; be-  
 cause the carnal mind *is* enmity against God : for it is not sub-  
 8 ject to the law of God, nor indeed can it be. Those then who  
 9 are of *the* flesh cannot please God. But ye live not in *the* flesh,  
 but in *the* Spirit, ' if indeed the Spirit of God dwelleth in you.  
 Now if any one have not the spirit of Christ, he is none of his :  
 10 but if ' Christ *be* in you, the body *is* dead ' on account of sin ;  
 11 but the spirit *is* life, " on account of righteousness. And, if the  
 spirit of Him, who raised up Jesus from the dead, dwelleth in  
 you, He who raised up Christ from the dead will also give life  
 to your ' mortal bodies, by his spirit that dwelleth in you.  
 12 Thus then, brethren, we are not debtors to the flesh, that we  
 13 should live according to *the* flesh : for if ye live according to

23. ' of the sin' P.

24. ' the body which causeth this death' S.

25. ' *who hath delivered me*' through P.

1. ' yet truly is there

now' B. 3. ' by a *sacrifice* for sin (see Heb. x. 6.) W.—' *an offering*  
 for sin' S. " ' *his* flesh' P. 4. ' justification' P. 9. ' since' N.

10. ' as to' N. (twice)

11. ' dead' P.

*the* flesh, ye will die: but if, through *the* spirit, ye deaden the  
 deeds of the <sup>v</sup> body, ye will live. For as many as are led by *the* 14  
 Spirit of God, these are sons of God: for ye have not received 15  
 a spirit of bondage, that ye should again be in fear; but ye  
 have received a spirit of 'adoption by virtue whereof we cry,  
 "Abba," *that is* Father. 'The same spirit beareth testimony 16  
 together with our spirit, that we are children of God: and if 17  
*we be* children, then heirs; heirs of God, and joint-heirs with  
 Christ; 'if we suffer with *him*, so as to be also glorified *with*  
*him*.

For I account the sufferings of this present time not worthy 18  
*to be compared* with the glory which shall hereafter be revealed  
 'in us. For the earnest longing of the 'creature waiteth for 19  
 the manifestation of the sons of God: for the creature was made 20  
 subject to frailty, (not of its own will, but by that of him who  
 hath put it in subjection) in hope, that this same creature will 21  
 be delivered from the bondage of 'corruption into the glorious  
 freedom of the sons of God. For we know that every creature 22  
 groaneth and travaileth in pain together even until now: and 23  
 not only it, but even we ourselves, who have the firstfruits of  
 the spirit, even we ourselves groan within ourselves, looking for  
<sup>v</sup>our adoption, 'to wit, the deliverance of our body. For we 24  
 are saved 'by hope. Now hope that is attained is no longer  
 hope: for how can a man still hope for what he attaineth?  
 But when we hope for what we have not attained, 'we *then* wait 25  
 for *it* with patience. And the Spirit also helpeth our weaknesses: 26  
 for we know not what to pray for, as we ought: but the spirit  
 itself 'intercedeth <sup>v</sup>for us," in groanings which cannot be express-  
 ed. And he who searcheth the heart knoweth what the mind of 27  
 the spirit is, 'that it intercedeth "in behalf of the saints, according  
 to *the will of* God. And we know that all things work together 28

15. ' adoption. When we cry . . . the Spirit' P.

itself' A. W. P.

17. ' so that if we suffer . . . we shall also' B.

18. ' to us' S. B.

19. ' world' N.—' creation' W. Wa.—' mankind'

B.—*human* creature' P. [throughout.]

21. ' a perishing state' S.

23. ' for our redemption from the body' Wa.

24. ' under this hope'

Wa. 25. ' let us wait' Wa.

26. ' interposeth' (so ver. 27, 34.)

" ' together with *our* unuttered desires' P.

27. ' because' A.

" ' with God for his saints' P.

for good to those who love God, to those who are called according to *his* purpose: for those whom he foreknew, he 'predestinated also *to be* conformed to the image of his Son, that he might be *the* firstborn among many brethren; and those whom he 'predestinated, those he hath also called: and whom he hath called, those he hath also justified: and whom he hath justified, those he hath also glorified.

What then shall we say concerning these things?—If God *be* for us, who *can be* against us? He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall bring any account against the chosen of God? 'Shall God that justifieth *them*? Who shall condemn *them*? 'Shall Christ who died; yea rather, who hath risen again; who is even at the right hand of God; who so maketh intercession for us? Who shall separate us from the love of <sup>v</sup>Christ? *shall* affliction, or distress, or persecution, or hunger, or nakedness, or peril, or sword? (As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.") Nay, in all these things we are more than conquerors through him who hath loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.—I speak the truth in Christ, I lie not;—my conscience also bearing testimony to me in *the* Holy Spirit—that I have great heaviness and continual sorrow in my heart; for I 'could wish myself cut off "from Christ for the sake of my brethren, my kinsmen according to *the* flesh: who are Israelites; whose *was* the adoption, and the glory, and the covenants, and the giving of the law, and the *temple* service, and the promises;

29, 30. 'foreordained' P.

33. 'It is' A. B.

34. 'It is' A. B.

3. 'for I boasted that I myself was set apart by' P.—(for I also was once an alien from Christ') Wa.

" 'by Christ instead of my' S.—  
'after the manner of Christ' B.—'for the cause of Christ' W.

whose *were* the fathers, and of whom as concerning *the* flesh 'the 5 Christ "*was*. ' God who is over all, be blessed for ever. Amen.

' *I say not this* as though the word of God hath failed of 6 effect : "for they *are* not all Israel, that spring from Israel : neither, because they are the seed of Abraham, *are they* all 'his 7 children : but, " In Isaac shall thy seed be called : " that is, 8 it is not the children of the flesh *only*, that *are* the children of God : but it is the children of the promise that are accounted as the seed. For the word of promise *was* this, " At this time 9 will I come, and Sarah shall have a son." And not *she* only ; 10 but when Rebecca also had conceived by one, *even* by our father Isaac ; when *the children* were not yet born, and had 11 done neither good nor evil,—in order that the purpose of God, according to *his* choice, might stand, not on account of works, but by 'him that calleth :—it was said unto her, " The elder 12 shall serve the younger : " as it is written, " Jacob have I loved, 13 but Esau have I hated."

What shall we say then ? that *there is* injustice with God ?— 14 By no means. ' For *he* saith to Moses, " I will have mercy on 15 whom I will have mercy, and I will have compassion on whom I will have compassion : " *It is* not therefore of him who willeth, 16 nor of him who runneth, but of God who showeth mercy. ' For 17 the scripture saith unto Pharaoh, " Even for this purpose I have raised thee up, that I might shew my power in thee, and that my name might be proclaimed throughout all the earth." Thus 18

5. ' the Christ *was to come*' P.—' Christ *came*' A. " ' *came*, who is over all God blessed for ever' A. (which is supported by many and great authorities). Locke reads, ' was, who is over all. God be blessed for ever.' The plan of this version, which enables us to exhibit conflicting renderings, when important, has in no case lightened a greater feeling of responsibility than in this, which is one so peculiar, and attended with so many difficulties. Great diffidence as to the right conclusion is felt, but truth requires me to state that my judgment inclines strongly in favour of the version which is adopted in the text. This my personal conclusion turns mainly on views of the general analogy of scriptural expression : for I think that different decisions on this passage may be and have been come to, with reference (either by admission or denial,) to the doctrine understood to be involved in A. [The reference to the passage by *Clemens Romanus* has some weight with me.] 6. ' But it cannot be that' P.—' however it is not so that' S. " ' all therefore are not' B. 7. ' children of promise' 11. ' the will of' Wa. 15. ' Yet' P. 17. ' whereas' P.



then he hath mercy on whom he will, and he hardeneth whom he will.

- 19 'Thou wilt say then unto me, "Why doth he yet find fault?  
 20 For who hath resisted his will?"—Nay but, O man, who art  
 thou that repliest against God? Shall the thing formed say to  
 21 him that formed *it*, "Why hast thou made me thus?" Hath  
 not the potter power over his clay, to make of the same lump  
 22 one vessel unto honour, and another unto dishonour? *What* now  
 if God, desiring to show *his* wrath, and to make his power  
 known, endured, with much longsuffering, vessels of wrath  
 23 fitted to destruction: *desiring also* to make known the riches of  
 his glory towards vessels of mercy, which he had before pre-  
 24 pared for glory, 'even on us, whom he hath called, not from  
 25 among the Jews only, but also from among the Gentiles? as  
*he* saith also in Hosea, "I will call those, my people, who were  
 26 not my people; and her, beloved, who was not beloved: and  
 it shall come to pass, *that* in the place where it was said unto  
 them, 'Ye *are* not my people;' there they shall be called sons  
 27 of the living God." Isaiah also crieth out concerning Israel,  
 "Though the number of the sons of Israel be as the sand of  
 28 the sea, a remnant *only* will be saved: 'for he will "finish and  
 cut short the account in righteousness: because a short account  
 29 will the Lord make upon the land." And as Isaiah foretold  
 "Unless the Lord of 'Hosts had left us a seed, we had been as  
 Sodom, and become like unto Gomorrah."  
 30 What shall we say then?—That the Gentiles, who did not  
 seek after 'righteousness, have attained to righteousness, even  
 31 that righteousness which is by faith: but that Israel, which fol-  
 lowed after *the* law of righteousness, hath not attained to *the*  
 32 law <sup>v</sup>of righteousness. Wherefore?—Because *they* have not  
*sought it* by faith, but as if it were by works <sup>v</sup>of *the* law.  
 33 <sup>v</sup>For they have stumbled against the stone of stumbling; as it  
 is written, "Behold, I lay in Sion a stone of stumbling and a

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19. 'Wilt thou then' P. 24. 'showed mercy even to' S. 28. 'for finishing and cutting short the work' M. " 'execute his word, *which* he hath decreed in righteousness; for the Lord will execute his word decreed concerning the land' S. 29. 'Sabaoth' A. 30. 'justification' N. P. (throughout)

rock of offence: 'and whosoever believeth in him shall not be ashamed."

CHAP. X.—Brethren, my heart's desire, and prayer to God 1  
for <sup>v</sup> *Israel* is, that they may be saved: for I bear them testi- 2  
mony that they have a 'zeal for God, but not according to  
knowledge. For being ignorant of the 'righteousness, *which is* 3  
of God, and seeking to establish their own righteousness, they  
have not submitted themselves unto the righteousness of God:  
for Christ is the end of *the* law, in order to righteousness for 4  
every one that believeth.

For Moses describeth the righteousness which *is* by the law, 5  
*saying*, "That the man who doeth those things shall live by  
them:" but the righteousness *which is* by faith speaketh thus, 6  
"Say not in thine heart, Who shall ascend into heaven?" that  
is, to bring Christ down *from above*: "Or, Who shall descend 7  
into the abyss?" that is, to bring up Christ again from the  
dead. But what 'saith <sup>v</sup> *it*? "The word is nigh thee, *even* in 8  
thy mouth, and in thy heart:" that is, the word of faith, which  
we preach; 'namely, that if thou shalt confess with thy mouth 9  
"the Lord Jesus, and shalt believe in thine heart that God hath  
raised him from the dead, thou shalt be saved; for with *the* 10  
heart man believeth unto righteousness; and with *the* mouth  
confession is made unto salvation: for the scripture saith, "Who- 11  
soever believeth in him shall not be ashamed." 'For there is 12  
no difference between the Jew and *the* "Gentile: seeing that  
the same Lord over all is rich unto all that call upon him; for 13  
" 'whosoever shall call upon the name of the Lord shall be  
saved."

How then shall *men* call on him, in whom they have not be- 14  
lieved? and how shall they believe in one, of whom they have  
not heard? and how shall they hear without a preacher? and 15  
how shall *men* preach, unless they be sent? as it is written,

33. 'but' P. S.—'and yet' N. B.

zeal' Wa.

3. 'justification' N. P. (throughout)

2. 'great zeal but' M.—'godly

8. 'saith

*the scripture*' Wa.

9. 'for if' N.

" 'that Jesus is Lord' P. Wa.

12. 'there is then' S.

" 'Greek'

13. Joel ii. 32 (see Acts

ii. 21.)

“ How beautiful are the feet of those that preach the glad tidings of peace, and bring glad tidings of good things?” nevertheless all have not hearkened to the glad tidings. For Isaiah saith, “ Lord, who hath believed 'our report?” Belief then cometh by hearing, and hearing 'by *the* word <sup>v</sup> of God. But I say, Have they not *all* heard *it*? Yes verily, “ their voice went forth into all the earth, and their words unto the ends of the world.” But I say, 'Hath not Israel known *this*? First Moses saith, “ I will move you to jealousy "by *that which* is not a people, yea by a nation void of understanding I will provoke you.” And Isaiah is very bold, and saith, “ I was found by those that sought me not; I was made manifest unto those that asked not after me.” Whereas 'concerning Israel *he* saith, “ All day long I have stretched forth my hands, unto a disobedient and gainsaying people.”

1 CHAP. XI.—I ask then, “ Hath God cast off his own people?—By no means. For I myself am an Israelite, of the  
2 seed of Abraham, of *the* tribe of Benjamin: God hath not cast off his people whom he 'foreknew. Know ye not what the scripture saith of Elijah? how he interposeth with God against  
3 Israel, *saying*, Lord, they have killed thy prophets, and digged down thy altars; and I only am left, and they seek my life.”  
4 But what saith the 'answer of God unto him? “ I have reserved to myself seven thousand men, who have not bowed the  
5 knee to Baal.” In like manner then, at this present time also,  
6 there is a remnant, according to the 'election of grace: and if of grace, then *it is* no more of works: otherwise grace would be no longer grace.”  
7 'What then? Israel hath not attained that which he seeketh for; but "those chosen have obtained it, and the rest have been  
8 blinded unto this day, as it is written, “ God hath given them

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16. 'on hearing our report' N.—' what he heareth us preach' C. (to preserve the verbal allusion, ver. 17.) 17. ' through a message from God' Wa. 19. ' Israel hath not known' M.—' doth not' S. " ' by an abject people' B. 21. ' to' A. 2. ' acknowledged' C.—' loved'—' hath known so long' Wa. 4. ' divine oracle' W. 5. ' choice' P. 7. ' what then is the truth? that' P. " ' the election hath' A.—' the elect have' S.

a spirit of slumber, eyes 'that they should not see, and ears that they should not hear:" and David saith, "Let their table be 9 made a snare, and a trap, and a stumblingblock, and a recompence unto them: let their eyes be darkened, that they may 10 not see, and keep their back alway bowed down."

I ask then, Have they stumbled so as '*altogether* to fall?— 11 By no means: "but rather through their falling off salvation *is come* unto the Gentiles, in order to rouse *Israel* to emulation. Now if their fall *be* the 'riches of the world, and their 12 failure be the riches of the Gentiles; how much more *will be* their fulness? For I am *now* speaking *this* to you Gentiles— 13 inasmuch as I am *the* apostle of the Gentiles, I exalt mine office:—if by any means I may provoke to emulation *those who* 14 *are* my flesh, and may save some of them. For if the rejection 15 of them *be the* reconciliation of the world, what *will* the reception *of them be*, but life from the dead? 'Now if the firstfruits 16 *be* holy, so also *is* the mass: and if the root *be* holy, so also *are* the branches. And if some of the branches have been broken 17 off, and thou, who art a wild olive tree, hast been grafted in upon them, and hast become a partaker of the root and fatness of the olive tree; boast not over the *natural* branches. But if 18 thou boast, *remember that* it is not thou that bearest the root, but the root thee. 'Thou wilt say then, "The branches were 19 broken off, that I might be grafted in." Be it so: they were 20 broken off because of *their* want of faith, 'and thou standest by *thy* faith: be not highminded, but fear: for if God spared not 21 the natural branches, *take heed* lest he spare not thee also.

Behold then *not only* the goodness but the severity of God! 22 towards those who have fallen, severity; but towards thee, goodness, if thou continue in *his* goodness: otherwise thou also wilt be cut off. And even they, if they abide not in unbelief, will 23 be grafted in: for God is able to graft them in again: for if 24 thou wert cut off from the olive tree which is wild by nature,

8. 'so that they' N.

... might come' P.

moreover' S.—'For if' A.

thou standest *only*' P.

11. 'for ever' M.

12. 'gain'—'advantage' (twice)

19. 'wilt thou then' P.

" 'but that through

16. 'If

20. 'but

and 'against *this* nature wert grafted into a good olive tree : how much more shall these which were the natural *branches*, be grafted into their own olive tree ?

25 For I would not, brethren, have you ignorant of this 'mystery, "(lest ye should be wise in your own conceits,) that blindness hath happened to Israel in part, until the fulness  
26 of the Gentiles shall come in ; and then 'all Israel will be saved : as it is written, " A deliverer shall come out of Sion,  
27 and shall turn away ungodliness from Jacob : " and " this is my covenant with them, when I shall take away their sins. "   
28 With respect to the gospel then, *the Jews are* alienated on account of you : but with respect to the 'election, *they are* beloved on account of the fathers : for the free gifts and the calling  
30 of God 'are without repentance. For as in times past ye *Gentiles* were disobedient to God, yet have now obtained mercy  
31 'on account of their unbelief : even so these have now become disobedient, that they also may obtain mercy 'through the  
32 mercy shown to you. For God hath included all together in unbelief, that he may have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable *are* his judgments, and his ways  
34 past finding out ! For who hath known the mind of the Lord ?  
35 or who hath been his counsellor ? or who hath first given to him,  
36 and it shall be given unto him again ! for of him, and through him, and to him, *are* all things : to whom *be* glory for ever. Amen.

1 CHAP. XII.—I beseech you therefore, brethren, by the tender mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* 'your reasonable  
2 service. And be not conformed to this world ; but be ye transformed by the renewing of your mind, so that ye may

24. ' wert grafted ... contrary to thy nature ' P.

25. ' secret ' B.

" ' lest ye be mindful only of yourselves ' P.

26. ' all *who are*

Israel ' P.

28. ' choice ' P.—' chosen '

29. ' are unchangeable '

P.—' he will not repent of ' S.—' *are* not repented of ' Wa.

30, 31. ' on

occasion of ' N.

1. ' rational service ' B. P. S.—' *even* your spiritual

service ' N.—' the service of your reason ' W.

prove what *is* that good, and acceptable, and perfect, will of God.

For, through the 'grace bestowed upon me, I charge every 3 one among you, not to think more highly *of himself* than he ought to think; but to think soberly, according as God hath dealt to each one *his* measure of faith. For as we have in one 4 body many members, but all the members have not the same office; so we *who are* many, are one body in Christ, and every 5 one members one of 'another.

Having then gifts differing according to the grace bestowed 6 upon us, whether prophecy, *let us prophesy* according to *our* proportion of faith; or ministry, *let us attend* on *our* ministry: 7 or he that teacheth, on teaching; or he that exhorteth, on ex- 8 hortation: he that 'giveth, *let him do it* with simplicity; he that "ruleth, with diligence; he that "'showeth mercy, with cheerfulness.

*Let your* love be without dissimulation. Abhor that which 9 is evil; cleave to that which is good. *Be* kindly affectioned, 10 with brotherly love one to another; in honour preferring one another; 'not slothful in business; fervent in spirit; turning 11 the 'time to account: rejoicing 'in hope; patient in affliction; 12 continuing instant in prayer; distributing to the wants of the 13 saints; given to hospitality. Bless those who persecute you: 14 bless, and curse not. Rejoice with those that rejoice, and weep 15 with those that weep. *Be* of the same mind one toward another. 16 'Mind not high "things, but accommodate yourselves to those of low estate. Be not "'wise in your own conceits. Render 17 to no one evil for evil. 'Provide things honest in the sight of 'all men. If it be possible, as much as lieth in you, live peace- 18 ably with all men. Dearly beloved, avenge not yourselves, 19 but *rather* give place 'unto wrath: for it is written, "Vengeance

3. ' the favour (or gift) of an apostleship' N.  
having gifts . . . if it be prophecy' W.

of the church' " ' presideth in it '

11. ' not backward in diligence' P.

16. ' affect' W. " ' things *only*' P.

of your own concerns' P.

the anger of God' N.

5. ' each other, but

8. ' distributeth the *alms*

" ministereth to the sick'

12. ' in the hope' W.

" ' be not mindful *only*

17. ' take care to do'

19. ' unto

20 *is* mine ; I will repay, saith the Lord." If <sup>v</sup> therefore thine enemy hunger, feed him ; if he thirst, give him drink : for in so  
21 doing thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good.

1 CHAP. XIII.—Let every one be in subjection to the powers in authority. For there is no authority but from God: the  
2 *authorities* that be are <sup>1</sup> ordained by God: whosoever therefore resisteth that authority, resisteth the ordinance of God: and  
3 they that resist will bring on themselves condemnation. For rulers are not a terror to good works, but to evil. Wouldst thou then not fear *their* authority? do that which is good, and thou  
4 wilt have praise therefrom ; for *the ruler* is a minister of God to thee for good. But, if thou do that which is evil, fear him ; for he beareth not the sword in vain: since he is a minister of God, an avenger for the punishment of him who doeth evil.  
5 Wherefore <sup>v</sup> it is necessary that *ye* should be in subjection, not  
6 only because of punishment, but for conscience sake. And on this account also <sup>1</sup> pay ye tribute *to them* also: for they are ministers of God, who attend continually to this matter.

7 Render therefore to all their due: tribute to whom tribute *is due* ; custom to whom custom ; reverence to whom reverence ;  
8 honour to whom honour. <sup>1</sup> Owe no one any thing, but love to  
9 one another: for he that loveth another fulfilleth the law. For <sup>1</sup> those *commandments*, "Thou shalt not commit adultery,"  
"Thou shalt not kill," "Thou shalt not steal," <sup>v</sup> "Thou shalt not covet;" and any other commandments which there may be are briefly comprehended in this saying, namely, "Thou shalt  
10 love thy neighbour as thyself." Love worketh no ill to one's neighbour: love therefore *is* the fulfillment of the law.

11 And *do this the rather*, knowing the time, that now is the time to awake out of sleep: for our salvation *is* nearer now, than  
12 when we *first* believed: the night is far spent, the day is at hand: let us therefore put aside the works of darkness, and let  
13 us put on the armour of light ; let us walk honestly, as in *the* day ; not in revellings and drunkenness, not in debauchery and

1. ' placed under God' M. (Luke vii. S.)

6. ' ye pay' N.

3. ' ye owe' P.

9. ' for this is *the law*' (thence as A) S.

wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts *thereof*.

CHAP. XIV.—Him that is weak in the faith receive kindly : 1  
—not in order to 'doubtful disputations. For one believeth that 2  
he may eat all things : another *who is* weak, eateth herbs *only*.  
Let not him that eateth, despise him that eateth not ; and let 3  
not him who eateth not, judge him that eateth : for God hath  
accepted him. Who art thou that judgest the servant of ano- 4  
ther ? to his own master he standeth or falleth : yea, he shall  
stand : for <sup>v</sup>God is able to make him stand. One *man* es- 5  
teemeth one day above another : another esteemeth every day  
*alike* : let every one be fully persuaded in his own mind. He 6  
that observeth the day, observeth *it* 'unto the Lord ; <sup>v</sup>and he  
that observeth not the day to the Lord he doth not observe *it* ;  
And that eateth, eateth to the Lord, for he giveth God thanks ;  
and he that eateth not, to the Lord he eateth not, <sup>v</sup>and giveth  
God thanks. For none of us liveth to himself, and no one 7  
dieth to himself : for if we live we live unto the Lord ; and if 8  
we die, we die unto the Lord : whether therefore we live, or  
die, we are the Lord's. For to this end Christ both died, and 9  
lived again, that he might have dominion over both *the* dead  
and the living.

But why dost thou judge thy brother ? or why dost thou des- 10  
pise thy brother ? for we shall all stand before the judgment-  
seat of <sup>v</sup>Christ : for it is written, "*As I live*, saith the Lord, 11  
every knee shall bow to me, and every tongue shall 'confess to  
God : " so then every one of us must give account of himself <sup>v</sup>to 12  
God.

Let us then no longer judge one another : but determine this 13  
rather, not to put a stumblingblock, or an occasion of falling,  
in a brother's way. I know, and am persuaded 'in the Lord 14  
Jesus, that nothing *is* unclean of itself : but if any one esteem-

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1. ' debates about matters in doubt' W.—' doubts and reasonings' Wa.  
—' in order to judge of his opinions' 6. ' from respect to' B.—  
' to the honouring of' S. (throughout.) " ' and yet' B. 11 ' ac-  
knowledge' A.—' praise' N. 14. ' that under the' Wa.



15 eth any thing to be unclean, to him *it is* unclean. But if thy brother be disquieted because of *thy* meat, thou no longer walkest 'charitably.' " "Destroy not by thy food, him for  
16 whom Christ died. Let not then your 'good be evil spoken  
17 of: for the kingdom of God is not meat and drink; but 'righteousness, and peace, and joy in *the* Holy Spirit: for he that,  
18 in these things serveth Christ *is* well pleasing to God, and approved by men.

19 Let us therefore follow after the things which make for  
20 peace, and those whereby we may edify one another. Destroy not the work of God for the sake of *kinds* of food. All 'things indeed *are* pure: but *it is* evil for that man who "eateth so as  
21 to make others stumble. *It is* good neither to eat flesh, nor to drink wine, nor *any thing*, whereby thy brother stumbleth,  
22 or hath cause of offence, or is made weak. 'Hast thou faith? have *it* "to thyself in the sight of God. Happy *is* he that doth  
23 not condemn himself in that which he "alloweth. And he that 'doubteth is condemned if he eat, because *he doth it* not from faith: for whatsoever *is* not from faith is sin.

24 'Now to him who is able to establish you 'according to my gospel, 'and the preaching of Jesus Christ, "according to *the* revelation of *the* "mystery, which had been kept secret "since  
25 the world began, but hath now been manifested and made known through 'the scriptures of the prophets, to all "nations according to *the* "commandment of the everlasting God, for  
26 obedience of faith—To 'God only wise, "be glory, through Jesus Christ for ever. Amen.

1 CHAP. XV.—We then who are strong ought to bear with

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15. ' according to love' B " separate' P. 16. ' privilege' Wa.  
17. ' justification' P. 20. ' meats' S. " ' stumbleth and eateth' P.  
22. ' thou hast faith' N.—' hold it fast' M.—' the faith which thou hast, keep to' P. " ' with respect to' B. " ' approveth' M. P.—' alloweth himself to do' B. N. 23. ' maketh a difference' W.—' discerneth a difference *between meats*' M. 24. ' even the gospel of' S. " ' wherein a mystery hath been revealed' Wa. " ' secret' B. " under the ancient dispensations' N.—' in former [ancient] times' P. W. S.—' in the times of the ages' (i. e. during the dispensation of Moses) M. 25. ' writings' P. " ' the Gentiles' B. Wa. " ' ordinance' P. 26. ' the only wise God through Jesus Christ to whom' S. " ' be the' Wa.

the infirmities of the weak, and not to please ourselves. Let 2  
 every one of us please *his* neighbour, 'for *his* good to edifica-  
 tion; for Christ also pleased not himself; but, as it is written, 3  
 "The reproaches of those that reproached thee have fallen on  
 me." For whatsoever things were 'formerly written, were writ- 4  
 ten for our instruction; that we through patience and the "con-  
 solation of the scriptures, might have hope. Now the God of 5  
 patience and consolation grant you to 'be of the same mind  
 among yourselves, according to Christ Jesus: that ye may, with 6  
 one mind *and* one mouth, glorify God, even the Father of our  
 Lord Jesus Christ. Wherefore receive ye one another, as 7  
 Christ also received *v* you, to *the* glory of God.

Now I say that Jesus Christ became *the* minister 'of the 8  
 circumcision, "for the truth of God, in order to confirm the  
 promises *made* unto the fathers: and that the Gentiles might 9  
 glorify God for *his* mercy; as it is written, "For this cause I  
 will acknowledge thee among the Gentiles, and sing *praises* unto  
 thy name:" and again 'he saith, "Rejoice, ye Gentiles, toge- 10  
 ther with his people!" And again, "Praise the Lord, all ye 11  
 Gentiles; and celebrate him, all ye people!" And again, Isaiah 12  
 saith, "There shall be a root of Jesse, 'and one that shall rise  
 to reign over the Gentiles; in him shall the Gentiles hope."

Now may the God of 'hope fill you with all joy and peace 13  
 'in believing, that ye may abound in "hope, through *the* power  
 of *the* Holy Spirit.

Moreover I myself am persuaded concerning you, my bre- 14  
 thren, that ye 'also are full of goodness, filled with all know-  
 ledge, able also to admonish one another: Nevertheless, bre- 15  
 thren, I have written to you somewhat the more boldly, 'by way  
 of putting you in mind *of these things*, through the grace which  
 God hath bestowed on me, that I should be a minister of Jesus 16

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2. ' in respect to that which is good' A. N. S. 4. ' formerly written  
 for our instruction, *they* were written that' Wa. " ' admonition' S.  
 5. ' have the same disposition towards one another' M.—' have a mutual  
 affection, after the example of Christ' W. 8. ' from among the  
 circumcision' Wa. " ' for the sake of' P. 10. ' *the scripture*'  
 12. ' and in him who riseth *from it* to rule ... shall the' P. 13. ' this  
 hope' (twice) Wa. 14. ' even of yourselves' Wa. 15. ' as one  
 repeating admonitions' S

Christ to the Gentiles, 'ministering the gospel of God ; in order that the offering up of the Gentiles might be acceptable, being  
 17 sanctified in *the* Holy Spirit. I have therefore cause of glory-  
 ing, through Jesus Christ, with respect to those things which  
 18 pertain to God ; 'for I will not dare to speak of any thing but  
 those which Christ hath wrought by me, in order to bring the  
 19 Gentiles into obedience by word and deed : through mighty  
 signs and wonders, in the power of the <sup>v</sup>Holy Spirit ; so that  
 from Jerusalem, and round about unto Illyricum, I have fully  
 20 preached the gospel of Christ : Yea, I have striven so to preach  
 the gospel,—not where Christ had been *already* named, lest I  
 21 should build upon another man's foundation:—but as it is  
 written, " Those to whom he had not been spoken of shall  
 see : and they that have not heard shall understand."

22 On this account also I have been often hindered from coming  
 23 to you ; but now having no longer 'business in these parts, and  
 having had a great desire, for these many years, to come unto  
 24 you ; whensoever I take my journey into Spain, <sup>v</sup>I trust to see  
 you as I pass, and to be conducted by you on my way thither-  
 ward, when I have been in some manner satisfied by your *com-*  
 25 *pany*. But now I am going unto Jerusalem, to minister unto  
 26 the saints : for it hath pleased those of Macedonia, and Achaia,  
 to make a certain contribution for the poor of the saints, which  
 27 are at Jerusalem : it hath pleased them ; and indeed they are  
 their debtors : for, if the Gentiles have been made partakers of  
 their spiritual things, *the Gentiles* ought also to minister to  
 28 them in worldly things. When therefore I have performed this  
 matter, and have 'secured to them this fruit, I will pass *thence*  
 29 by you to Spain : and I know that, when I come unto you, I  
 shall come in the fulness of the blessing <sup>v</sup>of Christ.

30 Now I beseech you, brethren, by the Lord Jesus Christ, and  
 by the love of the Spirit, that ye strive together with me in  
 31 *your* prayers to God for me ; that I may be delivered from  
 those in Judea that do not believe ; and that my service which

16. 'so ministering .. God, that' P.  
 by me') in parentheses.  
 this fruit of their liberality' Wa.

18. N. puts ('for' to 'wrought  
 23. 'place' Gr. 28. 'set the seal to

*I have to perform* at Jerusalem may be acceptable to the saints ;  
 So that I may come unto you with joy, by *the* will of God, 32  
 ⁊ may refresh myself with you. Now the God of peace *be* 33  
 with you all. Amen.

CHAP. XVI.—I commend unto you Phebè our sister, who is 1  
 a 'servant of the church at Cenchrea : that ye receive her in the 2  
 Lord, as becometh saints : and that ye assist her in whatsoever  
 matter she may have need of you : for she hath been a helper of  
 many and of myself also. Salute ⁊ Prisca and Aquila, my helpers 3  
 in Christ Jesus : who have, for my life, laid down their own 4  
 necks : unto whom not only I give thanks, but also all the churches  
 of the Gentiles. Salute likewise the church that is in their house. 5  
 Salute my wellbeloved Epenetus, who is the firstfruits of ⁊ Asia  
 unto Christ. Salute Mary, who bestowed much labour on ⁊ us. 6  
 Salute Andronicus and Junia, my kinsmen, and my fellow- 7  
 prisoners, who 'are of note among the apostles, who also were  
 in Christ before me. Salute Amplias, my beloved in the Lord. 8  
 Salute Urbanus, our helper in Christ, and Stachys my beloved. 9  
 Salute Apelles, *who* is approved in Christ. Salute those who 10  
 are of *the household* of Aristobulus. Salute Herodion my kins- 11  
 man. Salute those who are of the *household* of Narcissus, that  
 are in the Lord. Salute Tryphena and Tryphosa, who labour 12  
 in the Lord. Salute the beloved Persis, who hath laboured  
 much in the Lord. Salute Rufus, *who is* chosen in the Lord, 13  
 and his mother and mine. Salute Asyncritus, Phlegon, Her- 14  
 mas, Patrobas, Hermes, and the brethren that are with them.  
 Salute Philologus, and Julia, Nereus, and his sister, and Olym- 15  
 pas, and all the saints that are with them. Salute one another 16  
 with a holy kiss, ⁊ all the churches of Christ salute you.

Now I beseech you, brethren, to mark those who raise divi-  
 sions and causes of stumbling contrary to the doctrine which ye  
 have learned ; and avoid them : for those that are such, serve 18  
 not our Lord Christ, but their own appetites ; and, by good words  
 and fair speeches, deceive the hearts of the innocent. For your 19  
 obedience is known to all *men*. I rejoice therefore on your

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1. ' deaconess'

7. ' are distinguished by' P.

account: nevertheless I would have you wise with respect to that which is good, and simple with respect to that which is evil :  
 20 'and the God of peace will quickly bruise Satan under your feet.

▼The grace of our Lord Jesus Christ *be* with you.

21 Timothy my fellow labourer, and Lucius, and Jason, and  
 22 Sosipater, my kinsmen, salute you. I Tertius, *the scribe*, who  
 23 have written *this* epistle, salute you in the Lord. Gaius, my  
 host, and *the host* of the whole church, saluteth you. Erastus  
 the treasurer of the city, and Quartus a brother salute you.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.▼

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

1 CHAP. I.—PAUL, ▼'called *to be* an apostle of Jesus Christ  
 2 by the will of God,—and Sosthenes *our* brother, unto the  
 church of God which is at Corinth, to those who are sanctified  
 in Christ Jesus, 'called *to be* saints, with all that, in every  
 place, "call upon the name of Jesus Christ our Lord,—both  
 3 their *Lord* and ours : 'grace *be* unto you, and peace, from God  
 our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your account, for 'the grace of  
 5 God,—which hath been given you in Jesus Christ; 'that ye  
 have been enriched in him, in every *thing*, in all utterance, and  
 6 all knowledge; even as the testimony concerning Christ was  
 7 confirmed among you: so that ye are deficient in no gift; look-  
 8 ing for the 'coming of our Lord Jesus Christ:—'who will also

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20. ' may the' S. 1. ' a called apostle' M. 2. ' *who are* called  
 holy'—' to the called, to the saints' M.—' called *as* saints' W. " ' take  
 upon themselves' Wa.—' invoke' W. (see note Acts ix. 21.) 3. ' fa-  
 vour' N. (see note Rom. iii. 24.) 4. ' the free gift'—' his  
 favour' N. 5. ' for' N. 7. ' manifestation' N. Wa.—  
 ' revelation' P. 8 Wa. incorporates this and 9, placing the latter  
 first in construction of his version.

establish you blameless unto *the* end, *even* in the day of our Lord Jesus Christ. God *is* faithful, by whom ye have been called 9 unto '*the* fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus 10 Christ, that ye all speak the same thing; and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been 11 declared unto me concerning you, my brethren, by those *who are of the household* of Chloe, that there are contentions among you. Now I mean this, that each of you saith, "I am of 12 Paul;" and "I of Apollos;" and "I of 'Cephas;" and "I of Christ." Is Christ divided? was Paul crucified for you? 13 or were ye baptized in the name of Paul? I thank God that I 14 baptized none of you, but Crispus and Gaius; 'so that none can 15 say that I baptized into mine own name. And I baptized also 16 the household of Stephanas: besides, I know not whether I baptized any other *of you*.

For Christ sent me not 'to baptize, but "to teach the gospel: 17 not *however* with wisdom of words, lest the cross of Christ should be made of none effect: for the preaching of the cross is foolish- 18 ness to those who are 'perishing; but unto us who are saved it is the power of God: for it is written, "I will destroy the wis- 19 dom of those that are wise, and will bring to nothing the 'understanding of the prudent. Where *is* the wise *man*? where *is* 20 the scribe? where *is* the disputer of this 'world? hath not God made foolish the wisdom of this world? For 'after that, in the 21 wisdom of God, the world through *its own* wisdom knew not God, it pleased God to save, by the foolishness of preaching, those who believe. For 'the Jews require signs, and the Greeks 22 seek after wisdom; but we preach Christ crucified, to the Jews 23 indeed a stumblingblock, and to the 'Gentiles foolishness; but 24 unto those who are called,—both Jews and Greeks,—Christ the power of God, and the wisdom of God. For this foolishness of 25

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9. 'fellowship with' N. B.—'participation' 12. 'Cephas. But I  
(Paul) am of Christ' P. 15. 'lest any one should' A. 17. 'so  
much to ... as to preach' B. "rather to' N. 18. 'lost' N.  
19. 'the knowledge of those that are knowing' N. 20. 'age' W. Wa.  
21. 'whereas' 22. 'while the Jews ... we preach' P.

God is wiser than men : and this weakness of God is stronger than men.

26 For 'ye see "your calling, brethren ; how that not many of  
you are wise men '"after *the* flesh, not many mighty, not many  
27 noble : but God hath chosen the foolish '*things* of the world,  
to shame those that are wise ; and God hath chosen the weak  
*things* of the world, to put to shame the *things* that are mighty ;  
28 and the ignoble *things* of the world, and the *things* that are  
despised, hath God chosen,—*yea*, 'and the *things* which are  
29 not,—to bring to nought the *things* that are : 'that no flesh  
30 might glory in the sight of 'God. But of him are ye in Christ  
Jesus, 'whom God hath made unto us wisdom, and "righte-  
31 ousness, and sanctification, and redemption ; so that, as it is  
written, " Let him that glorieth, glory in the Lord."

1 CHAP. II.—And *accordingly*, I, brethren, when I came  
to you, came not declaring unto you the testimony of God with  
2 excellence of speech or of wisdom : for I determined not to  
'know any thing among you, save Jesus Christ, "and him cru-  
3 cified ; and I was with you in weakness, and in much fear, and  
4 trembling ; and my speech and my preaching are not in per-  
suasive words of 'wisdom, but in demonstration of *the* spirit  
5 and of power : that your faith might not be *founded* on the  
wisdom of men, but on the power of God.

6 Howbeit we speak wisdom among those who are perfect :  
yet not *the* wisdom of this 'world, nor of the rulers of this  
7 "world, that '"come to nought : but we 'speak the wisdom of  
God "in *his* mystery, *even* the hidden *wisdom*, which God '"pur-  
8 posed before the "world, for our glory ; which none of the  
rulers of this 'world knew : (for had they known *it*, they would

26. 'observe' Wa. B.

" 'those of you that are called' N. B.

''' 'as men judge' B.

27. 'ones' (throughout) M.

29. 'so that

none can' N.

30. 'who hath become wisdom to us from God' M.

" 'justification' P. N.

2. 'make known' M. B.

" 'even him who

was crucified' W.

6—8. 'age' Wa.

''' 'are coming'—'*will* come'

N.

7. 'speak the unknown hidden wisdom of God' B.—'proclaim  
a mystery of divine wisdom' Wa.

" 'which was hidden in mystery,

but which God proclaimed from the ages *should be spoken* for our glory'

M.

''' 'predetermined' N.

" 'ages' Nm.

not have crucified the Lord of glory :) but as it is written, 9  
 “ *Things* which eye hath not seen, nor ear heard, neither have  
 entered into the heart of man, God hath prepared for those that  
 love him.” But God hath revealed *them* unto us through *his* 10  
 Spirit. For the Spirit searcheth all things, yea, the deep *things*  
 of God : for who knoweth the *things* of a man, save the spirit 11  
 of the man which *is* in him ? even so none knoweth the *things*  
 of God save the Spirit of God. Now the spirit which we have 12  
 received, is not that of the world, but the spirit which is from  
 God ; that we might know the *things* that have been freely given  
 to us by God : which *things* also we teach not in words taught 13  
 by man’s wisdom, but *in words* taught by *the* *his* Spirit ; *compar-*  
*ing* spiritual *things* with spiritual. But the *natural* man receiv- 14  
 eth not the *things* of the Spirit of God : for they are foolishness  
 unto him : neither can he understand *them*, because they *are*  
*discerned* spiritually. But the spiritual *man* *discerneth* all 15  
*things*, yet he himself is discerned by *no* one : for “ who hath 16  
 known the mind of the Lord, *that* he may instruct *him* ? ” But  
 we have the mind of *Christ*.

CHAP. III.—And I, brethren, was not able to speak to you 1  
 as to spiritual, but as to carnal *men*,—as to babes in Christ : I 2  
 fed you with milk, not with meat : for ye were not then able *to*  
*bear it* ; nor indeed are ye even now able, since ye are still car- 3  
 nal : for while *there is* among you envying, and strife, *and*  
 divisions, are ye not carnal, and *do ye not* walk after the manner  
 of *men* ? For while one saith, “ I am of Paul ; ” and another, 4  
 “ I *am* of Apollos : ” are ye not carnal ?

Who then is Paul, and who *is* Apollos ? ministers through 5  
 whom ye believed, even as the Lord gave to each *of us*. I have 6  
 planted, Apollos watered ; but God *gave* the increase : so that 7  
 neither is he that planteth any thing, nor he that watereth ; but  
 God, who giveth the increase. Now he that planteth and he 8

10. ‘ *the mystery* ’ P.

Wa.

14. ‘ animal ’ M. W.—‘ sensual ’ N.—‘ carnal ’ Wa. B.—

‘ animal man apprehendeth not ’ P.

“ ‘ must be ’ Wa. P.

11. ‘ searched out ’ N. B.

—‘ searcheth ... is searched ’ N.

15. ‘ examineth ... is examined by ’ M.

“ ‘ no carnal (animal) man ’ M.

16. ‘ so as to be able to ’ Wa.

“ ‘ the spiritual man ’ M. N. B.

3. ‘ carnal men ’ B.

6. ‘ made it grow ’ Wa.



that watereth are one : and each will receive his own reward according to his own labour ; for we are fellow labourers of God. Ye are the tillage of God, the building of God. According to the 'grace of God which hath been bestowed upon me, I laid the foundation as a wise master-builder, and another buildeth thereon. But let each take heed how he buildeth thereupon ; for no other foundation can any one lay, than what is laid, which is 'Jesus Christ. Now if any one build upon this foundation gold, silver, precious stones, wood, grass, stubble ; the work of each will be made manifest : 'for the day will make it plain, because it will be revealed by fire ; and the fire will prove the work of each of what kind it is. If the work of any one which he hath built upon *that foundation* shall endure, he will receive a reward : if any one's work shall be burnt, he will suffer loss : but he himself will be saved ; yet so as through fire.

Know ye not that ye are *the* 'temple of God, and *that* the Spirit of God dwelleth in you ? If any one 'destroy the temple of God, him will God "destroy ; for the temple of God,—which ye are,—is holy.

Let no one deceive himself. If any one among you 'seem to be wise in this world, let him become a fool, that he may become wise : for the wisdom of this world is foolishness with God : for it is written, "He catcheth the wise in their own craftiness." And again, "The Lord knoweth the reasonings of the wise, that they are vain." Wherefore let no one glory in men : for all things are yours ; whether Paul, or Apollos, or Cephas ; whether *the* world, or life, or death, or *things* present, or *things* to come, all are yours ; and ye *are* Christ's ; and Christ is God's.

CHAP. IV.—Let *every* man so account of us, as of ministers of Christ, and stewards of the 'mysteries of God. 'Now it is required of a steward, that he be found faithful. But with

10. 'gift'—'office' Wa.

11. 'that Jesus *is* Christ' P.

13. 'For

that day, when it is revealed with fire, will show it' Wa.—'for the *great* day' N.

16. 'sanctuary' (throughout) P.

17. 'corrupt' (twice) N.

Wa.

18. 'thinketh himself' B.

1. 'revealed truths' B.

2. 'In all other things it is' P.

me it is a very small thing that I should be judged by you, or by *any* human judgment: 'yea, I do not even judge my own self. For though I am not conscious in myself of any *evil*; 4 yet am I not thereby justified: but he that 'judgeth me is the Lord. Judge nothing therefore before the time; until the Lord 5 come: who will both bring to light the hidden *things* of darkness, and will make manifest the counsels of the hearts: and then every one will have *his* praise from God.

Now these things, brethren, I have applied to myself and to 6 Apollos, for your sakes; that ye may learn in us not to esteem 'any one above what "is written; so that no one of you may be puffed up on behalf of "one against another. For who distin- 7 guisheth thee above *another*? and what hast thou that thou didst not receive? but if thou didst but receive, why dost thou boast, as if thou hadst not received *it*? 'Now ye are full, now ye are 8 rich, ye have reigned without us: "and I would ye did reign, that we also might reign with you: for I think that God hath 9 brought forth us, the apostles, *on the stage* last,—as devoted to death: for we are made a spectacle unto the world, both to angels, and to men. We *are* fools for Christ's sake, but ye *are* 10 wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised: even unto this present hour we both 11 hunger, and thirst; and are naked, and are buffeted; and have no certain dwellingplace; and labour, working with our own 12 hands: being reviled, we bless; being persecuted, we bear it: being defamed, we exhort: we have become as the cleansings of the world, as the offscouring of all things to this day.

I write not these things to reproach you, but, as my be- 14 loved sons, I admonish *you*. For if ye have ten thousand 15 instructors in Christ, yet *ye have* not many fathers: for I begat you in Christ Jesus, 'through the gospel. Wherefore I beseech 16 you, be ye imitators of me.<sup>v</sup>

To this end I have sent unto you Timothy, (who is my be- 17

3. ' because I condemn not' M.

4. ' must judge' P.

6. ' teach-

ers' M. " ' is *here* written' N.

III ' one *teacher* over'

8. ' are ye now (or already) full, are ye now rich? have ye' N. B. P.

" ' truly I'

15. ' by *preaching to you* the' N.

loved and faithful son in the Lord,) who will remind you of my ways in Christ, as I teach every where in every church.

18 Now some are puffed up, as if I were not coming to you.  
19 But I will come to you shortly, if the Lord be willing, and I will *then* know, not the speech, but the power, of those who are  
20 puffed up. For the kingdom of God *is* not in speech, but in  
21 power. Which would ye? shall I come unto you with a rod; or in love, and the spirit of meekness?

1 CHAP. V.—It is reported commonly *that there is* fornication among you; and such fornication as is not *known* even among the Gentiles,—that one should have the wife of his  
2 father. 'Yet ye are puffed up; and have not rather mourned; that he who hath done this deed might be taken away from  
3 among you. For I verily, as being, *though* absent in body, yet present in spirit, have already, as if I were present, judged him  
4 who hath so done this deed, that in the name of our Lord Jesus Christ (when 'ye are gathered together, and my spirit,  
5 with the power of our Lord Jesus Christ,) ye`do deliver up such an one unto Satan, for the destruction of the flesh, that the  
6 spirit may be saved in the day of the Lord Jesus. Your boasting *is* not good. Know ye not that a little leaven leaveneth the  
7 whole lump? Cleanse out the old leaven, that ye may be a new lump, 'inasmuch as ye are unleavened. For our passover, *even*  
8 Christ, is slain <sup>v</sup>for us; Wherefore let us keep the feast; not with old leaven, not with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I 'wrote to you in an epistle not to keep company with  
10 fornicators: yet not altogether with the fornicators, or with the covetous, or the oppressors, or with the idolaters of this world;  
11 for then must ye needs go out of the world: but now I 'have written to you not to keep company, with any one who is

2. 'and are ye ... and have ye not?' N.

4. 'ye being gathered together in the name of our Lord Jesus Christ, and of my Spirit, shall, with the power, &c. deliver &c.' M. W.

to be, unleavened' B.

9. 'I have written to you in this' M. (or in a former Ep.)—'I write unto you in this' N. B.

M. N. B.

7. 'and as ye ought

11. 'write'

called a brother, if he be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an oppressor; with such an one not even to eat. For what have I to do with judging 12 those that are without *the church*? 'do not ye judge those that are within? "but those that are without God will judge. Do 13 ye put away from among yourselves that wicked person!

CHAP. VI.—Doth any of you, having a matter against ano- 1 ther, venture to 'go to law before the "unrighteous, and not before the saints? Do ye not know that the saints 'will judge 2 the world? And if the world "is *to be* judged by you, are ye unworthy to judge the smallest matters? Know ye not that we 3 'shall judge angels? how much more the things relating to the concerns of this life? If then ye 'have judgments of things relat- 4 ing to this "life, set those to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not 5 even one wise man among you, who can judge between his brethren, but brother goeth to law with brother, and that before 6 the unbelievers? Now therefore 'there is altogether a fault among 7 you, that ye go to law one with another. Why do ye not rather suffer wrong? why do ye not rather *let yourselves* be defrauded? Whereas ye wrong, and defraud, and that *too your* brethren. 8

Know ye not that 'the unrighteous will not inherit the king- 9 dom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor impure abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor 10 oppressors, will inherit the kingdom of God. And such were 11 some of you: but ye have been washed, but ye have been sanctified, but ye have been justified, in the name of the Lord Jesus, and in the spirit of our God.

All 'things are lawful to me, but all are not expedient: 12 all things are lawful for me, but I will not be enslaved by any

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12. 'should' N. B.      " 'and will not God judge' N. B.      1. 'seek judgment from' P.—'refer it to' W.      " 'heathen' Wa.      2. Gr. 'judge'      " 'is judged' Gr. (and so reads M. and at ver. 3.)      4. 'may hold'      " 'life, do ye set those to judge' Wa. P.—'rather set those... are of no account' N.      7. 'it is certainly a defect' N.      9. 'injurious men' N.      12. 'meats' throughout)

13 *thing*. Meats *are* for the belly, and the belly for meats : yet  
 God will destroy both it and them. But the body *was* not *made*  
 for fornication, but for the Lord ; and the Lord for the body :  
 14 and *as* God hath raised up the Lord, so will he raise up us also  
 15 by his own power. Know ye not that your bodies are members  
 of Christ ? shall I then take the members of Christ, and make  
 16 *them* members of a harlot ? By no means. What ? know ye  
 not that he who is joined to a harlot is one body *with her* ? for  
 17 “ *the two*,” saith *the scripture*, “ shall be one flesh.” But he  
 18 that is joined unto the Lord is one spirit *with Him*. Flee for-  
 nication. ‘ Other sins that a man doeth are without the body ;  
 but he that committeth fornication sinneth against his own  
 19 body. What ? know ye not that your body is *the* temple of  
 the Holy Spirit *which is* in you, which ye have from ‘ God ; and  
 20 that ye are not your own ? for ye have been bought with a price :  
 glorify God therefore in your body. ’

1 CHAP. VII.—Now as to these things concerning which ye  
 wrote to me :—*It is* good for a man not to ‘ touch a woman :  
 2 nevertheless, *in order to avoid* fornication, let every *man* have  
 his own wife ; and let every woman have her own husband.  
 3 Let the husband render what is due to the wife : and in like  
 4 manner the wife also unto the husband. The wife hath not ‘ the  
 command of her own body, but the husband : and in like man-  
 ner the husband also hath not the command of his own body,  
 5 but the wife. Deprive not each other of *what is due*, unless it  
 be with consent, for a time ; that ye may have opportunity for  
 ‘ prayer ; and that ye may be together again so that Satan may  
 6 not tempt you because of your incontinency. But ‘ this I speak  
 7 by way of permission, *and* not of commandment. ‘ For I would  
 that all men were even as I *am* myself. However each hath his  
 proper gift from God ; one after this manner, and another after  
 that.

8 Now I say to the unmarried and widowed, *It is* good for

18. ‘ every sin’ A.—‘ most sins’ N.

own, for’ B.

1. ‘ take a wife’ B.

19. ‘ God, nor are ye your

4. ‘ authority over’ P.

6. ‘ this *which follows*’ M.

7. ‘ that’ M.

them if they remain even as I : but if they have not that continence, let them marry : for it is better to marry than to burn. But to the married I command, (*yet* not I, but the Lord,) that a wife depart not from *her* husband : (but if she <sup>1</sup>depart, let her remain unmarried, or be reconciled to *her* husband :) and that a husband do not put away *his* wife.

But as to the rest I speak,—not the Lord : if any brother have an unbelieving wife, and she herself chuse to dwell with him, let him not put her away. And if a woman have an unbelieving husband, and he himself chuse to dwell with her, let her not put him away, for the unbelieving husband is sanctified <sup>1</sup>through his wife, and the unbelieving wife is sanctified <sup>2</sup>through her husband : otherwise your children would be unclean ; but now they are holy. But if the unbelieving *party*, chuseth to depart, let *such* depart. A brother or a sister is not <sup>1</sup>enslaved in such cases. But God hath called us to peace. For how knowest thou, O wife, whether thou shalt save *thy* husband ? or how knowest thou, O man, whether thou shalt save *thy* wife ?

But <sup>1</sup>as <sup>2</sup>the Lord hath distributed to each, as <sup>3</sup>God hath called each, so let him walk. And thus I ordain in all the churches. Hath any one been called *when* circumcised ? let him not become uncircumcised. Hath any one been called in uncircumcision ? let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing ; but the keeping of the commandments of <sup>1</sup>God. Let each remain in that <sup>1</sup>calling wherein he was called. Wast thou called, *being* a slave ? care not for it : but if thou canst obtain thy freedom ; <sup>1</sup>use *it* rather. For the called in the Lord, *being* a slave, is the freeman of the Lord : in like manner also he that is called, *being* a free-man, is *the* slave of Christ. Ye have been bought with a price ; become not slaves to men. Brethren, let every one remain with God in that *state* wherein he was called.

Now concerning <sup>1</sup>the unmarried I have no commandment of the Lord : but I give my judgment, as one who hath obtained

11. ' be actually withdrawn' W.

14. ' to' M. (twice)

15. ' in

bondage with such' M.

17. ' in such manner only'

19. ' God

is every thing' N.

20. ' condition' Wa.

21. ' continue as thou

art' Wa.

25. ' virgins' Gr. A.—' single persons' N.—' young un-

married people' Wa.

- 26 mercy from the Lord to be faithful. I deem therefore that this is good because of the present distress; *I say*, that *it is* good  
 27 for a man 'to continue as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a  
 28 wife. But yet if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such will have  
 29 trouble in the flesh. But I spare you. This however I say, brethren, 'the time *is* short. It remaineth, that both they that  
 30 have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;  
 31 and they that use this world, as 'not abusing *it*: for the <sup>11</sup> fashion of this world passeth away: and I would have you without anxiety. He that is unmarried is anxious about the things of  
 32 the Lord, how he may please the Lord: but he that is married is anxious about the things of the world, how he may please *his*  
 33 wife. There is *the same* difference between a wife and a virgin. The unmarried woman is anxious about the things of the Lord, that she may be holy both in body and in spirit: but she that is married is anxious about the things of the world, how she may  
 34 please *her* husband. Now I speak this for your own advantage; not that I may cast a 'snare upon you; but out of regard for that which is becoming, and <sup>11</sup>that ye may attend upon the the Lord without distraction.
- 35 But if any one 'think that he behaveth himself unbecomingly toward <sup>11</sup>his virgin, if *she* pass the flower of *her* age, and it needs must be so, let him do what <sup>111</sup>she wisheth, he sinneth not:  
 36 let <sup>11</sup>*such* marry. Nevertheless he that standeth stedfast in his purpose, having no necessity, and hath power over his own will, and determineth thus in his heart that he will keep his 'virgin,  
 37 doth well. So then he that giveth '*her* in marriage doth well; but he that giveth <sup>11</sup>*her* not in marriage doth better.

26. 'to be thus' P.

29. 'that the time *being* short it' M.31. 'though they used *it* not'

" 'form'

35. 'bond'

" 'decent

in the Lord' W. 36. 'apprehend a dishonour from his virginity' Wa.

—'apprehend that he behaveth himself unseemly in his virgin state' W.

" 'virgin daughter' B.—'betrothed virgin' P.

" 'he will' A.

" 'such *virgins*' N.

37. 'virgin daughters unmarried' B.—'vir-

ginity' Wa.—'betrothed a virgin' P.

38. 'it' (twice) Wa.

A wife is bound <sup>v</sup>as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; <sup>1</sup>only in the Lord. But she is happier if she remain as she is, in my judgment: and I <sup>1</sup>trust also that I have the Spirit of God.

CHAP. VIII.—Now concerning things offered unto idols, <sup>1</sup>we know <sup>1</sup>that we all have knowledge—(Knowledge puffeth up, but charity buildeth up; and if any one <sup>1</sup>think that he knoweth <sup>2</sup>any thing, he knoweth <sup>2</sup>nothing yet, as he ought to know: but <sup>3</sup>if any one love God, <sup>1</sup>the same is known by him.)—Concerning <sup>4</sup>then the eating of those things that are offered in sacrifice unto idols, we know, that an idol *is* nothing in the world, and that *there is* no <sup>v</sup>other God but one. For though there be that are <sup>5</sup>called gods, whether in heaven or in earth, (as there are <sup>1</sup>many gods and many lords,) yet to us *there is but* one God, the Father, <sup>6</sup>of whom *are* all things, and we <sup>1</sup>for him; and one Lord Jesus Christ, through whom *are* all things, and we through him. How- <sup>7</sup>ever all have not this knowledge: for some, with a <sup>v</sup>consciousness of the idol, unto this hour eat *meat*, as a thing offered to an idol; and their conscience, being weak, is defiled. But food <sup>8</sup>recommendeth us not to God: for neither are we <sup>1</sup>*the* better, if we eat; nor are we *the* worse, if we eat not.

But take heed lest, by any means, this your liberty become a <sup>9</sup>stumbling block to those who are weak. For if any one see <sup>10</sup>thee, who hast knowledge, sitting at table in an idol's temple, will not his conscience, if he be weak, be encouraged to eat things offered to idols? and *thus*, through thy knowledge, the weak <sup>11</sup>brother, for whom Christ died, will perish. But when ye thus <sup>12</sup>sin against the brethren, and wound their weak conscience, ye sin against Christ: wherefore, if *my* food <sup>1</sup>cause my brother to <sup>13</sup>stumble, I will never more eat flesh, lest I make my brother stumble.

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39. 'only *let it be*' 40. 'am conscious that' B.—'am certain that even I' M.—'also seem to have' W. N. 1. ('for'—with the parentheses beginning here and ending at 'know' ver. 4.) N. B. 2. 'is confident' M. 3. 'God is known by him' P. 5. 'many *called*' P. 6. 'in' A.—'to' M. 8. 'better *than others*' N. 13. 'scandalize' W.



- 1 CHAP. IX.—Am I not <sup>v</sup> a freeman, an apostle? have I not  
 seen Jesus Christ our Lord? are not ye my work in the Lord?  
 2 If I be not an apostle unto others, yet doubtless I am to you:  
 3 for ye are the seal of mine apostleship, in the Lord. My answer  
 4 to those who <sup>1</sup>question me is this, Have we not a right to eat  
 5 and to drink? Have we not a right to take about *with us* <sup>1</sup>a sister,  
 for a wife, as well as other apostles, and *as* the brethren of  
 6 the Lord, and Cephas? Or have I and Barnabas only, no right  
 7 to abstain from working? Who serveth in wars at his own  
 charges? who planteth a vineyard, and eateth not of the fruit  
 thereof? or who feedeth a flock, and eateth not of the milk of  
 8 the flock? Do I say these things after the manner of men? or  
 9 doth not the law also say the same? For it is written in the  
 law of Moses, “Thou shalt not muzzle the mouth of the ox  
 that treadeth out the corn.” Doth God take care for oxen  
 10 *only*? or doth he say *it* <sup>1</sup>altogether for our sakes *also*? Yea, for  
 our sakes, no doubt, *this* was written: <sup>11</sup> that he who ploweth  
 should plow in hope; and he who thresheth should do so in  
 11 hope of partaking. If we have sown unto you spiritual things,  
 12 *is it* a great matter if we shall reap your worldly things? If  
 others partake <sup>1</sup>of *this* authority over you, *ought* not we rather?  
 Nevertheless we have not used this authority; but we endure  
 all things, lest we should give any hindrance to the gospel of  
 13 Christ. Do ye not know that they who minister in holy things  
<sup>1</sup>are fed from the temple? *and that* they who attend at the  
 14 altar are partakers with the altar? so likewise the Lord hath  
 ordained to those who preach the gospel that they should live  
 by the gospel.
- 15 But I have not used any of these *things*: neither have I writ-  
 ten these *things*, that it should be thus done unto me: for *it were*  
 better for me to die, than that any one should make my glory-  
 16 ing void. For though I preach the gospel, I have nothing to  
 glory of: because necessity is laid upon me; yea, woe is unto

3. ‘judge’

5. ‘a Christian wife’ N. B.—‘a sister-wife’ M.—‘a wife being a sister’ Geneva.

10. ‘certainly’—‘especially’

11. ‘because’ Wa.—‘for’

12. ‘by this . . . of you’ Wa. 13. ‘eat of that which is holy’ N.

me, if I preach not the gospel ! For if I do this willingly, I have 17  
a reward : but if unwillingly, *still* 'a dispensation is committed  
unto me. What then is my reward ? *Verily* that, while I preach 18  
the gospel, I may make the *ministry of the gospel* <sup>▼</sup> of Christ *to*  
*be* without charge, 'that I may not abuse my authority in the  
gospel.

For though I be free with respect to all *men*, I have made my-  
self a slave to all, that I might gain the more. To the Jews I 20  
became as a Jew, that I might gain the Jews ; to those under  
*the* law, as under *the* law, (▼ though not being myself under *the*  
law) that I might gain those who are under *the* law ; to those 21  
that are without *the* law, as without *the* law, (not as being with-  
out law to God, but *as being* under law to Christ,) that I might  
gain those that are without *the* law : to the weak I became as 22  
weak, that I might gain the weak : I have become all things to  
all *men*, <sup>▼</sup> that I may, by all means, save some. And <sup>▼</sup>this I do, 23  
for the sake of the gospel, that I may become a joint partaker  
'thereof.

Know ye not that they who run in a race all *indeed* run, but 24  
that one *only* receiveth the prize ? So run, that ye may obtain *the*  
*prize*. And every one that contendeth *in the games* is temperate 25  
in all things. Now they *do it* to obtain a corruptible crown ;  
but we an incorruptible. I therefore so run, 'as not "uncer- 26  
tainly ; I so fight, as not striking the air ; but I 'keep my body 27  
under, and bring *it* into subjection, lest by any means, after  
"having preached to others, I should myself be "a castaway.

CHAP. X.—Now, brethren, I would not that ye should be 1  
ignorant, how that all our fathers were under 'the cloud, and  
all passed through the sea ; and were all baptized into Moses, 2  
in the cloud, and in the sea ; and all ate the same spiritual 3  
food ; and all drank the same spiritual drink : (for they drank 4

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17. ' *the dispensation of the gospel*' N. 18. ' by not misusing' P.—  
' so as not to use' N. 23. ' *of its rewards*' M. 26. ' not as  
one with a mask' P.—' as one not doubtful *of the prize*' Wa. " ' un-  
seen'—' unnoticed' W. 27. ' bruise' N. W. " ' having acted  
as a herald to others'—' proclaiming others *to be conquerors*' Wa.  
" ' rejected' B.—' a reprobate' N. 1. ' the protection of' P.

'from that spiritual Rock, which followed *them*: and that  
 5 Rock was *Christ*:) yet, with most of them, God was dis-  
 pleased: for they were slain in the desert.  
 6 Now these things 'came to pass 'for examples to us; to the  
 intent we should not lust after evil things, as they indeed lusted:  
 7 nor be idolaters, as some of them *were*; as it is written, "The  
 8 people sat down to eat and drink, and rose up to play." Nei-  
 ther let us commit fornication, as some of them committed, and  
 9 fell in one day twenty-three thousand. Neither let us 'try  
 "v Christ, as some of them v also "tried, and perished by ser-  
 10 pents. Neither murmur ye, as some of them v also murmured,  
 11 and perished by the destroyer. Now all these things happened  
 unto them as 'examples *to us*: and they are written for our  
 admonition, upon whom the "ends of the ages are come.  
 12 Wherefore let him who thinketh that he standeth, take heed lest  
 13 he fall. There hath no 'temptation befallen you, but such as  
 is "common to man: and God *is* faithful, and will not suffer  
 you to be tempted above that which ye are able; but will, with  
 the temptation, make a way also to escape, that ye may be  
 able to bear *it*.  
 15 Wherefore, my dearly beloved, flee from idolatry. I speak as  
 16 to wise men; judge ye what I say. The cup of blessing which  
 we bless, is it not 'the communion of the blood of Christ? The  
 "bread which we break, is it not "the communion of the body  
 17 of Christ? 'For we, though many, are *as* one bread, and one  
 18 body: for we are all partakers of that one bread. 'Behold

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4. 'of the water which followed them out of the spiritual Rock' B.  
 " 'it' (the miracle of the Rock which followed historically *it*, i. e. the  
 preceding miracle of manna) P. " 'the Christ' (a type of  
 Christ) M. par. W. n.—'the anointed' i. e. Moses, who was the spiritual  
 rock of the Israelites, as Christ is of his church.' Simpson. 6. 'have  
 become' P. B. " 'as types'—'figures' W. 9. 'tempt' A.  
 " 'him'—'the anointed' (applied to both Moses and Christ) Simpson.  
 " 'tried God' M. par.—of course no difficulty as to whether any thing,  
 and what is to be supplied as understood here, arises with those who  
 adopt in the text the var. reading of 'the Lord' for 'Christ'—which  
 Griesbach however only places in the margin, but with his mark of  
 highest probability. 11. 'types' " 'the latter ages are come'  
 W.—'the last dispensation is'—'the ends of the world' A. 13. 'trial'  
 (throughout) P. " 'suited to man' P—'human' N. 16. 'a  
 common partaking' N. B.—'participation' (twice) " 'loaf'  
 (throughout) B. 17. 'as *there is* but one loaf, so we *though* many  
 are but one body' B. 18. 'consider' Wa.

Israel according to the flesh : do not those who eat of the sacrifices partake in common of the altar? What then do I say? 19  
 v that an idol is any thing, or that what is offered in sacrifice to idols is any thing? No: but *I say*, that the things which the 20  
 Gentiles offer, they offer to 'demons, and not to God: and I would not that ye should be partakers with 'demons. Ye 21  
 cannot drink *the* cup of the Lord, and *the* cup of 'demons: ye cannot partake of *the* table of the Lord, and of *the* table of 'demons. Do we provoke the Lord to jealousy? are we stronger 22  
 than he?

All *things* are lawful, v but all are not expedient: all *things* 23  
 are lawful, v but all do not edify. Let no one seek his own *good* 24  
 only, but each his neighbour's also. Eat whatsoever is sold in 25  
 the shambles, asking no question on account of conscience: for "the earth is the Lord's, and 'the fulness thereof." And if 27  
 any of the unbelievers invite you *to a feast*, and ye be disposed to go; eat what is set before you, asking no question for conscience sake. But if any one say unto you, "This hath been 28  
 offered to idols," eat not *of it*, because of him that pointed it out, and for conscience sake; v I say not thine own conscience, 29  
 but that of the other: 'for why should my liberty be 'judged of by another's conscience? If I 'partake with thanksgiving, why 30  
 should I be evil spoken of on account of that for which I give thanks? 'Whether therefore ye eat, or drink, or whatsoever ye 31  
 do, do all to *the* glory of God. Give no cause of 'offending, 32  
 either to Jews, or to Gentiles, or to the church of God: as I 33  
 also 'please all *men* in all *things*; not seeking mine own profit, but the *profit* of the 'many, that they may be saved. Be ye 1  
 imitators of me, even as I also *am* of Christ.

CHAP. XI.—Now I praise you, brethren, because ye remem- 2  
 ber me in all things, and keep 'my injunctions, as I delivered *them* to you. But I would have you know, that the head of 3  
 every man is Christ; and *that* the head of *the* woman is the

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20. 'false gods' P. (and 21) 26. 'all that is in it' N. 29—31.  
 'But why (*thou wilt say*) should . . . thanks' " 'condemned' N.  
 30. 'by grace be a partaker' A. 31. 'I answer whether' P.  
 32. 'stumbling' 33. 'strive to please' P. " 'all' Wa.  
 2. 'the traditions' M. B.—'the doctrines' Wa.

4 man; and *that* the head of Christ is God. Every man that prayeth or 'prophesyeth, with *his* head covered, dishonoureth his  
 5 head: but every woman that prayeth or prophesyeth, with *her* head uncovered, dishonoureth her head: for it is the same thing  
 6 as if *her head* were shaven. For if a woman be not covered, let her also be shorne: but 'if it be a shame for a woman to be  
 7 shorne or shaven, let her *head* be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the 'image and  
 8 glory of God: but woman is the glory of man. For man is not of woman: but woman *is* of man. Neither was man created  
 10 for the woman; but woman for the man. For this reason ought the woman to have 'a veil on *her* head, because of the  
 11 "angels. However woman is not 'without man, nor man without woman, in the Lord: for as the woman *is* of the man, so  
 12 also the man is by the woman; but all things *are* of God. Judge within yourselves: whether it is becoming that a woman  
 13 pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour unto him;  
 14 but *that* if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. However, if any one 'see  
 16 fit to be contentious *about it*, we have no such custom, neither *have* the churches of God.

17 'Now I praise you not when I declare this, that ye come not  
 18 together for the better, but for the worse. For first of all, when 'ye come together in the church, I hear that there are divisions  
 19 among you; and I partly believe it: for there must even be 'heresies among you, in order that they who are approved  
 20 "among you may become manifest. When ye come together therefore into one place, it is not to eat the Lord's supper:  
 21 for when ye eat every one taketh his own supper before *others*: and one is hungry, and another is 'filled to excess. What?  
 22 have ye not houses to eat and drink in? or do ye despise the

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4. 'teacheth' (throughout) Wa. 6. 'as it is' Wa. 7. 'glorious image' Wa.  
 8. 'messengers' C. Wa. (Taylor, Rom. xvi. 1.) 10. Gr. 'power' A.—'something above *her* head' P.  
 11. 'to be separated from' Wa.—'separate from' P. 12. 'seem' A.—'love contention' Wa.  
 13. 'But in this, I tell you that I praise you not' P. 14. 'ye first' P.  
 15. 'sects' B.—'parties' Wa. 16. 'drunken' Gr.

church of God, and shame those who 'have not? What shall I say to you? shall I praise you in this? I praise *you* not.

For I received from the Lord that which I also delivered unto 23 you, That the Lord Jesus the *same* night in which he was delivered up, took bread: and, when he had given thanks, he 24 brake *it*, and said, "this is my body, which is broken for you: this do in remembrance of me." After the same man- 25 ner also when *he* had supped, *he took* the cup, saying, "This cup is the new covenant in my blood: this do, "as oft as ye drink *it*, in remembrance of me." For as often as ye eat 26 this bread, and drink this cup, ye 'show the Lord's death till he come. Wherefore whosoever shall eat the bread, and drink *the* 27 cup 'of the Lord, unworthily, will be "guilty of the body, and blood of the Lord. But let a man 'examine himself, and then 28 "so let him eat of *that* bread, and drink of *that* cup: for he that 29 eateth and drinketh "unworthily, eateth and drinketh 'condemnation to himself, "not discerning the body "of the Lord. For 30 this cause many *among you are* weak and sickly, and many 'sleep. For if we would 'judge ourselves, we should not be judged: 31 but when we are judged by the Lord, we are chastened, that we 32 may not be condemned with the world.

Wherefore, my brethren, when ye come together to eat *the* 33 *Lord's supper*, 'wait one for another: if any one be hungry, let 34 him eat at home; that ye may not come together for 'condemnation. And the rest I will set in order when I come.

CHAP. XII.—Now concerning spiritual gifts, brethren, I 1 would not have you ignorant. Ye know that ye were Gentiles, 2 carried away unto dumb idols, even as ye were led. Wherefore 3 I give you to understand, that no one, who speaketh by the

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22. 'have *them* not' P.—'are poor' M. m. Wa. 26. 'make a declaration of' Wa. 27. 'in a manner unworthy of the Lord' P. || 'guilty of profaning the body' B. N. W. 28. 'approve' || 'eat accordingly' Wa. 29. 'punishment' M. B.—'judgment' W. || 'not distinguishing' N. B.—'not making a difference of'—'by not considering' P. 30. 'are dead' 31. 'make a difference in' M.—'thoroughly judge' P.—'judge *so as to distinguish* between ourselves' N. (it is the same Gr. word as at v. 29.) 33. 'cordially receive' M. 34. 'punishment' B.

Spirit of God, saith "Jesus is accursed:" and *that* no one can say "Jesus is the Lord," but by *the* Holy Spirit. Now there are diversities of gifts, but the same Spirit: and there are diversities of ministers, but the same Lord: and there are diversities of operations, but *it is* the same God who worketh "all things in all:

And 'the manifestation of the Spirit is given to each "for *that which is* profitable. For to one is given by the Spirit '*the* word of wisdom; to another "*the* word of knowledge according to the same Spirit; to another, faith by the same Spirit; to another, gifts of healing through the same Spirit; to another, *the* working of miracles; to another, prophecy; to another, discerning of spirits; to another, *different* tongues; to another, interpretation of tongues: but it is this one and the selfsame Spirit, that worketh all these things, distributing to each severally as '*he* will.

For as the body is one, although it hath many members, but all the members of that <sup>v</sup>one body, though many, are *but* one body; so also is Christ. For we have all been baptized in one Spirit into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. 'For the body indeed is not one member, but many. If the foot should say, "Because I am not the hand, I am not of the body;" is it therefore not of the body? and if the ear should say, "Because I am not the eye, I am not of the body;" is it therefore not of the body? If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling? But now God hath disposed every one of the members in the body according as it hath pleased him. And if all *the parts* were one member, where *would* the body *be*? But now there *are* many members, yet only one body: the eye cannot say unto the hand, "I

6. 'works' N.—'energies'—'inward workings'  
in all' P.

7. 'such a manifestation ... as is most profitable' W.—  
'the manifest influence of the spirit ... for the advantage of all' B.

8. 'a measure' (twice) P.

Wa.

14. 'since therefore' M.

11. 'them all,  
'it'

have no need of thee :” nor again the head to the feet, “ I have no need of you.”

Nay, those members of the body, which seem to be the 22 weaker, are more necessary : and upon those *parts* of the body, 23 which we think to be the less honourable, ' we bestow the more abundant honour ; and *thus* our least comely *parts* have the most *external* comeliness ; whereas our comely *parts* have no *such* 24 need : but God hath tempered the body together, having given more abundant honour to that *part* which needed *it* : that there 25 might be no 'division in the body ; but *that* all the members might have the same care for one another : so that, if one 26 member suffer, all the members suffer with it ; or, if one member be honoured, all the members rejoice with it.

'Now ye are the body of Christ, "and members severally : 27 and 'God hath placed "some in the church ; first apostles, 28 secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, different tongues. *Are* 29 all apostles ? *are* all prophets ? *are* all teachers ? *are* all workers of miracles ? Have all the gifts of healing ? do all speak with 30 tongues ? do all interpret ?

' Earnestly covet then the best gifts : and yet I will show unto 31 you "a more excellent way.

CHAP. XIII.—Though I could speak in the tongues of 1 men and of angels, and have not 'charity, I become *but as* sounding brass, or a tinkling cymbal. And though I have *the* 2 *gift of* 'prophesying, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though 3 I bestow all my goods to feed *the poor*, and though I yield my

23. ' we clothe with greater' P. 25. ' schism' A. 27. ' and so' P.  
 || ' and members in particular' A.—' severally members *thereof*'—' in part' N. B. 28. ' those whom God hath ordained in the church *are* first'  
 || ' some first in the church, *namely*, apostles' W. 31. ' now ye earnestly desire ... but yet' B. || ' by far the most' N. 1. ' love' is the more correct and now the usual translation, but on the whole it does not seem worth while to disturb the old word, to which usage has now given an understood application. Love almost equally requires to be understood somewhat in a special sense. 2. ' teaching' Wa.



body to be <sup>v</sup>burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind; charity envieth not: charity vaunteth not itself, is not puffed up: doth not behave itself unbecomingly; seeketh not its own things *only*, is not <sup>6</sup> 'easily provoked,' thinketh no evil; rejoiceth not in iniquity, but <sup>7</sup> rejoiceth in the truth; <sup>8</sup> 'beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether *there be* prophecies, they shall come to an end; whether *there be* tongues, they shall cease; whether *there be* knowledge, it <sup>9</sup> shall be done away. For we know in part, and we prophesy in <sup>10</sup> part: but when that which is perfect is come, then that which <sup>11</sup> is *but* in part will be done away. When I was a child, I spake as a child, I understood as a child, I <sup>12</sup> 'thought as a child: but when I became a man, I put away childish things. <sup>v</sup>For now we see <sup>13</sup> *as* through a glass darkly; but then *we shall see* face to face: now I know in part; but then shall I fully know, even as I also am fully known. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

<sup>1</sup> CHAP. XIV.—Follow after charity; and earnestly desire <sup>2</sup> spiritual *gifts*; but chiefly that ye may prophesy. For he that speaketh in <sup>3</sup> *'another* tongue speaketh not unto men, but unto God: because no one understandeth *him*; <sup>4</sup> "however in <sup>5</sup> *'the* spirit, he speaketh <sup>6</sup> "mysteries: whereas he that prophesieth, speaketh unto men for edification, and exhortation, and consolation. He that speaketh in *another* tongue, edifieth himself; but he that prophesieth, edifieth *the* <sup>7</sup> 'church. I would, indeed, that ye all spake in *different* tongues, but rather that ye prophesied: for he that prophesieth *is* greater than he that speaketh with tongues, unless <sup>8</sup> *'he* interpret, so that the church may receive edification.

<sup>9</sup> Now, brethren, if I should come unto you, speaking in

5. 'highly' N.

" 'noteth not injury' P.—'deviseth' N. B.—

7 'covereth' N.—'excuseth'—'is contented at all times' Wa. 11. 'reasoned' N. B. W.

12. 'by means of a mirror' W.—'through glass, obscurely' M.

2. 'a *foreign*' W. M. (throughout) " 'though' W.

" 'his' N. " 'unknown truths' 4. 'congregation' Nm.

5. 'some one' M.

*different* tongues, what should I profit you, unless I should speak to you, either by a revelation, or by knowledge, or by prophesying, or by doctrine? And so, if things without life, 7 which give sound, whether pipe or harp, give no difference to the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who can prepare 8 himself to the battle? So likewise ye, unless ye utter by the 9 tongue words which can be understood, how shall it be known what is spoken? for ye will be speaking to the air. There are, 10 I know not how many kinds of speech in *the* world, and none of them *is* without signification. If therefore, I know not the 11 meaning of the speech, I shall be a 'barbarian to him that speaketh, and he that speaketh *will be* a "barbarian to me. So 12 likewise, since ye are zealous of spiritual *gifts*, seek ye to abound *therein* to the edification of the church. Wherefore let him who 13 speaketh in *another* tongue pray 'that *he* may *also* interpret: for, 14 if I pray in *another* tongue, my spirit indeed prayeth, but my 'understanding is "unprofitable. 'What then is *to be done*? I 15 will pray with the spirit, and I will pray "with the understanding also: I will sing with the spirit, and I will sing "with the understanding also. Otherwise when thou shalt bless *God* 16 with *the* spirit, 'how shall he that occupieth the place of the unlearned say Amen to thy thanksgiving, seeing he doth not understand what thou sayest? for though thou indeed give 17 thanks well, yet the other is not edified. I 'thank God, I "speak 18 with tongues more than ye all: yet I had rather speak five words 19 in the church with my understanding, so as to teach others also, than ten thousand words in *another* tongue.

Brethren, be not children in understanding: in evil indeed 20 be ye children, but in understanding be men. In the law it is 21 written, "With 'other tongues and "other lips will I speak unto this people; yet not even then will they hearken to me, saith the Lord." So that tongues are for a sign, not for those 22

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11. 'foreigner' (twice) P. 13. 'so that *some one*' M. 14. 'not being understood is' B.—'my meaning' N. and so ver. 15, 19. " 'unfruitful to others' P. 15. 'what is it then *that I would*?' P. " 'so as to be understood also' (twice) B. and so ver. 19. 16. 'how shall the unlearned hearer' 18. 'give thanks to God, speaking' N. " 'speak more languages' W. 21. 'foreign' W. (twice)

that believe, but for unbelievers : but prophesying *is for a sign*  
 23 not for unbelievers, but for those who believe. If then the whole  
 church be come together into one place, and all speak in *other*  
 tongues, and unlearned *men*, or unbelievers come in, will they not  
 24 say that ye are mad ? But if all prophesy, and an unbeliever, or  
 one unlearned come in, he 'is convinced by all, he "is judged  
 25 by all : ' the secrets of his heart are made manifest ; and thus,  
 falling on *his* face, he will worship God, ' and declare that God  
 of a truth is among you.

26 ' How is it then, brethren ? when ye come together, hath each  
 of you a psalm, hath he a doctrine, hath he a tongue, hath he  
 a revelation, hath he an interpretation :—let all be done to edifi-  
 27 cation. If any one speak in *another* tongue, *let it be* by two, or  
 at the most *by* three, and *that each in his* turn ; and let some one  
 28 interpret. But if there be no interpreter, let such keep silence  
 29 in the church, and speak only to himself, and to God. Let *the*  
 prophets also speak by two or three, and let the others judge ;  
 30 and if *any thing* be revealed to another that sitteth by, let the  
 31 first hold his peace : for ye may all prophesy, one by one ; so  
 32 that all may learn, and all may be exhorted : ' and *the* spirits of  
 33 *the* prophets, are in subjection to *the* prophets : (for God is not  
*the author* of confusion, but of peace ;) ' as in all churches of  
 the saints.

34 ' Let your women be silent in the churches : for it hath not  
 been ' permitted to them to speak ; but *they must* be under obe-  
 35 dience, as the law also saith. And if they desire to learn any  
 thing, let them ask their husbands at home : for it is unbecom-  
 ing for women to speak in *the* church.

36 What ? did the word of God come forth from ' you ? or did  
 37 it go unto you only ? If any one ' profess himself to be a pro-  
 phet, or spiritual, " let him acknowledge that the things which I

24. ' led to conviction' Wa.—' is convicted' N.—' will be reproved' M.  
 " ' led to an examination of himself' Wa.—' will be examined' M.—  
 ' is searched out' N. 25. ' showing thereby that' Wa. 26. ' what  
 mean I then, brethren ? *That* when' P. 32. ' For spiritual gifts of'  
 M. 33. some place a full stop after ' peace' and begin with ' as'  
 the new paragraph, so Griesbach. 34. ' committed' P. 36. ' you  
 women' W.—' hath it reached' N. 37. ' seem to be' N.—' be really'  
 M. " ' he will' Wa.

write unto you are <sup>v</sup>commandments of the Lord: but if any 38  
one be ignorant, let him be ignorant.

Wherefore, brethren, be desirous *of the gift* of prophesy: 39  
yet forbid not to speak with *other* tongues: <sup>v</sup>but let all things 40  
be done decently and in order.

CHAP. XV.—Moreover, brethren, I <sup>1</sup>declare unto you the  
gospel which I preached unto you; which also ye have received,  
and in which ye stand; by which also ye are saved, if ye keep 2  
in memory in what manner I <sup>1</sup>preached unto you, unless ye have  
believed in vain. For I delivered unto you <sup>1</sup>first of all, that 3  
which I also received, that Christ died for our sins according to  
the scriptures; and that he was buried, and that on the third 4  
day he <sup>1</sup>rose again according to the scriptures: and that he was 5  
seen by Cephas, then by the twelve: after that, he was seen by 6  
above five hundred brethren at once; of whom the greater part  
remain unto this present time, though some have fallen asleep.  
After that, he was seen by James; then by all the apostles: 7  
and last of all, he was seen by me also, as by <sup>1</sup>one born out of 8  
due time. For I am the least of the apostles; who am not 9  
worthy to be called an apostle, because I persecuted the church  
of God: but, by the grace of God I am what I am: and his 10  
grace which *was bestowed* upon me was not in vain; but I la-  
boured more abundantly than they all; yet not I, but the grace  
of God which was with me. Whether therefore *it be* I or they, 11  
so we preach and so ye believed.

Now if Christ be preached, that he rose from the dead, how 12  
do some among you say that there is no resurrection of the dead?  
But if there be no resurrection of the dead, then is Christ not 13  
risen: And if Christ be not risen, then *is* our preaching <sup>1</sup>vain, 14  
and your faith *is* also <sup>v</sup>vain: Yea, and we are found false wit- 15  
nesses <sup>1</sup>concerning God; because we have testified concerning  
God, that he raised up Christ: whom he hath not raised up, if  
indeed the dead rise not. For if *the* dead rise not, neither then 16

1. 'remind you of'  
N.

2. 'published the glad tidings'  
4. 'was raised' Wa. (throughout.)

3. 'chief'  
8. 'an abortive'

*apostle* M.—'the infant not yet formed' P.  
15. 'of' W.

14. 'false' (twice) M.

17 is Christ raised : and if Christ be not raised, your faith is vain ;  
 18 ye are yet in your sins : and then they also who have fallen  
 19 asleep in Christ have perished. If in this life only we have  
 hope in Christ, we are of all men most miserable.

20 But now is Christ indeed risen from the dead, *the* firstfruits  
 21 of those that have slept. For since 'by man *came* death, "by  
 22 man "came also the resurrection of the dead : for as 'in Adam  
 23 all die, even so in Christ will all be made alive : but every one  
 in his own order : Christ the firstfruits ; afterward 'they that are  
 24 Christ's at his coming. 'Then *cometh* the end ; when he shall  
 deliver up the kingdom to God, even the Father ; when he shall  
 25 have "put down all rule and all authority and power : for he  
 26 must reign, 'till He hath put all enemies under his feet. 'The  
 27 last enemy *that* will be destroyed is death : for "He hath put  
 all things under his feet : " but when 'he saith, " All things are  
 put under *him*," it is manifest that He is excepted, who did put  
 28 all things under him. And when all things shall be subjected  
 unto him, then will the Son himself also be subjected unto Him  
 that put all things under him, that God may be 'all in all.

29 Else, if the dead rise not at all, what shall they 'do which  
 are baptized "for the dead ? why are they then baptized for  
 31 ' them. And why stand we in jeopardy every hour ? I protest  
 by 'the glorying in your account, which I have in Christ Jesus  
 32 our Lord, that I die daily. If after the 'manner of men, I have  
 fought with beasts at Ephesus, what advantageth it "me, if *the*  
 dead rise not ?—" let us eat and drink, for to-morrow we die !"  
 33 Be not deceived : " evil communications corrupt good manners."  
 34 Awake 'to righteousness, and sin not ; for some *of* you have  
 not the knowledge of God : I speak *this* to your shame.

21. ' through a man' (twice) M. " ' cometh' N. B. 22. ' through'  
 (twice) N.—' by' Wa. 23. ' at his coming, they that are Christ's'  
 P. 24. ' then *will* the end *be*' Wa.—N. places parenthesis here to  
 end of 28. " ' destroyed' M.—' done away' B. 25. ' God'  
 M. W. note. 26. ' death the last enemy shall then be done away'  
 B. 27. ' it is said' N. B.—' *the scripture* saith' Wa. 28. ' over  
 all things in all places' M. 29. ' gain' P. " ' in the place of' N.  
 B. W.—' for the [unto the hope of the] resurrection of the dead' M.  
 31. ' the joy which I have in you' P.—' your rejoicing' A. 32. ' to  
 speak after' N. B. " ' me ? If the, &c.' Wa. 34. ' as  
 becometh righteous men' W.—' truly' N.—' duly' P.—' as it is fit' M.

But some one will say, " 'How 'are the dead raised up? 35  
 and with what body do they come?' foolish *man*! that which 36  
 thou sowest is not 'quickened, unless it die: and as to that 37  
 which thou sowest, thou sowest not that body which will be,  
 but bare grain; perhaps of wheat, or of some other *grain*: but 38  
 God giveth it a body as it hath pleased him, and to every seed  
 its own body. All flesh *is* not the same flesh: but *there is* one 39  
*flesh* of men, another flesh of beasts, another of fishes, and ano-  
 ther of birds. *There are* also celestial bodies, and bodies terres- 40  
 trial: but the glory of the celestial *is* one, and the *glory* of the  
 terrestrial *is* another. *There is* one glory of the sun, and another 41  
 glory of the moon, and another glory of the stars: 'for *one* star  
 differeth from *another* star in glory. So also *is* the resurrection 42  
 of the dead. 'It is sown in corruption; it is raised in incor-  
 ruption: it is sown in dishonour; it is raised in glory: it is 43  
 sown in weakness; it is raised in power: It is sown a 'natural 44  
 body: it is raised a spiritual body. There is a 'natural body,  
 and there is a spiritual body: and 'so it is written, "The first 45  
 man," Adam, " "was made a living soul;" the last Adam *is*  
 a "' quickening spirit. Howbeit that *was* not first which is spirit- 46  
 ual, but that which is 'natural; and afterward that which is  
 spiritual. 'The first man *was* from the earth, earthy: the second 47  
 man "is" v [the Lord] from heaven.v As 'is the earthy, such *are* 48  
 they also that are earthy: and as *is* the heavenly, such "are" they  
 also that are heavenly: and as we have borne the image of the 49  
 'earthy, we shall also bear the image of the "heavenly.

Now this I say, brethren, 'that flesh and blood cannot inherit 50  
 the kingdom of God; neither doth corruption inherit incorrup-  
 tion. Behold, I show you a 'mystery; We vshall not all sleep, 51

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35. ' Why' Wa. " ' can the dead be' M. 36. ' revived' W.—' made  
 to live' P. 41. ' even' Wa. 42. ' the body' N.—' man' Wa.  
 44. (twice) ' an animal' (and at 46) N. P. Wa. 45. ' as it is written  
 . . . soul, so the last' P. " ' became a living animal' N.—' person' B.  
 "' ' life giving' P.—' vivifying' M.—' enlivening' W. 47. ' the first  
 man, from the earth *was* earthy: the second man, the Lord, from heaven  
*is heavenly*' M.—' the first, a man from the ground was dust: the second,  
 a man from heaven was heavenly' Wa. (adopting the various readings)  
 " ' will be' N. B. 48. ' was' N. " ' will be' N. 49. ' man'  
 (twice) M. 50. ' because' M. 51. ' secret' B.

52 but we shall all be changed, in a moment, in the twinkling of  
 an eye, at the last trump: for the trumpet shall sound, and the  
 dead shall be raised incorruptible, and we shall be changed :  
 53 for this corruptible must put on incorruption, and this mortal  
 54 *must* put on immortality. So when this corruptible shall have  
 put on incorruption, and this mortal shall have put on immor-  
 tality, then will be brought to pass the saying that is written,  
 55 “ Death is swallowed up 'in victory.” O death, where *is* thy  
 56 sting? O grave, where *is* thy victory? The sting of death *is* sin;  
 57 and the strength of sin *is* the law: but thanks *be* to God, who  
 giveth us the victory, through our Lord Jesus Christ!  
 58 Wherefore, my beloved brethren, be ye stedfast, unmoveable,  
 always abounding in the work of the Lord, forasmuch as ye  
 know that your labour is not in vain in the Lord.

1 CHAP. XVI.—Now concerning the collection for the saints,  
 as I gave order to the churches of Galatia, so do ye likewise.  
 2 Upon the first *day* of the week let each of you lay *somewhat* by  
 'him in store, according as he hath prospered, that there may  
 3 be no collection when I come. And when I come, whom-  
 soever ye shall 'approve, those I will send with letters to carry  
 4 your gift unto Jerusalem: for, if it be meet that I should go  
 also, they shall go with me.

5 Now I will come unto you, when I pass through Macedonia:  
 6 (for I mean to pass through Macedonia:) and it may be that  
 I shall abide, yea, and winter with you; that ye may send me  
 7 forward whithersoever I may go. For I intend this time not to  
 see you by the way *only*; but I hope to tarry a while with you,  
 8 if the Lord permit. But I shall tarry at Ephesus until Pente-  
 9 cost: for a great and effectual door is opened unto me *there*;  
 'and *there are* many adversaries.

10 Now if Timothy come, see that he may be among you  
 without fear: for he worketh the work of the Lord, even as I  
 11 myself *do*. Let no one therefore despise him: but send him  
 forward in peace, that he may come to me: for I look for him  
 with the brethren.

54. ‘ for ever’ M.  
 A. (and so M. P.)

2. ‘ itself’ M.  
 9. ‘ yet’ B.

3. ‘ approve by *your* letters’

As for *our* brother Apollos, I greatly entreated him to go to 12  
you with the brethren : but he was by no means willing to go  
at this time ; but he will go, when he shall have a convenient  
season.

Watch ye, stand fast in the faith ; quit you, like men ; be 13  
strong. Let all things among you be done with love. 14

I beseech you, brethren, (*for* ye know the house of Stephanas, 15  
that it is the firstfruits of Achaia, and *that* they have applied  
themselves to the ministry of the saints,) that ye submit your- 16  
selves to such, and to every fellow teacher and labourer with *me*.  
I rejoice at the 'coming of Stephanas and Fortunatus and Achai- 17  
cus : for what remaineth to be done on your part they have  
supplied ; for they have refreshed my spirit and 'yours : where- 18  
fore acknowledge ye such as they are.

The churches of Asia salute you. Aquila and Priscilla salute 19  
you much in the Lord, with the church that 'is in their house.  
All the brethren salute you. Salute ye one another with an holy 20  
kiss.

The salutation of *me* Paul, *written* with mine own hand. 21

If any one love not the Lord Jesus Christ, let him be 'ac- 22  
cursed.—"Our Lord cometh. The grace of our Lord Jesus 23  
Christ *be* with you. My love *be* with you all in Christ Jesus. 24  
Amen.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAP. I.—PAUL, an apostle of Jesus Christ by the will of 1  
God, and Timothy *our* brother, unto the church of God, which  
is at Corinth, together with all the saints who are in all Achaia :  
grace and peace *be* to you, from God our Father, and *from* the 2

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17. ' presence of . . . *among you* ; because they supply that which was  
wanting to you' P. 18. ' *will yours*' B. 19. ' assembleth' N.  
22. ' anathema' Gr.—' separated *from you*' Wa. " ' Maran-atha'



- 3 Lord Jesus Christ. Blessed *be* 'God, even the Father of our  
 Lord Jesus Christ, the Father of mercies, and the God of all  
 4 consolation; who comforteth us in all our tribulation, that we  
 may be able to comfort those who are in any trouble by the  
 consolation wherewith we ourselves are comforted in God.  
 5 For as the sufferings 'of Christ abound in us, so our consolation  
 6 also aboundeth through Christ. And whether we be afflicted,  
*it is* for your consolation and salvation; <sup>v</sup> or whether we be  
 comforted, *it is* for your consolation which worketh in the patient  
 7 enduring of the same sufferings which we also suffer: and our  
 hope concerning you *is* stedfast, since we know, that as ye are  
 partakers of the sufferings, so *are ye* of the consolation also.  
 8 'For, brethren, we would not have you ignorant of our trouble,  
 which befell us in Asia; that we were exceedingly pressed  
 above *our* strength, insomuch that we despaired even of life.  
 9 'But we had the sentence of death in ourselves, that we might  
 not trust in ourselves, but in that God who raiseth the dead;  
 10 who delivered us from so great a death, and <sup>v</sup> doth deliver *us*:  
 in whom we trust that he will still deliver *us*: ye also working  
 11 together for us in prayer, that so for the benefit *bestowed* upon  
 us by means of many persons, thanksgiving may be rendered by  
 many on our behalf.  
 12 For our glorying is this;—the testimony of our conscience,  
 that in simplicity and godly sincerity, (not in carnal wisdom,  
 but through the grace of God,) we have behaved ourselves in  
 13 the world, and especially toward you. For *in this* we write  
 no other things to you, than what ye 'read or acknowledge;  
 14 (and I trust ye will acknowledge, even to the end; as indeed  
 ye have 'in part acknowledged us *to be*;) that we are "your  
 glorying, even as ye also *will be* "'ours in the day of the Lord  
 Jesus.  
 15 And in this confidence I at first purposed to go to you that  
 16 ye might receive a double 'benefit; both to pass by you into

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3. 'the God and Father' Wa. N. P.      5. 'for'      8. 'wherefore'  
 M.      9. 'since we ourselves had received' W.—'yea, we had' P.  
 13. 'know' W. Wa. P.      14. 'for the most part'      " 'matter  
 of joy to you' W.      "' 'to us' W.      15. 'joy' H.

Macedonia, and to return to you out of Macedonia, and to be sent forward by you, on my way toward Judea. Having 17 therefore thus purposed, did I use any lightness? or do I, in the things that I purpose, purpose 'according to the flesh, so that with me <sup>v</sup>there should be yea yea, and nay nay? But *as* 18 God *is* faithful, our word toward you was not *both* yea and nay. For Jesus Christ, the Son of God, who was preached among 19 you by us, (*even* by me and Silvanus and Timothy,) was not yea and nay, but in him was yea! for all the promises of God 20 in him *are* yea, <sup>v</sup>and in him Amen, unto the glory of God through us: and he who establisheth us with you in Christ, and 21 hath anointed us, *is* God; who hath also sealed us, and given 22 *us* the earnest of the Spirit in our hearts.

'Moreover I call God for a witness upon my soul, that to 23 spare you I came not as yet unto Corinth: 'not because we have 24 dominion over your faith, but we are fellow helpers of your joy: for by "faith ye stand.

CHAP. II.—But I determined this with myself, that I 1 would not come again to you to bring grief. For if I grieve 2 you, who is then to make me glad, but the same who is grieved by me? And for that very cause I wrote <sup>v</sup>to you, lest when 3 I came, I might have sorrow from those on whose account I ought to rejoice; having confidence in you all, that my joy would be *the joy* of you all. For I wrote to you out of much 4 affliction and anguish of heart with many tears; not in order that ye should be grieved, but that ye might know the abundant love which I have for you.

But if any one have caused grief, he hath 'not grieved me *only*, 5 but in part, (that I may not overcharge), you all. Sufficient to 6 such an one *is* that rebuke, <sup>v</sup>which *he hath received* from many: so that, on the contrary, ye *ought* rather to forgive *him*, and 7 comfort *him*, that such an one may not be swallowed up by

17. 'for carnal ends'

23. 'But' P.

24. 'for we not only do

not exercise . . . faith, but . . . for by *your* faith' P.

" 'the

faith' Gr. M.

5. 'grieved me only on *his own* part, that I may not bear heavy on you all' P.

8 overmuch grief. Wherefore I beseech you to confirm *your* love  
 9 toward him. For to this end also I wrote, that I might have  
 10 proof of you, whether ye be obedient in all things. To whom  
 ye forgive any thing, I *forgive* also: for indeed when I have  
 forgiven—if I have forgiven any thing, for your sakes I *have done*  
 11 *it*, in the person of Christ; that 'Satan might not get an advantage  
 over us: for we are not ignorant of his devices.

12 Now, when I came to Troas to *preach* the gospel of Christ,  
 13 and a door was opened unto me by the Lord, I had no rest  
 in my spirit, because I found not Titus my brother: but taking  
 my leave of those *who were there*, I went thence into Macedonia.

14 Now thanks *be* unto God, who causeth us always to triumph  
 in Christ, and maketh manifest the savour of the knowledge of  
 15 himself, by us, in every place! (For we are unto God a sweet  
 savour of Christ, both in those who are saved, and in those who  
 16 perish: In the one *we are* the savour of death unto death; and  
 on the other the savour of life unto life: and who *'is* sufficient  
 17 for these things?) For we are not as <sup>v</sup> the many, who corrupt  
 the word of God: but we speak in Christ as of sincerity, yea as  
 of God, in the sight of God.

1 CHAP. III. 'Are we beginning again to commend our-  
 selves? or do we need, as some *do*, epistles of commendation  
 2 to you, or of commendation from you? Ye yourselves are our  
 epistle, written on our hearts, known and read by all men;  
 3 being manifestly declared to be the epistle of Christ, ministered  
 by us; not written with ink, but with the Spirit of the living  
 God; not on tables of stone, but on the fleshy tables of the  
 heart.

5 And we have 'this trust through Christ toward God: not  
 because we are sufficient of ourselves to 'place any thing to

11. 'the adversary'

16. 'of himself is' P.

1. 'we begin

again to ... for we have no need' P. (reading it in connection with ver.  
 17 of Chap. ii.

4. 'boasting' M.

5. 'reason any thing

as from' M.—'reckon upon any thing as from' W.—'determine any  
 thing' P.

account as from ourselves; but our sufficiency *is* from God; who also hath qualified us to be ministers of the new covenant: 6 not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. Now, if the ministry of death, engraven in 7 letters upon stones, was glorious, so that the children of Israel could not stedfastly look upon the face of Moses, because of the glory of his countenance, (which *glory* was to be done away,) shall not the ministry of the spirit be still more glorious? For 9 if the ministry of condemnation was glorious, much more doth the ministry of 'righteousness excel in glory. For even that 10 which was *then* made glorious had no glory in this respect, by reason of the glory that excelleth *it*; for if that which is to be 11 done away *was* glorious, much more *must* that which remaineth *be* glorious.

Seeing then that we have such hope, we use great plainness 12 of speech: and *do* not as Moses, *who* put a veil over his face; 13 so that the children of Israel could not stedfastly behold the end *even* of that which was to be done away: and their minds were 14 blinded: for, to this day the same 'veil, not being removed, remaineth in the reading of the old covenant; (which *veil* is done away in Christ:) but even unto this day, when Moses is read, 15 the veil is upon their heart. Nevertheless when it shall turn to 16 the Lord, the veil will be taken away. Now the Lord is that 17 Spirit: and where the Spirit of the Lord *is*, there *is* liberty. And we all, 'beholding as in a glass, "with uncovered face, the 18 glory of the Lord, are then formed into the same image, from glory to glory, "'*even* as by the Spirit of the Lord.

CHAP. IV.—Wherefore seeing that we have *received* this 1 ministry, according as we have obtained mercy, we faint not; but have renounced the hidden things of dishonesty, not walking 2 in craftiness, nor corrupting the word of God; but, by manifestation of the truth, recommending ourselves to the conscience of

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9. 'justification' P. 14. 'veil remaineth in ... covenant; it not being discovered that it is done away' 18. 'reflecting as mirrors' M. ' 'with his face unveiled' (placing it a'ter 'Lord') P. ' 'as from the Lord of the Spirit' M.—'as from the Lord the Spirit' W.—'as by the Lord, who is the Spirit'—'likewise by'

3 every one in the sight of God. And if our gospel be veiled, it  
 4 is veiled *only* among those that are lost : among those unbelievers whose minds the god of this 'world hath blinded, so that the light of the glorious gospel of Christ, who is the image of  
 5 God, doth not enlighten *them*. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves, your servants, for  
 6 Jesus' sake. For 'God, who commanded the light to shine out of darkness, hath shined into our hearts, to *give us* the light of the knowledge of 'God's glory, in the "face of Jesus Christ.  
 7 But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not our own. *We*  
 8 *are* troubled on every side, yet not distressed : *we are* perplexed,  
 9 but not in despair ; persecuted, but not forsaken ; cast down,  
 10 but not destroyed ; always bearing about *with us* in the body the death of 'Jesus, that the life also of Jesus may be made  
 11 manifest in our body. For we, while we live, are continually delivered to death for Jesus' sake, that the life also of Jesus  
 12 may be made manifest in our 'mortal flesh : so that death  
 13 'worketh in us, but life in you. And, having the same spirit of faith, according as it is written, " I believed, and therefore have  
 14 I spoken ;" we also believe, and therefore speak ; knowing that he, who raised up the Lord Jesus will raise up us also 'by  
 15 Jesus, and will "present *us* together with you. For all *our sufferings are* for your sakes, that the grace which 'hath abounded might, through the thanksgiving of many, redound to the glory  
 16 of God. Wherefore we faint not ; but even if our outward man  
 17 be perishing, yet the inward *man* is renewed day by day : for our light affliction, which is but for the moment, worketh for  
 18 us a 'far more exceeding *and* everlasting weight of glory ; while we 'look not to the things which are seen, but to the things which are not seen : for the things which are seen *are* but for a season ; but the things which are not seen *are* everlasting.

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 4. ' *present* age' Wa.

6. ' it is the God . . . who hath shined' P.

" ' *person*' W. P.11. ' *deadened*' P.12. ' *sheweth himself*' Wa.14. ' *through*'" ' *establish us*' P.—' *place us before himself*' N.15. ' *aboundeth to you*' P.17. ' *perpetually increasing*' P.18. ' *aim*' W.

CHAP. V. For we know that 'if our earthly house "of *this* 1  
 tabernacle be dissolved, we have a building of God, a house not  
 made with hands, everlasting in the heavens. For 'in this *taber-* 2  
*nacle* we groan, earnestly desiring to put on our house which is  
 from heaven: 'if indeed we shall be found <sup>v</sup> clothed, not naked. 3  
 For 'we that are in this tabernacle groan, being burdened: not 4  
 that we desire to put off *the one*, but to put on *the other*, so that  
 "mortality may be swallowed up by life. Now he that 'hath 5  
 wrought us "for this selfsame *end* is God, who <sup>v</sup> also hath given  
 unto us the earnest of the Spirit: Wherefore *we are* always of 6  
 good courage, knowing that, whilst we are present in the body,  
 we are absent from the Lord: (for we walk by faith, not by 7  
 sight :) We are of good courage, *I say*, and desirous rather to 8  
 be absent from the body, and to be present with the Lord.

For this cause we earnestly strive that, whether present or 9  
 absent, we may be well pleasing to him: for we all must 'appear 10  
 before the judgment-seat of Christ; that every one may receive  
 for the things *done* in the body, according to what he hath done,  
 whether *it be* good or bad. Knowing therefore the terror of the 11  
 Lord, we would persuade men; and are made manifest unto  
 God; and I trust are made manifest in your consciences also.  
<sup>v</sup> For we are 'not recommending ourselves again unto you, but 12  
 we are giving you occasion to glory on our account, that ye may  
 have wherewith to *answer* those who glory in appearance, and  
 not in heart. For if we are transported beyond ourselves, *it is* 13  
 for God: or if we are sober minded, *it is* for you: for the love 14  
 of <sup>v</sup> Christ 'constraineth us; "because we thus judge, that if  
 one died for all, then were all dead: and *that* he died for all, 15  
 that they who live should no longer live unto themselves, but  
 unto him who died and rose again for them. Wherefore from 16

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1. 'when' P. " 'which is a tent' M.—'this body' B.—  
 'this tent wherein we dwell, which is fixed on the ground, be taken  
 to pieces' Wa.—'the house of our earthly tabernacle' Nm. 2. 'for  
 this' P.—'on this account' W. 3. 'seeing that having put  
 on this *house* we shall not be found naked'—'if indeed, when we have  
 stripped ourselves, we shall not be found naked' Wa. (following the <sup>v</sup>)—  
 'if indeed, having put off *this tabernacle*, we shall not be found naked.'  
 4. 'even we while, we are' W. P. " 'our mortal part' P. 5. 'created'  
 —'destined' " 'to this *desire*' M. 10. 'be made manifest' P.  
 (see ver. 11.) 12. 'not *only* . . . but are also' P. 14. 'us, judging  
 this that' P. " 'who judge' M.

henceforth know we no one according to the flesh: yea, though we<sup>1</sup> have known Christ after the flesh, yet now henceforth we  
 17 know *him* no "longer: so that 'if any one *be* in Christ, *he is* a  
 new "creature: old *things* have passed away; behold, all *things*  
 18 are become new: and all *are* of God, who hath reconciled us to  
 himself through <sup>v</sup> Jesus Christ, and hath given to us the ministry  
 19 of reconciliation; to wit, that God was reconciling the world  
 unto himself in Christ, not accounting their trespasses unto  
 them; and hath committed unto us the 'word of reconciliation.  
 20 We therefore are ambassadors in Christ's stead; 'God as it  
 were beseeching *you* by us; we in Christ's stead intreat *you*,  
 21 "be ye reconciled to God!" For He hath made him who knew  
 no sin, *to be* 'sin for us; that we in him might "become the  
 righteousness of God.

1 CHAP. VI.—We then, *as* 'fellow labourers exhort *you* also,  
 2 that ye receive not this grace of God in vain: (for 'he saith, "I  
 have heard thee in an accepted time, and in the day of salvation  
 I have succoured thee:"—behold, now *is* the accepted time!  
 3 behold, now *is* the day of salvation!) giving no offence in any  
 4 thing, that *our* ministry may not be blamed: but in all *things*  
 approving ourselves as the ministers of God, in much patience,  
 5 in afflictions, in necessities, in distresses, in stripes, in imprison-  
 6 ments, in tumults, in labours, in watchings, in fastings; in  
 pureness, in knowledge, in longsuffering, in kindness, in 'the  
 7 Holy Spirit, in love unfeigned, in the word of truth, in the power  
 of God; by the armour of righteousness on the right hand and  
 8 on the left, through honour and dishonour, through evil report  
 9 and good report: as deceivers, and *yet* true; as unknown, and  
*yet* well known; as dying, and, behold, we live; as chastened, and  
 10 not killed; as grieved, yet alway rejoicing; as poor, yet making  
 many rich; as having nothing, and *yet* possessing all things.

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16. 'had' W. P.      " 'longer so' W. P.      17. 'if [when] there be  
 [is] any new creation in Christ, old things pass away; behold all things  
 become' (altering punctuation)      " 'creation' P.      19. 'teach-  
 ing of that'      20. 'and seeing God beseecheth by us, we'      21. 'a sin  
 offering' N. M. W.      " 'become righteousness with God'—'be justified  
 before God through him' N.—'the justification of God' P.      1. 'workers  
 together *with him*' A.      2. 'the scripture'      6. 'holy affections' Wa.

O Corinthians, our mouth is opened unto you, our heart is 11 enlarged: ye are not straitened in us, but ye are straitened in 12 your own 'bowels. 'Now for a recompence in this,—(I speak 13 as unto *my* children,)—be ye also enlarged! Be not unequally 14 yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what 15 part hath he that believeth with an unbeliever? and what agree- 16 ment hath the temple of God with idols? For ye are the temple of the living God; as God hath said, "I will dwell among them, and walk among *them*; and I will be their God, and they shall be to me a people." Wherefore "Come out from 17 among them, and be ye separate," saith the Lord, "and touch not the unclean *thing*; and I will receive you; and will be a 18 Father unto you, and ye shall be unto me sons and daughters," saith the Lord Almighty.

CHAP. VII.—Having therefore these promises, dearly be- 1 loved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

'Receive us; we have wronged no one, we have corrupted 2 no one, we have defrauded no one. I speak not to condemn 3 *you*: for I have said before, that ye are in our hearts, to die together and to live together. Great *is* my freedom of speech 4 toward you, great *is* my glorying concerning you: I am filled with comfort, I exceedingly abound in joy under all our tribulation. For, when we had come into Macedonia, our flesh 5 had no rest; but we were troubled on every side; without *were* 'conflicts, within *were* fears: nevertheless God, who comforteth 6 those that are cast down, comforted us by the coming of Titus; and not by his coming only, but *also* by the consolation where- 7 with he had been comforted in you, when he told us your earnest desire, your mourning, your zeal toward me; so that I rejoiced

12. 'affections' Wa. P.

*make an equal return* P.

room for us' Wa.

13. '(I speak...) be ye also enlarged, to

2. 'Receive us with welcome' P.—'make

5. 'opposition'



8 the more. For if I grieved you by my Epistle, I do not repent;  
 —though indeed I did 'repent:—for I perceive that the same  
 9 epistle grieved you but for a season. Now I rejoice, not that ye  
 were grieved, but that ye sorrowed to 'repentance: for ye were  
 grieved after a godly manner, so that ye have received no damage  
 10 by us in any respect: for godly sorrow worketh 'repentance to  
 salvation, not to be "repented of: but the sorrow of the world  
 worketh death.

11 Behold now this very sorrowing *by you* after a godly manner,  
 what carefulness it wrought in you; yea, *what* clearing of your-  
 selves; yea, *what* indignation; yea, *what* fear; yea, *what* vehe-  
 ment desire: yea, *what* zeal; yea, *what* 'punishment! In all  
*things* ye have shown yourselves to be *now* clear in this matter.  
 12 If therefore, I *so* wrote unto you, *I did it not only* on account of  
 him who had done the wrong, nor on his account that suffered  
 wrong, but rather that our concern for you might be made ma-  
 13 nifest unto you in the sight of God. On this account we were  
 comforted by reason of your comfort: yea, and we the more  
 abundantly rejoiced for the joy of Titus, because his spirit was  
 14 refreshed by you all. For in whatsoever I have gloried to him  
 concerning you, I have not been put to shame; but as we spake  
 all things 'to you in truth, even so our glorying *concerning you*  
 15 to Titus, is found to be a truth: and his tender affection is more  
 abundant toward you, whilst he remembereth the obedience of  
 16 you all, how ye received him with fear and trembling. I rejoice 'v  
 that I have confidence in you in all *things*.

1 CHAP. VIII.—Now, brethren, we make known to you the  
 2 'grace of God bestowed on the churches of Macedonia; 'how in  
 a great trial of affliction the abundance of their joy and the  
 3 depth of their poverty abounded to the riches of their libe-  
 rality. For I bear them testimony that to *their* power, yea,

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8. 'repent it, when I saw that that letter grieved you, though *it was*  
 only for a season: yet I now rejoice' P.

9. 'reformation'  
 10. 'reformation' " 'departed from' Campbell. 11. 'vindication'  
 P. C. 14. 'concerning' M. 1. 'godly gift' Mn. 2. 'that

in much trial of affliction, *was* the abundance of their joy; and *that*  
 their deep poverty' P.

and beyond *their* power, *they were* willing of themselves; Pray- 4  
ing us with much intreaty<sup>v</sup> 'concerning *their* gift, and *their*  
fellowship in administering to the saints: And *this* 'not *merely* 5  
as we expected; but they first gave themselves to the Lord,  
and *then* unto us, by the will of God; insomuch that we 6  
desired Titus, that as he had begun, so he would likewise finish,  
among you, this work of liberality also. As therefore, ye abound 7  
in every *thing*, in faith, and utterance, and knowledge, and in  
all diligence, and in your love to us, 'see that ye abound in this  
liberality also. I say *it* not by way of command, but on ac- 8  
count of the diligence of others, and to prove the sincerity of  
your love. For ye know the 'grace of our Lord Jesus Christ, 9  
that, 'though he was rich, yet for your sakes he became poor, that  
ye, through his poverty might become rich. And I give *my* 10  
advice in this matter: for this is expedient for you, who have  
already begun, not only to do, but also to be in forwardness a  
year ago. Now therefore finish the doing of *it*; that as *ye had* 11  
a readiness to will, so also *ye may have* to finish *it*, out of that  
which ye have. For if there be first a willing mind, 'it is ac- 12  
cepted according to what a man hath, *and* not according to what  
he hath not. However *I mean* not that others be eased, and ye 13  
burdened: but *that* by way of equality, your abundance *may* at 14  
this time *be a supply* for their want, *and* their abundance also may  
*at another time* be a supply for your want: so that there may be  
equality; as it is written, "He that *gathered* much, had nothing 15  
over; and he that *gathered* little, had no lack."

Now thanks *be* to God, who hath put that earnest concern for 16  
you into the heart of Titus. For indeed he *not only* accepted 17  
the exhortation; but, being more earnest, he went of his own  
accord to you. And we sent with him a brother, whose praise 18  
in the gospel *is* throughout all the churches; and not only *that*, 19  
but who was also chosen by the churches to travel with us with  
that bounty, which was administered by us to the glory of the

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4. 'the favour of a fellowship in the service of the saints' P. 5. 'not  
as we feared' M.—'beyond our hope' P. 7. 'I wish that ye may' M.  
9. 'gracious goodness' N. "yet 'being rich . . . he was poor' or  
' lived in poverty'—'lived in absolute poverty' M. 12. 'the gift  
is' P.

20 same Lord, and *to show* <sup>v</sup>our own readiness of mind : we avoiding  
 this, that any one should blame us in our administration of this  
 21 abundance : for we provide the things which are becoming, not  
 22 only in the sight of the Lord, but also in the sight of men. And we  
 have sent with them our brother,—whom we have oftentimes  
 proved *to be* diligent in many things, but now much more dili-  
 23 gent,—through the great confidence which <sup>'</sup>I have in you. If  
*any enquire* concerning Titus, *he is* my partner and fellow la-  
 bourer towards you : or, *concerning* our brethren, *they are* <sup>'</sup>mes-  
 24 sengers of the churches, the glory of Christ. Wherefore show to  
 them, before the churches, the proof of your love, and of our  
 glorying on your account.

1 CHAP. IX.—But indeed, it is superfluous for me to write  
 2 to you, concerning the ministration to the saints ; for I know  
 the readiness of your mind, for which I gloried concerning you  
 to those of Macedonia, *saying*, that Achaia was ready a year  
 3 ago ; and your zeal hath stirred up very many. Nevertheless I  
 have sent the brethren, that our glorying concerning you in this  
 respect might not be in vain ; that, <sup>'</sup>as I said, ye may be ready :  
 4 lest haply, if any of Macedonia should come with me, and find  
 you unprepared, we, (not to say ye) should be put to shame  
 5 for this same confidence.<sup>v</sup> Therefore I thought it necessary to  
 exhort the brethren, to go before unto you, and make up before-  
 hand your gift before announced ; in order that the same might  
 be ready, as *a matter of* gift, and not as a thing extorted.  
 6 However, this *I say*, that he who soweth sparingly will also  
 reap sparingly ; and he who soweth bountifully will also reap  
 7 bountifully. Let every one give according as he purposeth in  
 his heart ; not grudgingly, or as by constraint : for God loveth  
 8 a cheerful giver. And God *is* able to make every blessing  
 abound toward you ; that having always all sufficiency in every  
 9 *thing*, ye may abound in every good work ; As it is written,  
 “ He hath dispersed abroad ; he hath given to the poor : his  
 10 righteousness remaineth for ever.” <sup>'</sup>And <sup>v</sup>he who supplieth

22. ‘ *he hath*’ M.  
 as I said *you were*’

23. ‘ apostles’ Gr.

3. ‘ ye may be ready

as I said *you were*’  
 10. ‘ Now may he both supply’ N.—‘ And  
 may he who supplieth seed to the sower and bread for food, supply and  
 multiply the seed you sow’ W.

seed to the sower will both supply bread for *your* food, and multiply your seed sown, and increase the fruits of your 'righteousness; 'that ye may be enriched in every thing to all bountifulness, which causeth thanksgiving by us to God: For the ministration of this service not only supplieth the wants of the saints, but aboundeth also in many thanksgivings to God; while, by the experience, of this ministration, they glorify God for the subjection which ye profess unto the gospel of Christ, and for *your* liberal contribution to them, and to all *men*; earnestly longing also after you, in their prayer for you, on account of the exceeding 'grace of God in you. Now thanks be unto God for his unspeakable gift!

CHAP. X.—Now I Paul, who when present, *am* humble among you, but when absent *am* bold toward you, exhort you, by the meekness and gentleness of Christ; yea I beseech *you*, that when present I may not 'be bold with that confidence wherewith I think to be bold against some, who think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh:—for the weapons of our warfare *are* not carnal, but mighty through God to the 'pulling down of strong holds;—overturning 'imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and being ready to avenge all disobedience, 'when your obedience shall be complete.

Do ye regard things according to the outward appearance? If any one trust in himself that he is Christ's, let him think this also of himself, that, as he *is* Christ's, so likewise *are* we: 'for, if I should boast somewhat more of our authority, which the Lord hath given us for *your* edification, and not for your destruction, I should not be ashamed: 'that I may not seem as

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" 'justification' P.

11 'enriched as ye are in every'

14. 'bounty'

2. 'be forced to be bold'

4. 'demolishing of

resistances' P.—'removal of impediments.'

5. 'disputations'—

'reasonings'

6. 'since ... is' W.

8. 'and therefore if'

9. 'but

*I forbear*, that'—'but that I ... epistle [10] (For his epistles ... contemptible) [11] let such' W. (and so Griesb.'s punctuation).

- 10 if I would *only* terrify you by epistles. For *his* epistles, say  
 some, *are* weighty and powerful; but *his* bodily presence *is*  
 11 weak, and *his* speech contemptible. Let such an one think  
 this, that, such as we are in word by epistles, when absent, such  
*will we be* in deed also, when present.
- 12 For we dare not rank ourselves, or compare ourselves, with  
 some that commend themselves: but they, measuring themselves  
 by themselves, and comparing themselves with themselves, <sup>v</sup>are  
 13 unwise. But we will not glory of things beyond *our* measure,  
 but only according to the measure of the line, which <sup>1</sup> God hath  
 14 measured out to us, and which extended even unto you. For  
 we stretch not ourselves beyond *our line*, as not reaching unto  
 you: but we are come as far even as to you in *preaching* the  
 15 gospel of Christ; not glorying, *I say*, of things beyond *our* mea-  
 sure, *that is*, of other men's labours; but having a hope that  
 when your faith is increased among you, we shall be abun-  
 16 dantly enlarged in our line, so as to preach the gospel in the  
*regions* beyond you, *and* not to glory in another's line, of things  
 17 made ready for us. Let him then who glorieth, glory in the  
 18 Lord: for it is not he who commendeth himself that is approved,  
 but he whom the Lord commendeth.

- 1 CHAP XI.—Would that ye would bear with me a little in  
 2 *my* foolish glorying: yea, do bear with me! For I am jealous  
 over you with a <sup>1</sup>godly jealousy: for I have <sup>2</sup>espoused you to  
 one husband, that I may present *you*, as a chaste virgin, to Christ.
- 3 But I fear, lest by any means, as the serpent beguiled Eve  
 through his subtilty, so your minds should be corrupted from  
 4 the simplicity that is <sup>1</sup>in <sup>2</sup>Christ. <sup>1</sup>If indeed <sup>2</sup>he that cometh  
*among you* preacheth another Jesus, whom we have not preached,  
 or *if* ye receive another spirit, which ye have not received from  
 us, or another gospel, which ye have not accepted, ye might  
 5 well bear with <sup>3</sup>him. <sup>1</sup>But I account myself in nothing inferior

13. 'which the God of measure' M.

2. 'very great'

<sup>2</sup> 'be-

trothed' M.

3. 'due to' M.

<sup>2</sup> 'Christ, if when . . . accepted,ye bear favourably with *him*. Yet I account'<sup>1</sup> 'any one who may come'<sup>3</sup> 'me'

5. 'For' A.

4. 'For if' A.

to the very chiefest apostles : and even if *I be* rude in speech, 6  
yet *I am* not so in knowledge ; but in every respect we have  
been thoroughly made manifest among you. Have I com- 7  
mitted an offence in humbling myself that ye might be exalted,  
because I have preached to you the gospel of God without cost ?  
I spoiled other churches, taking wages from *them*, that I might 8  
minister to you : and, when I was present with you, and wanted, 9  
I was chargeable to no one : for the brethren who came from  
Macedonia supplied my want : and in every respect I have kept  
myself from being burdensome unto you, and so will keep *myself*.  
As the truth of Christ is in me, this glorying of mine shall not 10  
be stopt, in the regions of Achaia. Wherefore ? because I love 11  
you not ? God knoweth *that I love you*. But what I do, that 12  
I will continue to do ; that I may cut off *all* occasion from those  
who desire occasion ; that they may be found even as we in that  
wherein they glory. For these *are* false apostles, deceitful work- 13  
men, 'transforming themselves into apostles of Christ : and no 14  
marvel ; for Satan also 'transformeth himself into an angel of  
light ; *it is* no great thing, therefore, if his ministers also 'trans- 15  
form themselves as ministers of "righteousness ; whose end  
will be according to their works.

I say again, Let no one think me foolish ; but if otherwise, 16  
still as foolish receive me, that I may glory a little. That which 17  
I speak in this my confidence of glorying, I speak not after the  
Lord, but as it were in foolishness. Seeing that many glory 18  
according to the flesh, I also will glory. For ye bear with the 19  
foolish gladly, while ye *yourselves* are wise : for ye bear with it, 20  
if any one bring you into bondage, if any one make a prey of  
*you*, if any one take *your goods*, if any one exalt himself *against*  
*you*, if any one smite you on the face. I speak with respect to 21  
'reproach, as if we had been weak. Yet in whatsoever any one  
is bold, (I speak in foolishness,) I also am bold. Are they He- 22  
brews ? so *am* I. Are they Israelites ? so *am* I. Are they the  
seed of Abraham ? so *am* I. Are they ministers of Christ ? (I 23

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13. ' counterfeiting apostles ' P.

(and so 15)

15. " ' justification ' P.

14. ' hath counterfeited ' P.

21. ' the reproach,

namely that we are weak'

speak as one foolish) *I am more so*: in labours more abundant;  
 in stripes far exceeding; in prisons more frequent; in deaths  
 24 often. From the Jews I five times received forty *stripes*, save  
 25 one. Thrice was I beaten with rods; once was I stoned; thrice  
 I suffered shipwreck; a night and a day I was in the deep;  
 26 *in journeyings I have been often, in perils from 'waters, in perils*  
*from robbers, in perils from mine own countrymen, in perils*  
*from the gentiles, in perils in the city, in perils in the desert, in*  
 27 *perils on the sea, in perils among false brethren*; in labour  
 and toil, in watchings often, in hunger and thirst, in fastings  
 28 often, in cold and nakedness. Beside these *troubles* that are  
 without, *are* those that come upon me daily, in the care of all  
 29 the churches. Who is weak, and I am not weak? who 'stum-  
 bleth, and I burn not?  
 30 If I must needs glory, I will glory in the things which con-  
 31 cern mine infirmities. The God and Father of our Lord Jesus  
 Christ, who is blessed for evermore, knoweth that I lie not.  
 32 In Damascus the governor under Aretas the king kept the city  
 of the Damascenes with a guard, desiring to apprehend me:  
 33 and through a window in a basket was I let down by the wall,  
 and escaped his hands.

1 CHAP. XII.—<sup>v</sup>Doubtless it is not fitting for me to glory.  
 2 I will come then to visions and revelations of the Lord. I  
 knew a man in Christ, who, about fourteen years ago,—(whether  
 in the body, I cannot tell; or whether out of the body, I know  
 3 not: God knoweth;)—was caught up to the third heaven. Yea  
 I knew that such a man,—(whether in the body, or <sup>v</sup> out of the  
 4 body, I know not; God knoweth;)—was caught up into para-  
 dise, and heard unspeakable words, which it is not possible for  
 5 man to utter. Concerning such an one I will glory: yet of  
 6 myself I will not glory, save in mine infirmities. Yet if I were  
 desirous to glory, I should not be foolish; for I should speak  
 the truth: but I forbear, lest any one should 'think concerning

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 26. 'rivers' Gr.

29. 'is made to stumble' P.

6. P. places here—'from the very sublimity of the revelations'—from ver. 7.

me above what he seeth me *to be*, or *what* he heareth from me.

And that I might not be too much exalted, through the 7  
 'abundance of these revelations, there was given to me a thorn  
 in the flesh, a messenger of Satan to buffet me, that, *I say*, I  
 might not be too much exalted. Concerning this I besought the 8  
 Lord thrice, that it might depart from me : and he said unto me, 9  
 " My grace is sufficient for thee : for my strength is made per-  
 fect in weakness." Most gladly therefore will I rather glory in  
 my infirmities, that the power of Christ may rest upon me.  
 Wherefore I take pleasure in infirmities, in reproaches, in neces- 10  
 sities, in persecutions, in distresses for Christ's sake : because  
 when I am weak, then am I strong.

Am I become foolish ? 'ye have compelled me : for I ought 11  
 to have been commended by you : since I am in nothing inferior  
 to the very chiefest apostles, though I am nothing. Truly the 12  
 signs of an apostle have been fully wrought among you, 'in all  
 patience, in signs, and wonders, and mighty works. For what 13  
 is there, wherein you have been inferior to other churches, un-  
 less *it be* that I myself have not been burdensome to you ? for-  
 give me this wrong ! Behold, I am ready to come this third time 14  
 to you ; and I will not be burdensome to you ; because I seek  
 not yours, but you : for the children ought not to lay up trea-  
 sure for the parents, but the parents for the children. Yea I 15  
 will very gladly spend and be spent for 'you ; though the more  
 abundantly I love you, the less I be loved *by you*.

But 'be it so ; I did not burden you : nevertheless *some may* 16  
*say*, being crafty, I caught you with guile.—Did I make a gain 17  
 of you through any of those whom I sent unto you ? I desired 18  
 Titus *to go to you* ; and with *him* I sent a brother. Did Titus  
 make a gain of you ? Did we not walk in the same spirit ? nay,  
 in the same steps ?

Think ye that we are again excusing ourselves unto you ? In 19  
 the presence of God, in Christ, 'we speak all *these* things,

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7. ' excellence' W. 12. ' perseveringly' Bloomf. 15. ' your souls' Gr.  
 16. ' be it, that, though I did not' P. 19. ' we are speaking before  
 God in Christ ; and all, beloved, for' P.



20 dearly beloved, for your edification. For I fear, lest, when I come, I may not find you such as I wish, and lest I may be found unto you such as ye do not wish : lest *there be* debates, envyings, wraths, strifes, evil speakings, whisperings, 21 swellings, disturbances ; *and* lest, when I come again, my God may humble me among you, and I may have to bewail many who have heretofore sinned, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

1 CHAP. XIII.—This *is* the third *time* I am coming to you. By the mouth of two or three witnesses shall every word be 2 established. I told you before, and now 'the second time, as if I were present, though being absent, I forewarn those who have heretofore sinned, and all others, that, if I come again, I will 3 not spare : since ye seek a proof that Christ speaketh in me, who with respect to you is not weak, but is mighty among you. 4 For as, <sup>v</sup> though he was crucified through weakness, yet he liveth by the power of God, so we also are weak in him, but shall 5 live with him, by the power of God toward you. Try yourselves, whether ye be in the faith ; prove yourselves. Know ye not your own selves, that Jesus Christ is in you, unless ye 6 'be reprobates ? But I hope that ye will know that we are not 7 'reprobates. Now I pray to God that ye do no evil ; not that we may appear approved, but that ye may do that which is 8 good, though we be *accounted* as 'reprobates : for we cannot do 9 anything against the truth, but *only* for the truth. For we rejoice, when we are weak, and ye are strong : and for this also 10 we pray, *even* for your 'perfection. Wherefore I write these things whilst I am absent, that when present I may not have to use severity, according to the authority which the Lord hath given me for edification, and not for destruction. 11 Finally, brethren, farewell ! Be 'perfect ; "be of good com-

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2. ' as when I was present with you the second time, though now absent' P.      5. ' be rejected' W.—' be without proof'—' disapproved'—' fail in the proof' P. (so 6)      7. ' as disapproved' W. P.      9. ' restoration'—' (reformation)' M.      11. ' restored' M.      " ' receive exhortation' P.

fort; be of one mind; live in peace; and the God of love and of peace will be with you. Salute one another with a holy kiss. 12 All the saints salute you. The grace of the Lord Jesus Christ, 14 and the love of God, and the 'communion of the Holy Spirit, be with you all.

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

CHAP. I.—PAUL, an apostle, (not of men, neither by man, 1 but by Jesus Christ, and God *the* Father, who raised him from the dead;) and all the brethren that are with me, unto the 2 churches of Galatia: grace and peace *be* to you from God *the* 3 Father; and *from* our Lord Jesus Christ, who gave himself for 4 our sins, that he might deliver us from this present evil 'world, according to the will of our God and Father, to whom *be* glory 5 for ever and ever! Amen.

I marvel that ye have so soon withdrawn yourselves, from 6 him who called you into the grace <sup>v</sup> of Christ, to another gospel: which *indeed* is not another; but there are some who trou- 7 ble you, and would pervert the gospel of Christ. But even if 8 we, or an angel from heaven, should preach any other gospel unto you than that which we have preached unto you, let him be 'accursed. As we have already said, so say I now again, 9 If any one preach any other gospel to you than that which ye received *from us*, let him be 'accursed.

For do I seek to 'approve myself to men, or to God? or do I 10 seek to please men? If I still pleased men, I should not be the servant of Christ: but I would remind you, brethren, concern- 11 ing that gospel which was preached by me that it is not after

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11. 'common fruition of *the gift of* M.—' participation'—'fellowship'

1. 'age' N. M.—'state'

8, 9. 'anathema' M. W.—'rejected' Wa.

10. 'gain men' P.

12 man : for I neither received it from man, neither was I taught *it*  
 13 otherwise than by the revelation of Jesus Christ. For ye have  
 heard of my behaviour in time past in the Jewish religion, how  
 that I beyond measure persecuted the church of God, and laid  
 14 it waste : and made proficiency in the Jewish religion, above  
 many ' of my time in mine own nation, being more exceedingly  
 15 zealous for the traditions of my fathers. But when it pleased  
 ' God, who ' separated me from my mother's womb, and called  
 16 *me* through his grace, to reveal his Son in me, that I might  
 preach the glad tidings of him among the gentiles ; immediately  
 17 I conferred not with flesh and blood : nor did I go up to Jeru-  
 salem, to those who were apostles before me ; but I went away  
 18 into Arabia, and returned again to Damascus. Then, after  
 three years, I went up to Jerusalem to ' see ' Peter ; and I abode  
 19 with him fifteen days : but I saw no other of the apostles, save  
 20 James the brother of the Lord. (Now in what I write unto  
 21 you, behold, before God, I lie not.) Afterwards I went into  
 22 the regions of Syria and Cilicia ; and was unknown in person  
 23 to the churches of Judea, which were in Christ ; and they had  
 only heard, that he who in times past, persecuted us, now  
 24 preached the faith which he had once been destroying. And  
 they glorified God in me.

1 CHAP. II.—Then ' after ' fourteen years, I went up again  
 2 to Jerusalem with Barnabas, taking Titus also with *me*. And  
 I went up by revelation, and communicated to them ' the gospel  
 which I preach among the Gentiles ; " but privately, to those  
 who were of reputation, that I might not run, or have run, in  
 3 vain. But ' neither was Titus,—who was with me, and was a  
 4 Greek,—compelled to be circumcised, on account of the false  
 brethren that had crept in ; who had slipt in to spy out our  
 freedom, which we have in Christ Jesus, that they might bring  
 5 us into bondage ; to whom we ' yielded not by subjection, even

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14. ' of my equals in years' P.

15. ' destined'

18. ' become

acquainted with' M. P.

1. ' within' M. P.

2. ' the glad tidings'

" ' and severally to those who were chief esteemed' P.

3. ' not even

Titus, who . . . was circumcised as of necessity, but only on account of' P.

5. ' gave way for the moment not by submission, but that' P.

for an hour ; that the truth of the gospel might continue with you. But of those who 'seemed to be of most reputation, whatever they were, it maketh no matter to me ;—God accepteth no man's person :—for those who seemed *to be of reputation* in conference added nothing to me : but on the contrary, perceiving 7 that I was entrusted with the gospel of the uncircumcision, as Peter was with *the gospel* of the circumcision ; (for he that 8 wrought effectually in Peter for the apostleship of the circumcision, the same wrought powerfully in me for the Gentiles :) and knowing the 'grace that was bestowed on me, † James, 9 Cephas, and John, who "seemed to be pillars, gave to me and Barnabas the right hands of fellowship ; that we might *go* to the gentiles, and they to the circumcision ; but only *exhorting* us 10 to be mindful of the poor ; which very thing I also was earnest to do.

But when Peter had come to Antioch, I withstood him to *his* 11 face, because he was to be blamed. For before certain persons 12 came from James, he ate with the Gentiles : but when they came, he withdrew and separated himself, being afraid of those who were of the circumcision : and the other Jews also dissembled 13 with him ; insomuch that even Barnabas was carried away with *them* by their dissimulation. But when I saw that they 'walked 14 not uprightly according to the truth of the gospel, I said unto † Peter before *them* all, " If thou, who art a Jew, livest after the manner of *the* Gentiles, and not after the manner of the Jews, how dost thou urge the Gentiles to "live after the manner of the "Jews?" We *who are* 'Jews by nature, and not sinners 15 of the Gentiles, knowing that a man is not justified by *the* 16 'works of *the* law, but through "faith in Jesus Christ, even we have believed in Jesus Christ, that we may be justified by faith in Christ, and not by *the* works of *the* law : "for by *the* works of *the* law no flesh will be justified. But if, while we seek to 17

6. ' were thought to be' 9. ' gift' " ' were thought to be' M.  
 14. ' deviated from the truth' W. " ' Judaize' W. " the  
 address to Peter may end here or ver. 17, or 18, or even 21.  
 15. ' by nature Jewish sinners and not *sinners*, of the Gentiles' P.  
 16. ' a law of works' P. (thrice) " the faith of' M. (twice)  
 " ' wherefore' P.

be justified through Christ, we ourselves are found sinners, 'is  
 18 Christ therefore a minister of sin? By no means. 'For if I build  
 19 up again those things which I have destroyed, I make myself a  
 transgressor: 'for, I, ▽ through *the* law, have died to *the* law,  
 20 "that I might live unto God: I have been crucified with  
 Christ; nevertheless I live; yet not I, but Christ liveth in me:  
 and *the life* which I now live in the flesh I live through faith in  
 21 ▽ the Son of God, who loved me, and 'gave himself for me. I  
 do not 'frustrate the grace of God: for "if righteousness *is* by  
*the* law, then hath Christ died in vain.

1 CHAP. III.—O 'foolish Galatians, who hath "led you astray,  
 ▽ before whose eyes Jesus Christ "'hath been evidently set forth  
 2 ▽ among you *as* crucified? This only would I learn of you, Re-  
 ceived ye the Spirit 'by "the works of *the* law, or "'by *the* hearing  
 3 of faith? Are ye so foolish? that having begun in the Spirit, ye  
 4 now end in the flesh? Have ye suffered so many things in vain?  
 5 if indeed *it be* in vain. Doth he then who ministereth to you  
 the Spirit, and worketh miracles among you, *do it by the* works  
 6 of *the* law, or by *the* hearing of faith? Even as Abraham be-  
 lieved God, and it was accounted to him for 'righteousness."  
 7 Know therefore that they who are of faith, the same are sons of  
 8 Abraham: and the scripture, foreseeing that God would justify  
 the heathen through faith, proclaimed beforehand glad tidings  
 unto Abraham, *saying*, "In thee shall all nations be blessed."  
 9 So then they who are of faith are blessed with believing Abra-  
 10 ham: for as many as 'are of *the* works of *the* law are under the  
 curse: for it is written, "Cursed *is* every one that continueth  
 not in all the things which are written in the book of the law to  
 11 do them." 'But that no one is justified by *the* law in the sight

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17. 'will Christ be' M. 18. 'Now if' W.—'Yet if' 19. 'be-  
 sides' M.—'for by renouncing the law I' P. (adopting the ▽) see his  
 note.—'for I who was under a law died to a law' Wa. " 'so that  
 I must' M. 20. 'delivered himself up' N. 21. 'make void' N.—  
 'set aside' M. P. " 'justification' P. 1. 'thoughtless' W.  
 " 'bewitched' A.—'fascinated' W. P. " 'forewritten, crucified' P.  
 2. 'on account of' (twice) M. (so ver. 5.) " 'a law of works' (twice  
 and so 5.) P. " 'by the obedience' Wa. B.—'faith in hearing' P.  
 (and so 5.) 6. 'justification' P. " M. connects with next verse  
 by a comma. 10. 'trust in'—'pertain to a law of works' P.  
 11. 'now' W.

of God *is* evident: for, "The just" shall live by faith." 'And 12  
the law is not by faith: but "He who doeth these things shall  
live by them." Christ hath redeemed us from the curse of the 13  
law, 'having become a curse for us: (for it is written, "Cursed  
*is* every one that is hanged on a tree:") that the blessing of 14  
Abraham might come on the 'Gentiles through Jesus Christ;  
that through faith we might receive the promise of the Spirit.

Brethren, (I speak after the manner of men,) no one disan- 15  
nulleth, or altereth a covenant, that is ratified, even though it be  
but of a man. Now the promises were made to Abraham and 16  
his seed, 'He saith not, "And to seeds," as concerning many;  
but as concerning one, "And to thy seed," which is Christ.  
And this I say, *that* the law, which was four hundred and thirty 17  
years after cannot disannul the covenant, that was before ratified  
by God 'in Christ, so as to make the promise of no effect: for 18  
if the inheritance *were* by the law, *it would be* no more by pro-  
mise: but God gave *it* to Abraham by promise. Wherefore then 19  
*was* the law? It was 'established because of transgressions;—  
till the seed, to whom the promise was made should come;—  
*and was* 'ministered by "angels," 'in the hand of a mediator.  
Now a mediator is not *a mediator* of one *only*; but God is 20  
one.

Is the law then contrary to the promises of God? By no 21  
means: for if a law had been given, which could have bestowed  
life, verily 'righteousness would have been by *the* law: but the 22  
scripture hath 'included all together under sin, "that the promise,  
through faith in Jesus Christ, might be given to those who be-  
lieve. But before faith came, we were kept 'under *the* law, 23  
shut up together unto the faith which was afterwards to be re-  
vealed: so that the law was our 'schoolmaster *to lead us* to Christ, 24  
that we might be justified by faith: but, now that faith hath 25  
come, we are no longer under a schoolmaster; for ye are all 26  
sons of God, by faith in Christ Jesus: for as many of you as 27

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" ' by faith shall live' M. Wa.      12. ' But' W.      13. ' being made' A.  
14. ' nations' M.      16. ' it is not said'—' *the scripture* saith not'  
17. ' with respect to' W. B.—' concerning' N.      19. ' disposed' P.—  
' ordained' A.      " ' messengers' C.      "' ' through'      21. ' justification' P.  
22. ' shut up' W.      " ' so that ... is' N.      23. ' in ward under' P.  
24. ' tutor' P.—' guide'

28 have been baptized into Christ have put on Christ. There is no longer either Jew or 'Gentile, there is no longer either bond or free, male or female: for ye are all one in Christ Jesus: 29 and if ye *be* Christ's, then are ye the seed of Abraham, and heirs according to the promise.

1 CHAP. IV.—Now I say, *That* the heir, as long as he is a child, differeth in nothing from a bondman, though he be 2 master of all; but is under tutors and guardians, until the time 3 appointed by *his* father. And so we, while we were children, 4 were in bondage under the 'elements of the world: but when the fulness of the time was come, God sent forth his Son, born 5 of a woman, 'born under *the* law, to redeem those *that were* under *the* law, in order that we might receive the adoption of *his* 6 sons. And because ye are *his* sons, God hath sent forth the spirit of his son into our hearts, crying out "Abba!" that is 7 "Father!" So that thou art no longer a bondman, but a son; 8 and if a son, then an heir <sup>v</sup> of God through Christ. However, at that time indeed, not knowing God ye served those who by 9 *their* nature are not gods: but now, that ye have known God, or rather are 'known by God, how *is it* that ye turn again to these weak and beggarly elements, to which ye desire to be again in 10 bondage? 'Ye observe days, and months, and times, and 11 years. I fear for you, lest I have bestowed labour upon you in vain.

12 'Brethren, I beseech you, be as I *am*; for I *am* as ye *are*. 13 Ye have not wronged me in any thing. Ye know that in weakness of the flesh I preached the gospel unto you at first: 14 and <sup>v</sup>my 'trial in my flesh ye did not despise neither did ye reject *me*, but ye received me, as "an angel of God, *even* as 15 Christ Jesus. 'What then was your blessedness! for I bear

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28. Gr. 'Greek' A. 3. 'worldly elements' W. 4. from hence to 'under the law' in ver. 5. should perhaps be read as a parenthesis. 9. 'acknowledged' P. 10. 'why observe ye ... years?' 12. 'be ye as I *am*, that I *also may be* as ye *are*. I beseech you, brethren, have ye done me no wrong?' P. 14. 'temptation' A. 11. 'a messenger' P. 15. 'Where then is your benediction' P.—'What therefore were your congratulations of yourselves' N.—'How happy were we then in each other!' Wa.—'How great was the happiness ye felt!'

you witness, that, if *it had been* possible, plucking out your own eyes, ye would have given them to me. Am I then become 16 your enemy, when I tell you the truth? Some are zealously 17 affected towards you, *but* not for your good; yea, they desire to exclude <sup>v</sup>you, that ye may be zealously affected towards them. But *it is* good <sup>v</sup>to be zealously affected 'in a good *thing* at all 18 times, and not merely when I am present with you.

My little children, of whom I again travail in birth, until 19 Christ be formed in you. I would wish to be present with you 20 now, and to change my voice; for I am in doubt concerning you. Tell me, ye that desire to be under the law, do ye not hear the 21 law? For it is written, that Abraham had two sons, the one by 22 the bondmaid, the other by the freewoman: but he *who was* by 23 the bondwoman was 'born according to the flesh; whereas he *that was* by the freewoman *was* by promise. Which things 24 'may be allegorized. For these 'are the two covenants; the one from mount Sinai, bearing children to bondage, which is Hagar; (<sup>v</sup>for this Hagar is mount Sinai in Arabia;) and 25 she answereth to the present Jerusalem for she is in bondage together with her children: 'but the Jerusalem above, which is our mother,<sup>v</sup> is free. For it is written, '“Rejoice, *thou* 27 barren that bearest not; break forth and shout, thou that travailest not: for the deserted hath many more children than she who hath the husband!” Now we, brethren, are, like Isaac, 28 children of the promise: but, even as then he that was 'born 29 according to the flesh persecuted him *that was born* according to the Spirit; so also *it is* now. Nevertheless what saith the scrip- 30 ture? “Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.”

<sup>v</sup> So then, brethren, we are not children of the bondwoman, 31 but of the free.

CHAP. V.—Stand fast <sup>v</sup>in the freedom wherewith Christ 1 hath made us free, and be not entangled again with ' *the* yoke

18. 'to a good *man*' M.

23. 'begotten' P.

24. 'are an alle-

gory' " 'women are as' P.

25. The parenthesis may end

here instead of with 'Arabia'

27. 'of the deserted' M.

29. 'be-

gotten' P.

1. 'a' P.



2 of bondage. Behold, I Paul say unto you, that if ye be cir-  
 3 cumcised, Christ will profit you nothing. For I testify again  
 to every one who is circumcised, that he is a debtor to observe  
 4 the whole law. 'Christ is become of no effect unto as many  
 of you as "are justified by *the* law; ye are fallen "' from grace.  
 5 For we wait, 'in *the* Spirit, for the hope of "righteousness by  
 6 faith: for 'in Jesus Christ neither circumcision availeth any  
 thing, nor uncircumcision; but faith, which worketh by love.  
 7 Ye were running well; who hindered you from 'obeying the  
 8 truth? This persuasion *cometh* not from him that called you:  
 10 a little leaven leaveneth the whole lump. Yet I confide in you  
 in the Lord, that ye will not be otherwise minded: but he that  
 11 troubleth you shall bear his 'judgment, whosoever he be. And  
 I, brethren, if I still preach circumcision, why do I yet suffer  
 persecution? for so would the 'offence of the cross be done  
 away.

13 I would that they were even cut off who 'trouble you. For,  
 brethren, ye have been called to freedom; only *use* not freedom  
 for an occasion to the flesh, but serve one another by love:  
 14 for the whole law is fulfilled in one commandment, *even* in  
 15 this; "Thou shalt love thy neighbour as thyself." But if ye  
 bite and devour one another, take heed lest ye be consumed by  
 one another.

16 I charge you then, walk in *the* spirit, and 'ye will not fulfil  
 17 *the* desires of *the* flesh: for the flesh hath desires contrary to the  
 spirit, and the spirit contrary to the flesh: and these are op-  
 posite, the one to the other: so that ye cannot do the things that  
 18 ye would. But if ye be led by *the* spirit, ye are not 'under *the*  
 19 law. Now the works of the flesh are manifest, which are *these*;  
 20 'fornication, uncleanness, lasciviousness, idolatry, sorcery, hat-  
 21 red, contentions, rivalries, wrath, strife, divisions, 'factions, envy-  
 ings, murders, drunkenness, revellings, and such like: con-  
 cerning which I now forewarn (as I also warned *you* in time

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4. 'Ye are loosed [discharged] from Christ' M. P.      " 'seek to be'  
 "' 'from the free gift'—'the covenant of favour' N.      5. 'in spirit' P.  
 " 'justification' P.      6. 'to those who are in' P.      7. 'being  
 persuaded by' W.      10. 'punishment' M.      11. 'stumbling-block' N. P.  
 12. 'subvert' M.      16. 'fulfil not'      18. 'under law' M.      20. Gr.  
 'heresies'

past,) that those who do such things will not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, 22 longsuffering, gentleness, goodness, faithfulness, meekness, temperance: against such *things* there is no law: and they that 24 are of Christ have crucified the flesh, and its passions, and lusts. If we live 'in the spirit, let us also walk "in the spirit: let us 26 not be vain-glorious, provoking one another, envying one another.

CHAP. VI.—Brethren, if a man be ' overtaken in any trans- 1 gression, do ye who are spiritual, restore such an one in *the* spirit of meekness; considering thyself, lest thou also be " tempted. Bear ye one another's burdens, and 'so fulfil the law 2 of Christ. For if a man think himself to be something, being 3 nothing, he deceiveth himself. But let every one try his own 4 work, and then will he have rejoicing in himself alone, and not in another; For every one will bear his own burden. 5

Let him that is taught in the word impart to him that teach- 6 eth in all good things. Be not deceived; God is not to be 7 mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, will from the flesh, reap cor- 8 ruption: but he that soweth to 'the spirit, will, from the spirit, reap life everlasting. And let us not be weary in well doing: 9 for in due season we shall reap, if we faint not. As therefore 10 we have 'opportunity, let us do good unto all; especially unto those who are of the household of faith.

Ye see 'how large an epistle I have written unto you with 11 mine own hand. As many as desire to make a fair appearance 12 in the flesh, such would constrain you to be circumcised; only they may not suffer persecution for the cross of Christ: for they 13 themselves who have been circumcised do not keep the law; but desire to have you circumcised, in order that they may glory in your flesh. But far be it, that I should glory, save in the 14 cross of our Lord Jesus Christ, by 'which the world is crucified

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25. ' by' (twice)      1. ' surprised into' M. P.      " ' tried'      2. ' ye will so' P.      8. ' his' M. P.      10. ' time' P.      11. ' with what large letters' W. Wa.      14. ' whom' A. N.

15 unto me, and I unto the world. For in Christ Jesus neither  
 circumcision <sup>v</sup>is any thing, nor uncircumcision, but <sup>'</sup>a new  
 16 "creature. And peace and mercy be on all those who walk  
 17 according to this rule, even upon the Israel of God. <sup>'</sup>From  
 henceforth let no one trouble me: for I bear in my body the  
 18 marks of <sup>v</sup>the Lord Jesus. Brethren, the grace our Lord  
 Jesus Christ *be* with your spirit. Amen.

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

1 CHAP. I.—PAUL, an apostle of Jesus Christ by the will  
 of God, to the saints <sup>'</sup>who are at Ephesus, <sup>"</sup>and to the <sup>"</sup>faithful  
 2 in Christ Jesus; grace and peace *be* to you, from God our  
 Father, and *from* the Lord Jesus Christ.

3 Blessed *be* <sup>'</sup>the God and Father of our Lord Jesus Christ, who  
 hath blessed us with all spiritual blessings in heavenly <sup>"</sup>*places*  
 4 in Christ; according as he chose us in him, before the founda-  
 tion of the world, that we should be holy, and <sup>'</sup>spotless before  
 5 him; having <sup>'</sup>beforehand in love appointed us unto the adop-  
 tion of sons to himself, through Jesus Christ, according to the  
 6 good pleasure of his will, to the praise of <sup>'</sup>the glory of his  
 7 grace, <sup>"</sup>wherein he hath made us accepted in the beloved. In  
 whom we have <sup>'</sup>redemption through his blood, *even* the for-  
 8 giveness of sins, according to the riches of his grace; <sup>'</sup>wherein  
 he hath abounded toward us, in all wisdom and prudence;  
 9 making known to us the <sup>'</sup>mystery of his will, according to his

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15. ' *to be* '                      " ' *creation* '                      17. ' *as to what remains* ' W.—  
 ' *finally* ' P.                      1. ' *and faithful in Christ Jesus who* ' N. P. B.  
 " ' *even the* '                      " ' *believers* ' M.                      3. ' *God even the father of* ' W.  
 " ' *things* ' W. N. P.                      4. ' *without blame before him in love* ' P.  
 5. ' *predestinated* ' A. (and so 11.)—' *foreordained* ' P.                      6. ' *his glorious*  
 grace' W.                      " ' *with which he hath favoured us* ' P.                      7. ' *deliverance* '  
 8. ' *in the knowledge of which ... in us, with* ' M.                      9. ' *secret* ' B.

gracious pleasure which he had purposed beforehand in himself: 'that in the dispensation of the fulness of times, he would unite 10 all *things* in Christ, both *things* in heaven, and *things* on earth; *even* in him, in whom also we have obtained an inheritance, 11 having been appointed beforehand according to His purpose, who worketh all things after the counsel of his own will; to the 12 end that we should be to the praise of his glory, 'having first "trusted in "Christ; in whom ye also *trusted*, after ye had 13 heard the word of truth, the glad tidings of your salvation, in whom also, after ye had believed, ye were sealed with the holy Spirit of promise, which is the 'earnest of our inheritance, 14 until the redemption of "the purchased "possession, unto the praise of his glory.

Wherefore I also, since I heard of your faith in the Lord 15 Jesus, and love towards all the saints, cease not to give thanks 16 for you, making mention of you in my prayers, that the God of 17 our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and of revelation, in the 'knowledge of him: so that, the eyes of your ▼heart being enlightened, ye may 18 know what is the hope of his calling; and what 'the riches of the glory of his inheritance in the saints, and what the exceed- 19 ing greatness of his power toward us, who believe, according to the 'working of his mighty power, which he wrought in Christ, 20 when he raised him from the dead, and seated *him* at his own right hand, in the heavenly *places*, far above all principality, 21 and power, and might, and dominion, and every name that is named, not only in this 'world, but also in that which is to come: and put all *things* in subjection under his feet, and ap- 22 pointed him head over all *things* to the church, which is his 23 body, 'the fulness of him who filleth "all in all.

CHAP. II.—'And you *hath* he "brought to life, who were 1

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10. ' concerning the . . times, that' 12. ' being the first to hope'  
 " ' hoped' P. " ' the Christ' M. 14. ' pledge' " ' his  
 possession purchased to the praise' P. " ' people' M. B. 17. ' ac-  
 knowledgment' W. 18. ' the glorious riches' N. 19. ' energy' W.  
 21. ' state'—' age' Wa. Nm. 23. ' that which filleth up [the completion  
 of] him' " ' all the members with all they possess'—so M. ' all  
 with all' 1. M. and others read ' even you who were'—connecting  
 this verse with the last. " ' quickened' A.

2 dead in trespasses and sins ; wherein ye formerly walked, according to the course of this world, according to the ruler of the power of the air, the spirit that now worketh in the sons of disobedience : 'among whom also we all likewise lived in times past, in the desires of our flesh, doing the will of the flesh and of "our minds ; and were by nature children of "'wrath, even as 4 others ; yet God (who is rich in mercy) through his great love, 5 wherewith he loved us, hath, when we were dead in sins, 'brought even us to life together "with Christ, (by grace ye are 6 saved ;) and hath raised *us* up together, and hath set *us* down 7 together in the heavenly *places*, in Christ Jesus ; that he might shew 'in the ages to come the exceeding riches of his grace, in 8 *his* kindness toward us, through Christ Jesus. For by grace ye are saved through faith ; and that not of yourselves : *it is* 9 the gift of God : not by works, 'lest any one should boast ; 10 for we are his workmanship, created, in Christ Jesus, unto good works, in which God hath 'before appointed that we should walk.

11 Remember, therefore, that ye *were* in time past Gentiles in the flesh, who are called the uncircumcision by that, made with 12 hands in the flesh, which is called the circumcision ; and that ye were at that time without Christ, being aliens from the 'commonwealth of Israel, and strangers to the covenants "of promise, having no hope, and without God in the world : but *that* 13 *ye are* now in Christ Jesus ;—ye who were formerly afar off 14 are brought nigh through the blood of Christ. For he is our peace, who hath made *us* both *to be* one, and hath broken down 15 the wall of separation *between us* ; (having, in his flesh, abolished the *cause* of enmity,—*even* the law of the commandments *consisting* in ordinances ; in order that he might form in 16 himself, of the two, one new man, thus causing peace ; and that he might reconcile both to God in one body, by the cross, 17 having 'thereby destroyed *their* enmity :) and hath come and

3. ' In which' P.

" ' its thoughts' P.

"' ' punishment'

4. ' quickened' A.  
should glory'

" ' in' P.

7. ' to' M.

9. ' that no one

10. ' foreordained' P.

12. ' citizenship' N.

" ' having no hope of the promise' P.

16. ' upon it' P.

proclaimed the glad tidings of peace to you, who were afar off, and to those that were nigh. For through him we both have 18 access, by one Spirit, unto the Father.

Now then ye are no longer strangers, and sojourners, but *ye* 19 *are* fellowcitizens with the saints, and belonging to the household of God; having been built upon the foundation of the 20 apostles and prophets; Jesus Christ himself being the chief corner *stone*; 'in which all ' the building, being fitly framed 21 together, riseth into a temple holy in the Lord: 'in which ye 22 also are built together, for a habitation of God, through the Spirit.

CHAP. III.—For this cause I ' Paul, the prisoner of Jesus 1 " Christ for the sake of you Gentiles,—' Inasmuch as ye " under- 2 stand the " dispensation of the grace of God which hath been given me toward you: how that the ' mystery was made known 3 to me by revelation; (as I wrote before in few *words*, whereby, 4 when ye read, ye will be able to understand my knowledge in this ' mystery of " Christ), which, in other generations, was not 5 made known to the sons of men, as it hath now been revealed to his holy apostles and prophets by the spirit; *namely*, that the 6 Gentiles should be joint heirs, and a joint body, and joint partakers of his promise in Christ through the gospel; ' whereof I 7 have been made a minister, according to that gracious gift which God hath bestowed upon me, according to the " effectual working of his power. Upon me, *I say*, who am less than the least 8 of all *the* saints, was this grace bestowed, that I should preach among the Gentiles the glad tidings of the unsearchable riches of Christ; and might make manifest to all *men* what *is* the 9 ' ' secret dispensation, which " for ages was hidden " with God, the creator of all things: ' ' to the intent the manifold wisdom 10 of God might now be made known, by means of the church,

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21. ' in whom' A.—' by means of which' 22. ' in whom' A.  
 1. ' Paul *am* a' M. W. " ' the Christ' P. 2. ' if' A. " ' have  
 heard' A. " ' gracious dispensation' N. 3, 4. ' secret' B. " ' the  
 Christ' P. 7. ' of whom' " ' energy' W. 9. ' dispensation  
 of the mystery' N. P. " ' from the ages' M.—' from the beginning  
 of the world' A. " ' apud' 10. ' so that . . . is made'

11 unto the principalities and powers in the heavenly *places*, accord-  
 ing to the 'eternal purpose which he "formed in Christ Jesus  
 12 our Lord: in whom we have freedom of speech and access to  
 13 *God*, with confidence by faith in him; wherefore I entreat you  
 that ye faint not at my tribulations for you, which are your  
 14 glory:—'For this cause, *I say*—I bow my knees unto the  
 15 Father √[of our Lord Jesus Christ,] 'of whom the whole family  
 16 in heaven and earth "is named, *praying* that, according to 'the  
 riches of his glory, he would grant you to be strengthened with  
 17 power, through his Spirit, in *your* inward man; that Christ  
 may dwell in your hearts, through faith; so that, being rooted  
 18 and grounded in love, ye may be able, (with all the saints) to  
 comprehend what *is* the breadth, and length, and depth, and  
 19 'height; and to know the love of Christ,—which *indeed* sur-  
 passeth knowledge,—that ye may be filled 'with all the fulness  
 of God.

20 Now unto him, who is able to do exceeding abundantly  
 above all that we ask or think, according to the power that  
 21 worketh in us, unto him *be* glory in the church, through Christ  
 Jesus throughout 'all generations, for ever. Amen.

1 CHAP. IV.—I therefore, the prisoner 'in the Lord,) beseech  
 you that ye walk worthy of the calling wherewith ye are called,  
 2 with all lowliness and meekness, with longsuffering, bearing  
 3 with one another in love; endeavouring to preserve the unity of  
 4 the spirit in the bond of peace. 'There is one body, and one  
 Spirit, even as ye have been called unto one hope of your calling;  
 6 'one Lord, one faith, one baptism, one God and Father of all,  
 7 who *is* above all, and 'through all, and in √us all. But to each  
 of us grace hath been bestowed according to the measure of the

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11. 'disposition of the ages' M. " 'hath accomplished' P.—'made for' M. 14. 'for the sake of' M.—the correspondence of *πατηρ* and *πατρια* in the two verses is lost in every translation; but it is important, both as bearing on the authenticity of the passage in brackets, and on the point of attributing the relative.—see M par. 15. 'from' M. W. B. P. " 'is so named' P. 16. 'his glorious riches' Wa. 18. 'might of this mystery' N. 19. *εις* 'unto' 21. lit. 'all the generations of the age of ages'—'all the generations of the world' P. 1. 'for' 4. 'that ye may be' P. 5. 'as there is' P. 6. 'with' M.

free gift of Christ. Wherefore, *he* 'saith, "When he ascended 8  
 up on high,† he led "captivity captive, and gave gifts unto  
 men." (Now *when it is said* that he ascended, what meaneth 9  
 it, but that he also descended into the lower parts of the earth?  
 He that descended is the same that also ascended up, far above 10  
 all the heavens, that he might 'fill all things.) And he ap- 11  
 pointed some *to be* apostles; and some *to be* prophets; and  
 some, evangelists; and some, pastors and teachers; for the 12  
 perfecting of the saints, for the work of the ministry, in order to  
 the building up the body of Christ; as we all arrive unto the 13  
 'unity of the faith and of the knowledge of the Son of God, unto  
 a perfect man, unto the measure of the "stature of the fulness  
 of Christ: so that we may be no longer children, tossed to and 14  
 fro, and carried about with every wind of doctrine, through the  
 craft and subtilty of men in every method of deceit; but that 15  
 'maintaining the truth in love, we may grow up in all things  
 unto him, who is the head, *even* Christ: from whom the whole 16  
 body, fitly joined together and compacted by every assisting  
 joint, according to the 'due working of every limb, maketh its  
 increase to the building up of itself in love.

This I say, therefore, and charge you in the Lord, that ye 17  
 walk no longer as the †other Gentiles walk, in the vanity of  
 their mind; having the understanding darkened, being alienated 18  
 from the life of God, through the ignorance that is in them,  
 because of the blindness of their heart: who, being past feel- 19  
 ing, have given themselves up to lasciviousness, to the working  
 of all uncleanness, with greediness.

But ye have not so learned Christ; 'if indeed ye have heard 21  
 him, and have been instructed in him, *even* as the truth is in  
 Jesus, to put off the old man of your former conversation, which 22  
 was 'corrupt, according to the deceitful desires; and to be re- 23  
 newed in the spirit of your mind; and to put on the new man, 24  
 which is created after God, in 'righteousness and true holiness.

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8. 'it is said' N.—'the Scripture saith' Wa. " 'a multitude of  
 captives' N. 10. 'complete' Wa. 13. 'same faith in and know-  
 ledge of' N. B. " 'full stature of Christ' N. B. 15. 'speaking' A.  
 N. P.—'sincerely loving each other'—'dealing truly, may grow up in  
 love' Wa. 16. 'energy' W. 21. 'since' P. 22. 'corrupted by' P.  
 24. 'justification' P.



25 Wherefore putting away lying, speak every man truth with  
 26 his neighbour : for we are members one of another. 'If ye be  
 angry, yet sin not : let not the sun go down upon your wrath ;  
 28 neither give 'advantage to the false accuser. Let him that stole  
 steal no more : but rather let him labour, providing with *his*  
 hands what is good, that he may be able to give to him that  
 29 needeth. Let no corrupt discourse proceed out of your mouth ;  
 but that which is good for ▼useful edification, that it may mi-  
 30 nister 'benefit unto the hearers : and 'grieve not the holy  
 Spirit of God, wherewith ye have been sealed "unto the day  
 31 of redemption. Let all bitterness, and wrath, and anger, and  
 clamour, and evil speaking, be put away from among you, with  
 32 all malice : and be ye kind one to another, tenderhearted ; for-  
 giving one another, even as God, in Christ, hath forgiven ▼you.

1 CHAP. V.—Be ye therefore imitators of God, 'as beloved  
 2 children ; and walk in love, as Christ also loved us, and gave  
 himself for us, an offering and a sacrifice to God, of a sweet-  
 smelling savour.  
 3 But let neither fornication, nor any impurity, nor 'covetous-  
 ness, be so much as named among you, (as becometh saints ;)   
 4 neither ribaldry, nor foolish talking, nor lewd jesting, which are  
 5 not becoming : but rather 'giving of thanks. For ▼be ye sure  
 of this, that no fornicator, no impure person, or 'covetous man,  
 who is an idolater, hath any inheritance in the kingdom of  
 6 "Christ and of God. Let no one deceive you with vain words :  
 for on account of these things the wrath of God cometh upon  
 7 the sons of disobedience. Be not therefore partakers with  
 8 them. For ye were formerly darkness, but now 'ye are light  
 9 in the Lord. Walk as children of light : (for the fruit of the  
 ▼light *consisteth* in all goodness and righteousness and truth ;)   
 11 'approving what is acceptable unto the Lord : and have no  
 fellowship with the unprofitable works of darkness, but rather

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26. ' are ye angered' P. 27. ' place to the devil' A. W. 29. ' grace' A.  
 30. ' offend' " ' against' P. 1. ' as *his*' W. 3. ' intemperance'  
 4. ' edifying (or graceful) conversation'—' thanksgiving' W. 5. ' in-  
 temperate' " ' the Christ' P.—' Christ even of God' Middleton.  
 8. ' that *ye are* . . . Lord, walk' P. 10. ' discerning' Philip. i. 10.

'reprove *them*: for it is shameful even to speak of those things 12 which are done by them in secret. But 'all these things are 13 made manifest being reprov'd by the light: for it is the light that maketh every thing manifest. Wherefore 'he saith, "Awake thou 14 that sleepest, and arise from the dead, and Christ will give thee light."

See then that ye walk circumspectly, not as unwise, but wise 15 *men*, 'redeeming the time, because the days are evil. Wherefore 17 be ye not inconsiderate, but understand what the will of the Lord *is*. And be not drunk with wine, wherein is dissoluteness; 18 but be filled with the Spirit; speaking to one another in psalms, 19 and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always, for all things, unto 20 'God even the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of <sup>v</sup>Christ. 21

Wives, submit yourselves unto your own husbands, as unto 22 the Lord: for *the* husband is the head of the wife, as Christ also 23 is the head of the church: (<sup>v</sup>he is the saviour *also* of 'the body.) As the church then is subject unto Christ, so 'let wives *be* to 24 their own husbands, in every thing. Husbands, love your 25 wives, as Christ also loved the church, and gave himself up for it; that he might sanctify it having purified it by the washing 26 of water, through *his* 'word, in order that he might present to 27 himself a glorious church, not having stain, or wrinkle, or any such thing; but that it might be holy and without blemish. Husbands ought so to love their wives as their own bodies. He 28 that loveth his wife loveth himself: for no one ever yet hated 29 his own flesh; but nourisheth and cherisheth it, even as <sup>v</sup>Christ *doth* the church: for we are members of his body; <sup>v</sup>of his flesh, 30 and of his bones. "For this cause shall a man leave his father 31 and mother, and shall cleave unto his wife, and they two shall be one flesh." This is a great 'mystery: "but I speak con- 32

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11. 'expose' P. 13. 'all things that are exposed are made manifest by' P.—'all things that are *to be* reprov'd are' W. 14. 'it is said' —'the *Scripture* saith' Wa.—'the Spirit saith' N. 16. 'gaining time' M.—'attending to the circumstances of the time' see Schleusn. on ἐξαγοράζω. No. 3. 20. 'our God and Father' P. 23. 'this *his* body' 24. 'are' P. 26. 'doctrine' 32. 'secret' B. " '(I mean with respect to Christ and the church')

cerning Christ and the church: however, let each one of you so love his wife even as himself; and let the wife *see* that she reverence *her* husband.

1 CHAP. VI.—Children, obey your parents <sup>v</sup>in the Lord:  
2 for this is right. “Honour thy father and mother;” (‘which is  
3 the first commandment with promise;’) that it may be well  
4 with thee, and *that* thou mayest live long on the earth.” And,  
ye fathers, provoke not your children to anger: but bring them  
up in the <sup>1</sup>nurture and admonition of the Lord.

5 <sup>1</sup>Servants, be obedient unto those who are *your* masters ac-  
cording to the flesh, with fear and <sup>11</sup>trembling, in singleness of  
6 your heart, as unto Christ; not with eyeservice, as menpleasers;  
but as servants of Christ, doing the will of God from the heart;  
7 doing service with good will, as to the Lord, and not to men:  
8 knowing that whatsoever good thing any one doeth, he will  
9 receive the same of the Lord, whether *he be* bond or free. And,  
*ye* masters, do the same to them; forbearing threats: knowing  
that <sup>v</sup>yourself also have a Master in heaven; and that with  
him there is no respect of persons.

10 Finally, my brethren, be strong in the Lord, and in <sup>1</sup>the  
11 power of his might. Put on the whole armour of God, that ye  
12 may be able to stand against the wiles of the <sup>1</sup>devil. For we  
wrestle not with flesh and blood *only*, but with principalities,  
with powers, with the rulers <sup>of</sup> <sup>v</sup>this darkness with <sup>1</sup>spiritual  
13 wickedness in <sup>11</sup>high *places*. Wherefore take up the complete  
armour of God, that ye may be able to withstand in the evil  
14 day, and having <sup>1</sup>done all, to stand. Stand therefore, having  
your loins girt about with truth, and having on *you* the breast-  
15 plate of <sup>1</sup>righteousness; and *having* your feet <sup>1</sup>shod with the

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2. ‘which is a primary commandment, and that with promise’ Bl. R. S.  
4. ‘discipline’ P.—‘correction and instruction’ 5. ‘slaves’  
“‘care’ P. 10. ‘his mighty power’ W. 11. ‘false accuser’—  
‘adversary’—‘devices of the accuser’ Wa. 12. ‘spirits of wicked-  
ness in the aerial *regions*’ W.—‘wicked spirits in the heavenly *regions*’  
M. “‘in heavenly *places*’—‘heavenly *things*’ N. 13. ‘sub-  
dued’ 14. ‘justification’ P. 15. ‘shod with the defence of’—  
‘shod with the gospel of peace’ B.—‘shod with a readiness for *preaching*  
the gospel of peace’ N.

preparation of the gospel of peace; over all *these*, taking the 16  
 shield of faith, wherewith ye will be able to quench all the fiery  
 darts of the 'wicked. And receive the helmet of salvation, and 17  
 the sword of the Spirit, which is the word of God: praying 18  
 always with all prayer and supplication 'in your spirit, and  
 watching thereunto with all perseverance, and with supplication  
 for all the saints; and for me, that utterance may be given to 19  
 me, in opening my mouth with freedom, to make known the  
 'mystery ▼ of the gospel, for which I 'am an ambassador in 20  
 bonds: that therein I may speak freely, as it becometh me to  
 speak.

But that ye also may know the things that concern me, *and* 21  
 what I am doing, Tychicus, a beloved brother and faithful mi-  
 nister in the Lord, will make known to you every thing: whom 22  
 I have sent unto you for that very purpose; that ye may know  
 our affairs, and *that* he may comfort your hearts.

Peace *be* to the brethren, and love, with faith, from God the 23  
 Father, and *from* the Lord Jesus Christ. Grace *be* with all those 24  
 who love our Lord Jesus Christ in 'sincerity.

## THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAP. I.—PAUL and Timothy, servants of Jesus Christ, 1  
 to all the saints in Christ Jesus which are at Philippi, with the  
 bishops and deacons: grace and peace *be* unto you, from God 2  
 our Father, and *from* the Lord Jesus Christ.

I thank my God upon every remembrance of you,—always 4  
 in every prayer of mine making supplication for you all with  
 joy,—for your 'fellowship in the gospel, from the first day until 5  
 now; being confident of this, that he who hath begun the good 6

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16. 'evil one' 18. 'in the Spirit' A.—'in spirit' M. 19. 'truth of'  
 24. 'incorruption' N. 5. 'contribution to'—'partaking of' N.

work in you, will complete *it* 'until the day of Jesus Christ :  
 7 as it is fitting for me to think this concerning you all, because  
 'you have me in your heart, as both in my bonds, and in *my*  
 defence, and *my* confirmation of the gospel, being all partakers  
 8 of "my grace. For God is my witness, how greatly I long after  
 9 you all, in the 'tender affections of Christ Jesus. And this I  
 pray, that your love may abound yet more and more in know-  
 10 ledge, and *in* all discernment ; so that ye may 'approve things  
 that are excellent ; that ye may continue sincere and without  
 11 "occasion of stumbling "'till the day of Christ ; being filled  
 with the fruit of 'righteousness, through Jesus Christ, unto the  
 glory and praise of God.

12 Now I would have ye understand, brethren, that the 'things  
*which* have befallen me have tended rather to the further-  
 13 ance of the gospel ; so that my bonds 'in Christ are become  
 14 manifest in all the palace, and in all other *places* ; and many  
 of the brethren in the Lord, being emboldened by my bonds,  
 are become much more bold to speak the word 'without fear.  
 15 Some indeed preach Christ through envy and strife : and some  
 16 also through good will : 'some *preaching* from love ; knowing  
 17 that I am appointed for the defence of the gospel ; but others  
 preach Christ from contention, not sincerely, thinking to add  
 18 affliction to my bonds. What then ?—in every way, either in  
 pretence, or in truth, Christ is nevertheless preached ; and I  
 19 rejoice therein, yea, and will rejoice. For I know that this  
 will turn to my 'deliverance through your prayer, and the sup-  
 20 ply of the Spirit of Jesus Christ, according to my earnest ex-  
 pectation and hope, that I shall not be put to shame in any  
 thing, but *that* with all freedom of speech, Christ, as at all  
 times *so* now also, will be magnified in my body, whether *it be*  
 by *my* life, or by *my* death.

22 For to me to live 'is 'Christ, and to die *is* gain. But 'though

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6. ' against' P. 7. ' I have you in my heart' A. " ' the favour  
 bestowed on me' N.—' this ministry' Wa. 8. ' bowels' Gr. A.  
 10. ' discern'—(Ephes. v. 10.) " ' offence' A.—' failure' P. 1 Cor.  
 x. 32. " ' against' P. 11. ' justification' P. 12. ' are  
 well known to be for the sake of Christ' N.—' my imprisonment in the  
 cause of Christ is' Wa. 19. ' salvation' A. 21. ' *is that*  
*I may honour* Christ' B. 22. ' if I live in the flesh this

to live in the flesh, be to me a fruitful labour: yet which I should choose I know not; but am in a strait betwixt the two, 23 having a desire to depart and to be with Christ; which would be far better: but to abide in the flesh *is* more needful for you. 24 And being fully persuaded of this, I know that I shall remain and 25 abide with you all, for your improvement and joy in the faith; that your 'glorying in me in Christ Jesus may abound, through 26 my coming to you again.

Only let your conduct be as becometh the gospel of Christ: 27 so that whether I come and see you, or be absent, I may learn concerning your affairs, that ye continue stedfast in one spirit, striving together with one mind for the faith of the gospel; and 28 in nothing terrified by those who oppose *it*; 'which is to them an evident token of destruction, but to you of salvation, and that from God. For unto you it hath been given 'with respect to 29 Christ, not only to believe on him, but also to suffer for his sake; having the same conflict as ye saw in me, *and as ye now hear* 30 *to be* in me.

CHAP. II.—If therefore *there be* 'in you any consolation in 1 Christ, if any comfort of love, if any "fellowship of spirit, if any affections and tender mercies, fill ye up my joy, 'that ye may be 2 "likeminded, having the same love, *being* of one accord, "of one mind: doing nothing through strife or vainglory; but in 3 lowliness of mind, each esteeming another better than himself: not regarding every one his own things *only*, but every one 4 the things of others also. For let this mind be in you, which 5 was also in Christ Jesus; who, being in the form of God, 'did 6

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is the fruit of my labour' A.—'if to live in the flesh be to me of advantage for my work, truly which I should choose I know not' Vid. Rosenm. in loc. and Bloomf. rec. Syn.—'if . . . be a fruitful employment *in his gospel*' Wa.—'Yet if . . . is profitable to me, truly' P. 26. 'rejoicing may be more abundant in Jesus Christ for me' A. 28. 'which constancy is . . . of *your* destruction' 29. 'in the behalf of' A.—'on the part of' W. 1. 'for me' " 'fellowship of *the* spirit' A. 2. 'by being' P. " 'unanimous' W. " 'attending to the one thing' W. 6. 'thought it not robbery to be equal with God' A.—which reading B. retains, "after reading and thinking much on the verse, the unusual terms, &c." A similar process has placed in our text, the *other* reading, (that of N. and others): which seems to afford the consistent sense, as matter of advice to the Philippians.—'regarded not

7 not regard it as a prey to be "like God : ' but " made himself  
 of no account, "' taking *upon him* the form of a servant, " having  
 8 been made in the likeness of men ; and ' being found in fashion  
 as a man, humbled himself, and became obedient unto death,  
 9 even the death of the cross. Wherefore God ' also hath highly  
 exalted him, and bestowed on him " a name which is above  
 10 every name : that ' in the name of Jesus every knee should bow,  
 of *those* in heaven, and *those* in earth, and *those* under the  
 11 earth ; and *that* every tongue should confess that Jesus ' Christ  
 is Lord, to the glory of God the Father.

12 Wherefore, my beloved, ' since ye have always been obedient,  
 not when in my presence only, but now much more in my  
 absence, work out your own salvation with fear and trembling :  
 13 for it is God who worketh in you both to will and to do of *his*  
 14 good pleasure. Do all things without murmurings and dispu-  
 15 ings : that ye may be blameless and harmless, children of God,  
 without reproach, in the midst of a crooked and perverse gene-  
 16 ration, among whom ye shine as lights in the world ; holding  
 ' forth the word of life ; that I may rejoice in the day of Christ,  
 17 that I have not run in vain, neither laboured in vain. Yea, and  
 even ' if I be poured out " upon the sacrifice and offering of your  
 18 faith, I joy, and rejoice with you all : and on the same account  
 do ye also joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timothy shortly unto  
 you, that I also may be of good comfort, when I know the  
 20 state of your affairs ; for I have no one likeminded *with him*,  
 21 who will ' naturally care for your concerns : for all seek their  
 own things rather than the things which are of Jesus Christ.

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his equality with God as a prize' P.—' rapinam' Vulg.—' a booty'—' an  
 acquisition for his personal benefit'—' did not earnestly covet, did not  
 eagerly desire' N. n.—' non venditavit, non jactavit istam potestatem'  
 Grot. " so N. M.—' as' W.—' on a footing with' 7. ' yet  
 he' W. " ' emptied himself' W.—' divested himself' M.—' stripped  
 himself *of it*' P. " ' when he took the form' M. " ' being  
 made' W.—' becoming'—' being' (n. John i.)—' being born in' B.  
 8. ' when found' N.—' being in' M. 9. ' on his part' " ' the  
 name' P. (independently of the various reading) 10. ' at'  
 A. M.—' in nomine' Vulg.—' in' Luther. 11. ' is Christ the Lord' P.  
 12. ' as ye have always obeyed with fear and trembling' Wa. 16. ' fast'  
 N. 17. ' If *my blood*' B. " ' for' P. 20. ' sincerely' M. P.  
 —' faithfully' (Phil. iv. 3.)

But ye know him by experience, that, as a son with a father, he 22  
 hath served with me in the gospel. Him therefore I hope to 23  
 send forthwith, so soon as I shall see 'how it will go with me.  
 But I trust in the Lord that I myself also shall come shortly. 24  
 Nevertheless, I thought it necessary to send to you Epaphro- 25  
 ditus,—my brother, and fellowlabourer, and fellowsoldier, and  
 your 'messenger, and the minister to my wants;—for he greatly 26  
 longed after you all, and was full of heaviness, because ye  
 had heard that he had been sick. And indeed he was sick 27  
 nigh unto death: but God had pity on him; and not on him  
 only, but on me also, that I should not have sorrow upon sorrow.  
 Wherefore I have sent him the more speedily, that, when ye see 28  
 him again, ye may rejoice, and that I may be the less sorrowful.  
 Receive him therefore in the Lord with all joy; and hold such 29  
 in reputation; because it was on account of the work <sup>v</sup> of Christ he 30  
 was nigh unto death, <sup>v</sup> endangering his life, so that he might  
 supply what remained to be done of your service toward me.

CHAP. III.—'Finally, my brethren, rejoice in the Lord. 1  
 To write the same things to you *is* not indeed irksome to me, and  
 for you *it is* safe. Beware of the dogs; beware of the 'evil 2  
 doers; beware of "the concision. For we are 'the circumcision, 3  
 who worship <sup>v</sup> God "in *the* spirit, and glory in Christ Jesus,  
 having no confidence in the flesh. Though I too might have 4  
 confidence in the flesh. If any one thinketh he hath whereof he  
 may have confidence in the flesh, I *may have* more: circumcised 5  
 on the eighth day, of the stock of Israel, *of* the tribe of Benja-  
 min, an Hebrew of the Hebrews; as concerning the law, a Pha-  
 risee; concerning zeal, persecuting the church; concerning the 6  
 'righteousness which is in *the* law, blameless. Nevertheless 7  
 what things were *once* gain to me, those I accounted loss for  
 Christ's sake. Yea doubtless, and I account all things *but* loss, 8  
 for the excellency of the knowledge of Christ Jesus my Lord:

23. 'how I am circumstanced' P.  
 for what remains' W.—'now' M.  
 3. 'the *true* circumcision' Wa. P.

25. Gr. 'apostle'

2. 'false teachers'

1. 'as

2. 'false teachers' " 'the

3. 'the *true* circumcision' Wa. P. " 'with *our* spirit' N.

6. 'jus-

tification' (and so 9) P.



for whose sake I have suffered the loss of all things, and account  
 9 them *but* dross, so that I gain Christ, and be found in him ; not  
 having 'mine own righteousness, which is by *the* law, but that  
 which is through faith in Christ,—the "righteousness which is  
 10 of God by faith : that, being made conformable to his death, I  
 may know him, and the power of his resurrection, and the par-  
 11 ticipation of his sufferings ; if, by any means, I may attain the  
 resurrection of the dead.

12 Not as if I had already attained, or 'were already perfected ;  
 but I follow after, if indeed I may lay hold of that for which  
 13 also I have been laid hold of by Christ.<sup>v</sup> Brethren, I do not  
 reckon myself to have laid hold *of the prize* : but one thing I  
*do*, forgetting those things which are behind, and reaching forth  
 14 unto those things which are before, I press toward the mark for  
 15 the prize of the 'high calling of God in Christ Jesus. Let us  
 therefore, as many 'as are perfect *men*, be of this mind : and if  
 concerning any thing, ye be otherwise minded, God will reveal  
 16 even this unto you. However, as far as we have already at-  
 tained, let us walk therein.<sup>v</sup>

17 Brethren, be imitators together of me, and mark those who  
 walk after the manner in which ye have us for an example :—  
 18 for many walk, who, as I have told you often, and now tell you  
 19 even weeping, *are* the enemies of the cross of Christ ; whose end  
 is destruction, whose God *is their* belly, and *whose* glory is in  
 20 their shame, who are given up to earthly things :—but our  
 citizenship is in heaven ; from whence we look also for a Saviour,  
 21 the Lord Jesus Christ : who will change 'our vile body, *that it*  
*may be* conformable to his glorious body, according to the "work-  
 ing whereby he is able even to subject all things unto himself.

1 CHAP. IV.—Wherefore, my brethren dearly beloved and  
 longed for, my joy and *my* crown, continue thus stedfast in the  
 Lord, *my* dearly beloved.

9. ' for my righteousness that which is by ' 12. ' already finished  
*my race*' Wa. P. 14. 'heavenly' N.—' the calling of God from above' M.  
 15. ' as *would* be perfect' P. 21. ' this body of our humiliation, so  
 as to make it conformable to the body of his glory' " ' energy' W..

I beseech Euodia, and beseech Syntychè, that they be of the 2  
same mind in the Lord. And I intreat thee also, *my* faithful 3  
yokefellow, help those women who laboured in the gospel with  
me, *and* with Clement also, and *with* my other fellowlabourers,  
whose names *are* in the book of life.

Rejoice in the Lord always : again I say, rejoice ! Let your 5  
'moderation be known unto all men. The Lord *is* "at hand.  
Be not anxious for anything ; but in every thing let your re- 6  
quests be made known 'unto God, by prayer and supplication,  
with thanksgiving : and the peace 'of God, which passeth all 7  
understanding, will "keep your hearts and minds in Christ  
Jesus.

'Finally, brethren, whatsoever things are true, whatsoever 8  
things *are* "honest, whatsoever things *are* just, whatsoever things  
*are* pure, whatsoever things *are* "lovely, whatsoever things *are*  
of good report ; if *there be* "any virtue, and if *there be* any praise,  
think on those things : and whatsoever things ye have learned, 9  
and received, and heard, and seen in me, those do ; and the God  
of peace will be with you.

But I have rejoiced in the Lord greatly, that now, at length, 10  
your care of me hath revived again ; which indeed was in your  
mind before, but ye lacked opportunity. Not that I speak in 11  
respect of want ; for I have learned, in whatsoever state I am,  
*therewith* to be content. I know both *how* to be brought low, 12  
and I know *how* to abound : 'every where, and in all things, I  
am instructed, both *how* to be full and to be hungry, both *how* to  
abound and to suffer need : I can do all things, through 'him, 13  
who strengtheneth me. However, ye have done well, that ye 14  
contributed *to relieve* my affliction. And 'indeed Philippians, 15  
ye yourselves know, that in the beginning of *my preaching* the  
gospel, when I departed from Macedonia, no church communi-  
cated with me in the matter of giving and receiving, but ye only :  
and even *when I was* in Thessalonica, ye sent *relief* once and 16

5. ' mildness' N.

" ' nigh' (place) M.

6. ' before God in' W.

7. ' with' N.

" ' guard' W. P.

8. (n. iii. 1.)

' ' becoming'  
virtue or *other* praise'  
(imperative) M.

" ' kind' N.—' benevolent' M.

" ' any *other*

12. ' always' N.

15. ' know also'

17 again, unto my necessity. Not that I desire a gift: but *that* I  
 18 desire the fruit that shall abound to your account. I myself  
   I have every thing, and abound: I am full, having received of  
   Epaphroditus the things *sent* by you; an odour of a sweet  
 19 smell; a sacrifice acceptable, wellpleasing to God. But my  
   God will supply all your need, according to I his riches in glory  
 20 in Christ Jesus. Now unto our God and Father, *be* glory for  
   ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren who *are*  
 22 with me salute you. All the saints salute you, especially those  
 23 of Cæsar's household. The grace of <sup>v</sup>our Lord Jesus Christ *be*  
   with <sup>v</sup> you all. Amen.

## THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

1 CHAP. I.—PAUL,—an apostle of Jesus Christ by the will  
 2 of God,—and Timothy *our* brother, To the saints, and faithful  
   brethren in Christ, who are at Colosse: Grace and peace *be*  
   unto you, from God our Father.<sup>v</sup>

3 We give thanks I to God, even the Father of our Lord Jesus  
 4 Christ,—praying always for you, having heard of your faith in  
 5 Christ Jesus, and of *your* love to all the saints,—I for the hope  
   which is laid up for you in heaven, whereof ye have heard  
 6 before, in the "word of the truth of the gospel: which is come  
   to you, <sup>v</sup>as also to all the world; and is bringing forth fruit,<sup>v</sup>  
   and increaseth even as among you, since the day ye heard, and  
 7 acknowledged the grace of God in truth: even as ye learned *it*  
   from Epaphras, our dear fellow-servant, who is a faithful mi-

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18. 'am without all things, yet I abound' P. (see his note)   19. 'glorious riches' Wa.   3. 'the God, and Father' M.   5. 'through'  
 —'because of' N.   " 'true word' B.—'true doctrine' Wa. N.

nister of Christ towards you; who hath declared also unto us 8  
your love 'in *the* Spirit.

For this cause we also, since the day we heard *these things* 9  
cease not to pray for you; and to desire that ye may be filled  
with the knowledge of the will *of God*, in all spiritual wisdom  
and understanding; in order that ye may walk worthy of the 10  
Lord, so as to please him in all things, bringing forth fruit  
in every good work, and increasing in the knowledge of God;  
being strengthened with all strength, 'according to his glo- 11  
rious power, unto all patience and longsuffering with joy;  
giving thanks unto the Father, who hath made us fit to be par- 12  
takers of the inheritance of the saints in light: *and* who hath 13  
delivered us from the power of darkness, and hath translated *us*  
into the kingdom of 'his beloved Son: in whom we have this 14  
redemption <sup>v</sup>*even* the forgiveness of sins: and who is the image 15  
of the invisible God, the 'first-born of "every creature: for 'in 16  
him were created all *things*, that are in heaven, and that are in  
earth, visible and invisible, whether *they be* thrones, or domi-  
nions, or principalities, or authorities: all these *things* were  
created "by him, and for him; and he is above all *things*, and 17  
'in him all *things* "are holden together: and he is the head of 18  
'the body, the church: being the beginning, the "firstborn  
from the dead; that in all *things* he might have the preeminence.  
For it pleased God 'that in him all fulness should dwell; and, 20  
through him to reconcile all *things* to himself, making peace  
through 'the blood of his cross, <sup>v</sup>through him, *I say*, whether  
*they be things* in earth, or *things* in heaven. And you, that were 21  
formerly aliens, and enemies in *your* mind, through wicked  
works, yet hath he now reconciled in 'the body of his flesh, 22  
through *his* death, to present you holy and spotless, and unre-

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8. 'in spirit' M. 11. 'by the power of his glory' P. 13. 'the  
son of his love' Gr. 15. 'chief' B.—'begotten before every crea-  
tion' P. " 'the whole creation' 16. 'by' A. (εἰ Gr.) I see no  
reason for not adhering (with the Vulg.) to the proper rendering 'in' as  
in ver. 14 and 17. " δια 'through'—'by means of'—(see John i. 3.)  
17. 'by' A. (εἰ Gr.) " 'consist' A. M.—'unite' P.—'subsist' W.  
—'constant' Vulg. 18. 'the body of the church' P. " 'chief'  
B.—'first delivered' P. 19. 'to make *his* fulness to reside in him'  
P. 20. 'his blood shed on the cross' 22. 'his fleshly body'

23 proveable in his sight: if ye continue grounded and stedfast in the faith; and not moved away from the hope of the gospel, which ye have heard, *and* which hath been preached to every creature under heaven; whereof I Paul have been made a minister.

24 I rejoyce now in *my* sufferings for you, and fill up in my flesh that which remaineth of the afflictions on account of Christ, for 25 the sake of his body, which is the church: of which *church* I have become a minister, according to the dispensation of God which hath been given to me for you, in order to fulfil the word 26 of God; *Even* the 'mystery which was hidden from ages and 27 generations, and is now made manifest to his saints: to whom God hath been pleased to make known what *is* the 'riches of the glory of this mystery concerning the Gentiles; which *mystery* is 28 'Christ in you, the hope of glory: Whom we preach, admonishing every man and instructing every man in all wisdom; 29 that we may present every man perfect in Christ: to which end I labour also; striving according to his 'working, which worketh in me with power.

1 CHAP. II.—For I would that ye knew what earnest concern I have for you, and *for* those at Laodicea, and *for* as many as 2 have not seen my face in the flesh; that their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of *their* understanding, for the knowledge of the 3 mystery of God; in 'which are hidden all the treasures of wisdom and knowledge. And this I say, that no one may beguile 4 you with enticing words. For though I be absent in the flesh, yet am I with you in spirit, rejoicing when I behold your order, 5 and the stedfastness of your faith in Christ. Since therefore ye 6 have received 'Christ Jesus the Lord, *so* walk in him: rooted and built up in him, and established in the faith, even as ye have been taught; abounding therein with thanksgiving.

8 Beware lest any one 'make spoil of you through philosophy

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26. ' secret truth' P.      27. ' the glorious riches' Wa.N.      " ' Christ,  
the hope of glory in you.'      29. ' energy' W.      3. ' whom' A.  
6. ' Jesus, as Christ the Lord' P.      8. ' ensnare' P.

and empty deceit, according to the tradition of men ; according to the elements of the world, and not according to Christ. For 9 in him dwelleth all the fulness of the 'Godhead "bodily : and 10 ye are 'filled in him, who is the head of all principality and power : in whom ye have also been circumcised, with the cir- 11 cumcision not made by hands, in the putting off of the body √ of the flesh, through the circumcision of Christ : having been buried 12 with him in the baptism, wherein ye have also been raised with *him* through faith in the mighty working of God, who raised him from the dead : and you,—who were dead in the sins and 13 uncircumcision of your flesh,—'he hath "brought to life together with him, having forgiven √ us all trespasses ; and, after blotting 14 out in respect to us the hand-writing of ordinances, which was contrary to us, took it out of the way, nailing it to the cross ; *and*, having spoiled principalities and powers, exposed them 15 publicly, triumphing over 'them in it.

Let no one therefore 'judge you in meats, or in drinks, or in 16 respect of a festival, or new moon, or sabbath ; which 'are a sha- 17 dow of things to come ; but the body *is* of Christ. Let no one 18 'beguile you of your "reward, in "'a voluntary humility of mind, and *the* worship of angels, intruding into those things which he hath √ not seen, "vainly puffed up by his carnal mind, and not 19 holding fast the Head, from which the whole body, supplied and connected by means of the joints and ligaments, increaseth with the increase of God.

Seeing that ye have died with Christ to the elements of the 20 world, why, as if ye were *still* living in the world, are ye subject to ordinances, (*such as* "touch not"—"taste not"—"handle 21 not," all which 'are to perish by the using *of them*;) according 22 to the commandments and doctrines of men ? Which *ordinances* 23 have indeed a show of wisdom in will-worship, and humility,

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9. 'Deity' B.      " 'truly'—'in reality'—'essentially' (after 'in him')  
—'substantially' Wa.    10. 'completed' P.    13. 'God'    " 'quick-  
ened' A.    14. 'obligation'—'bond'    15. 'through it'—'by  
him'—'the cross' N.    16. 'condemn' N.    17. 'were .. that were  
to come'    18. 'seduce you at his will, by *his* humility, and  
worship' P.    " 'prize'    " 'an affected'    " 'without  
cause'    22. 'tend to corruption by the abuse' W. P.

and in severity to the body ; *yet* ' not in any honour, *but only* to the satisfying of the flesh.

- 1 CHAP. III.—If then ye have been raised with Christ, seek those things which are above, where Christ sitteth at the right  
2 hand of God. Set your affections on *things* above, not on *things*  
3 on the earth : for ye have died, and your life is ' hidden with  
4 Christ, in God. When Christ, *who is* <sup>v</sup>our life, shall appear,  
5 then shall ye also appear with him in glory. 'Mortify therefore your members, as to the things on earth ; *as to* fornication, uncleanness, inordinate passion, evil desire, and covetousness,  
6 which is idolatry : on account of which *things* the wrath of God  
7 cometh on the sons of disobedience : 'in which *things* ye also  
8 walked formerly, when ye lived in them. But now put ye away all these : anger, wrath, malice, 'evil speaking, impure discourse  
9 out of your mouth. Lie not one to another, seeing that ye  
10 have put off the old man with his deeds, and have put on the new *man*, which is renewed in knowledge, after the image of  
11 him who created him : where there is neither 'Greek nor Jew, circumcision nor uncircumcision, Barbarian *nor* Scythian, bond  
12 *nor* free : but Christ *is* "all, and in all. Put on therefore—'as chosen by God, holy and beloved,—"bowels of compassion, kindness, humility of mind, meekness, long-suffering ; bearing with one another, and forgiving one another, if any one have a cause of complaint against another : even as Christ forgave you, so also  
14 *do* ye. And above all these things *put on* 'charity, which is the  
15 "bond of perfection : and let the peace of Christ <sup>v</sup>to which also ye have been called in one body rule in your hearts ; and be ye thankful.
- 16 Let the 'word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another, singing psalms, and hymns, and spiritual songs, with thankfulness in your hearts to  
17 <sup>v</sup>God : and whatsoever ye do in word or deed, *do* all in the

23. ' are not of any value *but to*' W. M. N. P.

7. ' among whom ...

3. ' laid up'

5. ' deaden'

8. ' blasphemy'

11. ' Gentile'

" ' all things'

12. as

chosen and beloved saints of God' W.

" ' tenderness of heart' P.

14. ' love'

" ' most perfect bond' B.

16. ' doctrine'

name of <sup>v</sup>the Lord Jesus; giving thanks to God, even the Father, through him.

Wives, submit yourselves unto your husbands, as is fit in the 18 Lord. Husbands, love *your* wives, and be not bitter toward 19 them. Children, obey *your* parents in all things: for this is 20 well pleasing <sup>v</sup>in the Lord. Fathers, provoke not your children, 21 lest they be discouraged. <sup>1</sup>Servants, obey in all things *your* 22 masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing <sup>v</sup>the Lord: and 23 whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; knowing that from the Lord ye will receive the reward of 24 the inheritance: since ye serve <sup>1</sup>the Lord Christ. But he that 25 doeth wrong will be punished for the wrong, which he hath done: and there is no respect of persons.

CHAP. IV. Masters, give unto *your* <sup>1</sup>servants that which 1 is just and equal; knowing that ye also have a Master in the heavens.

Be constant in prayer, watching therein, with thanksgiving: 2 praying at the same time for us also, that God would open unto 3 us a door of utterance, to speak the <sup>1</sup>mystery of Christ, (for <sup>"</sup>which I am also in bonds:) that I may make it manifest, 4 *speaking* as I ought to speak. Walk in wisdom toward those 5 that are without, <sup>1</sup>redeeming the time. Let your speech *be* always 6 <sup>1</sup>with grace, seasoned with <sup>"</sup>salt, that ye may know how ye ought to answer every one.

All things concerning me Tychicus—*who is* a beloved brother, 7 and a faithful <sup>1</sup>minister and fellowservant in the Lord—will make known to you; whom I have sent unto you for that pur- 8 pose, that he may know your affairs, and comfort your hearts; together with Onesimus, a faithful and beloved brother, who is 9 *one* of you. They will inform you concerning all things which *are done* here. Aristarchus my fellowprisoner saluteth you, as 10

22. 'slaves'

24. 'Christ as *your* Lord' N.

1. 'slaves'

3. 'truth' P.

" 'whom' P.

5. 'gaining' M.—'husband-

ing the occasion' P.—'attending to the circumstances' (Eph. v. 15.)

6. 'pleasing'

" 'discretion'

7. 'deacon and *my*' W.



do Marcus, son of the sister of Barnabas, concerning whom ye have received instructions ; (if he come unto you, receive him ;) 11 and Jesus, which is called 'Justus ; who are of the circumcision. These *have been my* only fellow labourers as to the kingdom of 12 God, who have been a consolation unto me. Epaphras, who is *one* of you, a servant of Christ, saluteth you ; always striving fervently for you in *his* prayers, that ye may continue perfect 13 and complete in the whole will of God. For I bear him testimony, that he hath a great <sup>v</sup>affection for you, and for those at 14 Laodicea, and those of Hierapolis. Luke, the beloved physician, and Demas, salute you. Salute the brethren that are at 15 Laodicea ; and Nymphas, and the church *which assembleth* in 16 his house. And when this epistle hath been read among you, cause it to be read also in the church of the Laodiceans ; 'and 17 do ye likewise read the *one* "from Laodicea. And say to Archippus, " Take heed to the ministry which thou hast received 18 in the Lord, that thou fully discharge it." The salutation of me Paul with my own hand. Remember my bonds. Grace *be* with you.

## THE

FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE THESSALONIANS.

1 CHAP. I.—PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ : Grace *be* unto you, and peace,<sup>v</sup> from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention 3 of you in our prayers ; remembering without ceasing your 'work of faith, " and labour of love, and patience of "' hope in our Lord

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11. ' Justus. These, who are of the circumcision, have been my' W.

16. ' that ye likewise may' W. " ' which ye will receive from'—

' sent from' P. 3 ' the activity of your faith' W. " ' labo-

riousness of your love' Wa. "' ' the hope by' W.

Jesus Christ, in the sight of God even our Father; knowing, 4  
 brethren beloved by God, your election *by him*: for 'our gospel 5  
 came not unto you in word only, but also in power, and in the  
 Holy Spirit, and in "much assurance; as ye know what manner  
 of men we were among you, for your sake. And ye became 6  
 imitators of us, and of the Lord, having embraced the word  
 amidst much affliction, with joy in the Holy Spirit: insomuch 7  
 that ye became examples to all that believe in Macedonia and  
 Achaia. For from you the word of the Lord hath sounded not 8  
 only in Macedonia and Achaia; but in every place also your  
 faith toward God hath spread abroad; so that we have no need  
 to speak any thing *concerning it*. For they themselves declare 9  
 concerning us, what sort of entrance we had unto you; and how  
 ye turned to God, from idols, to serve the living and true God;  
 and to look for his Son from heaven, whom he raised from the 10  
 dead; *even* Jesus, who delivereth us from the 'wrath to come.

CHAP. II.—For ye yourselves, brethren, know our entrance 1  
 among you, that it was not 'in vain: but 'after we had before 2  
 suffered, and been shamefully treated, as ye know, at Philippi,  
 we were bold, in our God, to speak unto you the gospel of God,  
 amidst much opposition. For our exhortation *was* not of deceit, 3  
 nor of impurity, nor in guile: but, as we have been approved 4  
 by God to be intrusted with the gospel, even so we speak *it*;  
 not as pleasing men, but God, who proveth our hearts. For we 5  
 did not at any time use flattering words, as ye know, nor a cloke  
 for covetousness;—God *is* witness:—nor did we seek honour 6  
 from men, neither from you, nor from others; though we might  
 have 'been burdensome *to you*, as "apostles of Christ; but we 7  
 were gentle among you: even as a nurse cherisheth her children:  
 so we, being thus affectionately disposed toward you, would 8  
 willingly have bestowed on you, not the gospel of God only,  
 but even our own lives, because ye had become dear unto us.  
 For ye remember, brethren, our labour and travail: how, labour- 9

5. 'the gospel preached by us' N.—'our preaching the gospel to you was not' P.

" 'full confirmation' N.—'with great conviction' Wa.

10. punishment that is at hand' Wa.

1. 'false' M.

2. 'although

we' M.

6. 'used authority' N.

" 'messengers' M.

ing night and day,—that we might not be burdensome unto any  
 10 of you,—we preached unto you the gospel of God. Ye *are* wit-  
 nesses, and God *also*, how holily and justly and unblameably  
 11 we behaved ourselves among you that believe; as ye yourselves  
 know, how we exhorted, and comforted, and charged every one  
 12 of you, as a father *doth* his own children, that ye should walk  
 worthy of God, who 'hath called you into his "kingdom and  
 glory.

13 For this cause also we thank God without ceasing, that, when  
 ye received the word of God which ye heard from us, ye em-  
 braced *it*, not *as* 'the word of men, but,—as it is in truth,—"*the*  
 word of God, which also worketh effectually in you that believe.  
 14 For ye, brethren, are become imitators of the churches of God in  
 Judea, which are in Christ Jesus: inasmuch as ye also have  
 suffered from your own countrymen, the same things which  
 15 they *have suffered* from the Jews: who both killed the Lord  
 Jesus and 'the prophets, and have persecuted us; and who  
 16 please not God, and are against all men: forbidding us to speak  
*the gospel* to the Gentiles, that they might be saved, thus always  
 filling up *the measure of* their sins: 'for the wrath 'of God is  
 come upon them "to utter destruction.

17 But we, brethren, having been separated from you for a short  
 time,—in person, not in heart,—have earnestly endeavoured,  
 18 with great desire, to see your face: wherefore we (even I, Paul)  
 wished once and again to have come unto you; but Satan hin-  
 19 dered us. For what 'is our hope, or joy, or crown of rejoicing?  
 "Are not even ye in the presence of our Lord Jesus 'Christ at  
 20 his coming? For ye are our glory and *our* joy.

1 CHAP. III.—Wherefore being no longer able to forbear, we  
 2 'were well-pleased to be left at Athens alone; and sent Timothy our  
 brother, and 'fellowlabourer with God in the gospel of Christ, to  
 3 establish you, and to 'comfort you concerning your "faith; that no

12. ' inviteth' N.

doctrine' Wa.  
 be' N.

1. ' chose' P.

(and 5, 6, 7.)

" ' glorious kingdom' N.

16. ' but' M. P. " ' to the end' P.

" ' will' N.—place ' are not even ye' after ' coming'

2. ' exhort' W. P.—' instruct'

13. (twice) ' a

19. ' will

" ' fidelity'

one of *you* might be moved by these *my* afflictions : for ye yourselves know that we are appointed thereunto : for verily, when 4 we were with you, we told you beforehand, that we should suffer tribulation ; even as it came to pass, and *as* ye know. For this 5 cause, being no longer able to forbear, I sent *him*, that I might know your 'faith, lest the tempter might have tempted you, and our labour might have become in vain. But now, when Timothy 6 hath come *back* from you to us, and hath brought us the tidings of your 'faith and love, and that ye have good remembrance of us always, desiring greatly to see us, (as we also *do to see* you) : we therefore, brethren, have been comforted concerning you in 7 all our affliction and distress, by your 'faith : For now we live 8 *indeed*, if ye stand fast in the Lord. For what thanks can we 9 render unto God on your account, for all the joy wherewith we rejoice for your sakes before our God ; night and day praying 10 exceedingly to see your face, and perfect whatever is wanting in your faith ? Now God himself, even our Father, and our Lord 11 Jesus Christ, make straight our way unto you. And may <sup>v</sup>the 12 Lord make you to increase and abound in love toward one another, and toward all *men*, even as we *do* toward you : to the end 13 that he may establish your hearts, unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his 'saints.

CHAP. IV.—' Finally then we beseech and exhort *you*, brethren, in the Lord Jesus, that, as ye have received from us how ye ought to walk, and to please God,<sup>v</sup> *so* ye would abound more and more *therein*. For ye know what commandments we gave 2 you, 'through the Lord Jesus. For this is the will of God, *even* 3 your sanctification ; that ye should abstain from fornication : that every one of you should know how to keep his 'body in 4 holiness and "honour ;—not in lewd passions, like the Gentiles, 5 who know not God :—that no *man* should 'overreach or defraud 6

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13. ' holy *angels*' M.

1. ' as for what remains' W.

2. ' by

the authority of' N.—' on the part of' W.

4. ' vessel' A.

" ' pu-

rity' 6. ' go beyond bounds' M.—' trespass further and . . . in *this* matter' P.

his brother in "*any* matter : because the Lord is an avenger of all such ; as we have formerly also declared and testified unto you. For God hath not called us unto impurity, but unto holiness. He therefore *among* you that despiseth *us*, despiseth not man, but God, who verily hath given unto <sup>v</sup> us his holy Spirit.

9 Now concerning brotherly love, <sup>v</sup> ye have no need that I should write unto you : for ye yourselves are taught of God to love one another : and indeed ye do this towards all the brethren that are in all Macedonia. But we exhort you, brethren, that ye increase *therein* more and more ; and that ye earnestly study to be quiet, and to do your 'own business, and to work with your <sup>v</sup> own hands, as we charged you ; so that ye may walk becomingly toward those who are without, and *that* ye may have need of nothing.

13 But we would not have you to be ignorant, brethren, concerning those who sleep ; that ye sorrow not, even as 'others, who have no hope. For 'if we believe that Jesus died and rose again, even so "will God "'bring with him those also who sleep in Jesus. For this we say unto you, by the word of the Lord, that we who 'are alive *and* remain unto the coming of the Lord shall not "be before those who are asleep. For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God ; and the dead in Christ will rise first ; afterwards we who 'are alive *and* remain shall be caught up, "together with them, into the clouds, to meet the Lord in the air : and "'so shall we ever be with the Lord.

18 Wherefore comfort ye one another with these words.

1 CHAP. V.—But concerning the time and 'season, brethren, ye have no need that I should write unto you : for ye yourselves well know that the day of the Lord 'so cometh as a thief in the night. When *men* shall say, "Peace and safety ;"

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" ' *this* ' N. M. B.      11. ' proper ' W.      13. ' the rest ' Gr.—' the others ' P.      14. ' as '      " ' *are we to believe that God* ' P.      " N. reads ' through Jesus,' and places it after ' God '      15. ' shall be ' (and so ver. 17.) N. P.      " ' go up before ' B.—' anticipate ' M.      17. " ' at the same time with ' M.      " ' then '      1. ' season of *this* ' N.      2. ' will so come '      1. ' season of

then sudden destruction will come upon them, as labour upon a woman with child; and they will not escape. But ye, brethren, are not in darkness, so as that day should overtake you as a thief. For ye are all sons of light, and sons of *the* day: we are not of *the* night, nor of darkness. Therefore let us not sleep, as others *do*; but let us watch and be sober. For those that sleep sleep by night; and those that are drunken are drunken by night. But let us, who are *sons* of *the* day, be sober; putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to the obtaining of salvation, through our Lord Jesus Christ, who died for us, that,—whether we wake or sleep,—we may live together with him.

Wherefore 'comfort each other, and edify one another, even as ye do.

Now we beseech you, brethren, to 'acknowledge those who labour among you, and preside over you in the Lord, and admonish you; and to esteem them very highly in love for their 'work's sake. Live in peace among <sup>v</sup> yourselves. And we exhort you, brethren, admonish those who are disorderly; comfort the feeble-minded; support the weak; be longsuffering toward all. See that none render evil for evil unto any one; but ever follow that which is good, both towards one another, and towards all *men*. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God, in Christ Jesus, concerning you. Quench not the Spirit. 'Despise not prophesyings: but prove all things; hold fast that which is good. Abstain from 'all appearance of evil. And may the God of peace himself sanctify you wholly, and may 'your whole spirit, and soul, and body, be preserved blameless "unto the coming of our Lord Jesus Christ! Faithful *is* he that calleth you, who also will 'do *it*.

11. 'exhort' P.

12. 'consider' P.

13. 'office' N.

20. 'undervalue not the gift of teaching' Wa.

22. 'every evil

appearance' B.

23. 'your whole *person* the spirit' &c. M.—

'your whole *frame*—spirit' &c. B.—'the whole *of you*, spirit' &c. W.

" 'at' P.

24. 'perform *his promise*'—'do *this*' N.

26 Brethren, pray for us. Salute all the brethren with a holy  
 27 kiss. I charge you by the Lord that this epistle be read to all  
 28 the holy brethren. The grace of our Lord Jesus Christ *be* with  
 you.

## THE

## SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

1 CHAP. I.—PAUL, and Silvanus, and Timothy, unto the  
 church of the Thessalonians in God our Father, and *the* Lord  
 2 Jesus Christ; grace and peace be unto you, from God our  
 Father, and *the* Lord Jesus Christ!  
 3 We are bound always to thank God for you, brethren,—as is  
 meet,—because your faith groweth exceedingly, and the love of  
 4 every one of you all toward each other aboundeth; so that we  
 ourselves glory in you in the churches of God, on account of  
 your patience and faith, in all your persecutions and tribula-  
 5 tions which ye endure; *which is* a 'manifest token of the right-  
 eous judgment of God;—"that ye may be accounted worthy  
 6 of the kingdom of God, for which ye also suffer: seeing that  
*it is* a righteous thing with God, to recompense affliction to  
 7 those that afflict you, but to you, who are afflicted, rest with us,  
 when the Lord Jesus shall be manifested from heaven, with 'his  
 8 mighty angels, in flaming fire sending punishment on those  
 who know not God, and who obey not the gospel of our Lord  
 9 Jesus Christ: who will suffer punishment, even everlasting de-  
 struction from the presence of the Lord, and from the glory of  
 10 his power, when he shall come to be glorified in his saints, and  
 to be admired in that day in all those who have believed; 'for

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5. 'proof'                      " 'in that ye were accounted' M.  
 of his might' Gr.              10. 'as' B.

7. 'the angels'

our testimony among you hath been believed. <sup>1</sup>On which <sup>11</sup> account also we pray always for you, that our God would <sup>11</sup>account you worthy of *this* calling, and fulfil with power all the good pleasure of *his* goodness, <sup>111</sup>and the work of faith; that <sup>12</sup> the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace <sup>1</sup>of our God and of *the* Lord Jesus Christ.

CHAP. II.—Now we beseech you, brethren, <sup>1</sup>that with respect to the coming of our Lord Jesus Christ, and our gathering together unto him, ye be not hastily shaken in mind, nor troubled, either by <sup>1</sup>spirit, or by word, or epistle as from us, <sup>2</sup>as if the day of <sup>v</sup>the Lord <sup>111</sup>were near at hand. Let no one deceive <sup>3</sup>you by any *such* means: for *that day will not come*, until there *first* come <sup>1</sup>a falling away; and there be revealed the man of sin, the son of perdition, who opposeth and exalteth himself above <sup>4</sup> <sup>1</sup>all that is called God, or that is worshipped; so <sup>11</sup>that he <sup>v</sup>sitteth in the temple of God, holding himself forth as a God. Do ye <sup>5</sup> not remember, that, when I was yet with you, I told you these things? And ye know what <sup>1</sup>hindereth now, to the end that he <sup>6</sup> may be revealed in his own time. For the mystery of unrighteousness is already working, <sup>1</sup>only there is one who now hindereth, until he be taken out of the way. And then will that <sup>8</sup> unrighteous one be revealed, whom the Lord <sup>v</sup>Jesus will consume with the breath of his mouth, and will destroy with the brightness of his coming: *even him*, whose appearance is according to the working of Satan, with all false miracles, and signs, and wonders, and with all unrighteous deceit among those that perish; because they embraced not the love of the truth, that they might be saved. And for this cause God <sup>v</sup>will send upon them <sup>11</sup> strong delusion, so as to believe in falsehood: that they may <sup>12</sup>

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11. 'To this end' W.      <sup>111</sup> 'render' W.      <sup>1111</sup> 'even' P.      12. 'our God and Lord Jesus Christ' B. (on Granville Sharp's principle.)  
 the' A.      2. 'any pretended spirit of revelation' B.      1. 'by  
 imating that ... is' M.      <sup>1111</sup> 'is already come' P.      <sup>11</sup> 'intim-  
 apostacy' B.      3. 'the  
 worship' M.      4. 'every one that is called a God, or an object of  
 now from being revealed' W.—'in order to his being revealed' M.—'with-  
 holdeth *him*' P.      5. 'as to seat himself' P.      6. 'restraineth him  
 —' He who now withholdeth *him*, will withhold until he be taken away' P.



all be condemned, who have not believed the truth, but have taken pleasure in unrighteousness.

- 13 But we are bound to give thanks always to God for you, brethren beloved of the Lord; because God,<sup>v</sup> from the beginning, chose you to salvation through sanctification <sup>1</sup> of *the* Spirit, and  
 14 belief of *the* truth: unto which he hath called you through <sup>1</sup> our gospel, for the obtaining of the glory of our Lord Jesus Christ.  
 15 Wherefore, brethren, stand firm; and hold fast the injunctions which ye have been taught, whether by our word, or epistle.  
 16 Now may our Lord Jesus Christ himself, and <sup>v</sup> God, even our Father, who hath loved us, and hath, through <sup>1</sup> *his* grace,  
 17 given *us* everlasting consolation, and good hope, comfort your hearts, and establish you in every good <sup>1</sup> word and work!

- 1 CHAP. III.—<sup>1</sup> Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it*  
 2 *is* among you: and that we may be delivered from unreasonable  
 3 and wicked men: for all <sup>1</sup> have not faith. But the Lord is  
 4 faithful, who will stablish you, and keep *you* from evil. And we have confidence in the Lord concerning you, that ye both are doing, and will do, the things which we command you.  
 5 And may the Lord direct your hearts to the love of God, and to the <sup>1</sup> patient waiting for Christ.  
 6 Now we charge you, brethren, <sup>1</sup> in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother who walketh in a disorderly way, and not according to the <sup>1</sup> injunctions which they received from us. For yourselves know how it becometh you to imitate us: for we behaved not ourselves in  
 8 a disorderly way among you: neither did we eat any man's bread for nought; but worked, with labour and toil night and  
 9 day, that we might not be burdensome to any of you: not because we have not authority, but that we might make ourselves  
 10 an example unto you, to imitate us. For even when we were

13. 'of spirit' M.

15. 'traditions' A.

1. 'as for what remains' W.

not faithful' 5. 'patience of Christ'

14. 'the gospel *which we preached*' N.

16. 'his favour' N.

2. 'hold not the faith' P.—are

6. 'by' M. " 'traditions' A.

17. 'doctrine' N.

with you, we gave you this charge, that if any one would not work, neither should he eat. For we hear that there are some 11 who walk among you in a disorderly way, not working at all, but meddling with the business of others. Now we charge and 12 exhort all such, by our Lord Jesus Christ, that, with quietness, they work, and eat their own bread. And as for you, brethren, 13 be ye not weary in well doing. And if any one obey not our 14 word by this epistle, note that man; and keep no company with him, that he may be ashamed: yet regard *him* not as an enemy, 15 but admonish *him* as a brother.

Now the Lord of peace himself give you peace, always,<sup>v</sup> by 16 all means! The Lord *be* with you all! The salutation of *me*, 17 Paul, with mine own hand, which is *my* token in every epistle: thus I write. The grace of our Lord Jesus Christ *be* with you all. Amen.

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

PAUL, an apostle of Jesus Christ by the 'appointment of God 1 our Saviour, and <sup>v</sup> Christ Jesus our hope; to Timothy, *my* 'own 2 son in the faith: Grace, mercy, *and* peace, from God our Father, and Christ Jesus our Lord. As I exhorted thee to continue at 3 Ephesus, when I was going into Macedonia, 'that thou shouldst charge some not to teach a different doctrine, nor to give heed to 4 fables and endless genealogies, which promote disputes, rather than the <sup>v</sup>'dispensation of God which is "through faith: *so do*. 5

Now the end of the 'injunction is love, out of a pure heart, 5

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1. ' ordinance' P.      2. ' genuine' M.—' true' P.      3. ' *so now also*  
*I exhort thee*' P.—' so do, that thou mayest' M.      4. ' *fulfil* God's  
dispensation of faith' P.      " ' faith': (Now' . . . to ' Amen' ver. 17.) this  
injunction—Griesbach's punctuation.      5. ' commandment' A. but  
it is desirable to use the same word here as at ver. 17; where A. trans-  
lates it ' charge'

6 and *of* a good conscience, and *of* faith unfeigned : from which  
 some having swerved have turned aside to vain babbling ;  
 7 desiring to be teachers of the law, yet understanding neither what  
 8 they say, nor concerning what they confidently affirm. But we  
 know that the law *is* good, if one ' use it ' as the law requireth ;  
 9 knowing this, that law is not ' made for a righteous *man* ; but  
 for the lawless and disobedient ; for the ungodly and sinners ;  
 for unholy and profane ; for murderers of fathers, and mur-  
 10 derers of mothers, for manslayers, for fornicators, for those who  
 defile themselves with mankind ; for menstealers, liars, perjured  
 persons ; and whatsoever else is contrary to ' wholesome doc-  
 11 trine, according to the glorious gospel of the blessed God, with  
 12 which I am entrusted. And I thank Christ Jesus our Lord,  
 who hath empowered me, because he counted me faithful, when  
 13 he appointed me to the ministry ; who was before a blasphemer,  
 and a persecutor, and injurious. But I obtained mercy, be-  
 14 cause I did *it* ignorantly in unbelief : and the grace of our Lord  
 was exceedingly abundant *to me*, together with the faith and  
 love which are in Christ Jesus.

15 This *is* a faithful ' saying, and worthy of all acceptance, that  
 Christ Jesus came into the world to save sinners ; of whom I  
 16 am ' chief. Nevertheless on that account I obtained mercy,  
 that in me ' first Jesus Christ might show forth all longsuffering,  
 for an example to those who should hereafter believe on him to  
 17 everlasting life. Now unto the ' King eternal, immortal, invi-  
 sible, ' the only ' God, *be* honour and glory for ever and ever.  
 Amen.

18 This ' injunction I commit unto thee, son Timothy, according  
 to the prophesyings which went before concerning thee, that  
 19 through them thou mayest war the good warfare ; holding faith,  
 and a good conscience, which some, having put away, have  
 20 made shipwreck as to *their* faith : of whom are Hymenæus and

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8. ' act according to the law ' P.

" ' lawfully ' A.—' aright'

9. ' directed against ' P.

10. ' the wholesome . . . of the glorious ' P.

15. ' doctrine '—' word '

" ' a chief '

16. ' a chief *sinner* ' N.

17. ' the eternal king, the immortal, the invisible, the only God ' B.—

' the king of the ages ' Wa.

" ' to God alone '

18. ' charge '

A. (see note on 5.)

Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAP. II. I exhort then, first of all, that supplications, 1  
prayers, intercessions, *and* giving of thanks, be made for all men;  
for kings, and all that are in authority; that we may lead a 2  
quiet and peaceable life in all godliness and honesty: for this *is* 3  
good and acceptable in the sight of God our Saviour: who willeth 4  
that all men should be saved, and come to the 'knowledge of  
the "truth. For *there is* one God, and one mediator between 5  
God and men, the man Christ Jesus, who gave himself a ran- 6  
som for all: 'the testimony in due season; unto which I have 7  
been appointed a preacher, and an apostle, (I speak the truth,<sup>v</sup>  
*and* lie not;) a teacher of the Gentiles in faith and truth.

I desire therefore that the men pray every where, lifting up 8  
holy hands, without anger, wrath, and disputing. In like man- 9  
ner *I desire* also, that the women adorn themselves in decent  
apparel, with modesty and soberness; not with brodered 'hair,  
or gold, or pearls, or costly array; but, as becometh women pro- 10  
fessing godliness, with good works. Let a woman learn in 11  
silence with all submission; But I do not allow a woman to 12  
teach, nor to assume authority over *the* man, but *require her* to  
remain silent. For Adam was formed first, and Eve afterwards: 13  
and Adam was not deceived; but the woman, being deceived, 15  
'fell into transgression. Notwithstanding she shall be 'pre- 16  
served in childbearing, if they continue in faith and charity and  
holiness with soberness of mind.

CHAP. III. This *is* a true saying, that if a man desire the 1  
office of a bishop, he coveteth 'a good work. A bishop there-  
fore must be blameless, the husband of one wife, vigilant, pru- 2

4. 'acknowledgement' W.   " 'truth, *namely* that *there is* only one' P.  
6. 'for a testimony to which, in due season, I have been' B.—'reserving  
the evidence for a proper time, for which *evidence*' P.—'of which the  
testimony *is* in due season' M.   9. 'hair *only*' P. (Bloomf. R. S.)  
15. Gr. 'became in'—'was *especially* in fault' (Bloomf. R. S.)  
16. 'saved through' B. M.—'through her child bearing' P.   1. 'an  
honourable office'

3 dent, of good behaviour, hospitable, apt to teach; not given to  
 wine, not 'a striker; v but patient, not contentious, not cove-  
 4 tous; one who ruleth his own house well; having his children  
 5 in subjection, with all gravity; (for if one know not how to rule  
 his own house, how shall he take care of the church of God?)  
 6 not a new convert, lest, being lifted up with pride, he fall into  
 7 the condemnation of the 'devil. Moreover he must have a good  
 report from those who are without; lest he fall into reproach  
 and the snare of the 'devil.

8 The deacons likewise *must be* grave, not doubled-tongued, not  
 9 given to much wine, not seekers of dishonourable gain: holding  
 10 the 'mystery of the faith, in a pure conscience. And let these  
 too be first proved: and then, being *found* blameless, let them use  
 11 the office of a deacon. So also the 'women *must be* grave, not  
 12 slanderers, vigilant, faithful in all things. Let deacons be the  
 husbands of one wife, ruling their children, and their own  
 13 houses well: for they that have performed the office of a dea-  
 con well, acquire to themselves an honourable rank, and 'much  
 boldness in the faith which is in Christ Jesus.

14 These things I write unto thee, hoping to come unto thee  
 15 shortly: but, if I delay, *then* that thou mayest know how thou  
 oughtest to behave thyself in the house of God,—which is the  
 church of the living God,—'as a pillar and support of the  
 truth.

3. 'quarrelsome' 6—7. 'accuser' Nm.—'calumniator' Luther, Erasmus.—'accuser' (6)—'slanderer' (7) P. 9. 'doctrine' B.

11. 'deaconesses'—'their wives' W. Wa. 13. 'great freedom of speech' N.

15. 'the pillar' A.—Hence to the end of the chapter is very variously arranged and rendered, independently of the important point involved in the various readings in ver. 16. As regards the text, we have, on our plan, only to follow Griesb. who reads 'Os. To the rendering in the text (the most usual on the assumption of Griesbach's reading) we may add. 1. The one which regards *ós*, as having 'mystery' for its neutral antecedent. 2. That of P. after Cramer which regards ver. 15 and 16, as one sentence; and considers 'God' (in ver. 15) as the antecedent to 'who' in 16: placing all the intervening matter in a parenthesis. 3. The arrangement of Griesbach's punctuation: which begins ver. 16 with 'the pillar'—reading thus: 'the pillar and ground of the truth, and confessedly great, is the mystery of godliness; He who' &c. 4. while some connect ver. 1 of Chap. IV. with these verses, and suppose the Chap. properly to begin with ver. 16, or with 'the pillar' in ver. 15,—others leave the arrangement as in A.

And confessedly great is 'the mystery of godliness : ' He who 16  
 was manifested in the flesh, was justified in the Spirit, seen  
 "by 'angels, preached unto the Gentiles, believed on in the  
 world, received up into glory.

CHAP. IV.—But the Spirit saith expressly, that in the 1  
 latter times some will fall away from the faith, giving heed to  
 seducing spirits, and to doctrines 'concerning demons ; through 2  
 the hypocrisy of those who speak falsehoods, having their con-  
 science seared with a hot iron ; forbidding to marry, *and com-* 3  
*manding men* to abstain from meats, which God hath created to be  
 enjoyed, with thanksgiving, by those who believe and know 'the  
 truth : for every creature of God *is* good, and nothing *is* to be 4  
 refused, if it be received with thanksgiving ; for it is sanctified 5  
 by the word of God, and by prayer. If thou lay these *things* 6  
 before the brethren, thou wilt be a good minister of Jesus Christ,  
 nourished up in the words of the faith, and of that good doc-  
 trine, whereunto thou hast attained. But reject profane and 7  
 old wives' fables, and exercise thyself unto godliness ; for bodily 8  
 'exercise profiteth "little : but godliness is profitable "'unto all  
 things, having promise of the life that now is, and of that which is  
 to come. 'This *is* a faithful saying, and worthy of all acceptance : 9  
 for, on this account, we both labour and suffer reproach, because 10  
 we trust in the living God, who is *the* 'saviour of all men, espe-  
 cially of those that believe.

These things give in charge and teach. Let no one despise 12  
 thy youth ; but be thou an example to the believers, in word, in  
 conversation, in love, 'in 'faith, in purity.

Till I come, give attention to reading, to exhortation, to teach- 13  
 ing. Neglect not the gift that is in thee, which was given thee 14  
 'by prophecy, with the laying on of the hands of the "presbytery.  
 Meditate upon these *things* ; give thyself wholly to them ; that 15  
 thy progress may appear 'to all. Take heed unto thyself, and 16

16. ' this *once* secret truth' B. " ' *the* messengers' (apostles) see M.  
 1. ' of devilish or impious men' Bloomf. R. S. 3. ' this truth, that  
 every creature' 8. ' mortification' " ' for a short *time only*' Wa.  
 "' ' for ever' Wa.—' for all *time*' 9. ' These are true words' N.—  
 ' this . . . true doctrine' Wa. 10. ' preserver' 12. ' fidelity'  
 14. ' according to' M. " ' elders' N. 15. ' in all things' Wa. P.

unto thy teaching ; ' continue in them : for in doing this, thou wilt save both thyself, and those that hear thee.

1 CHAP. V.—Rebuke not an ' aged man, but exhort *him* as a  
2 father ; *and* the younger men as brethren ; The elder women as  
mothers ; the younger as sisters, with all purity.

4 ' Support widows that are widows indeed : but if any widow  
have children or " grand children, let " those learn in the first  
place to show piety at home, and to requite their parents : for  
5 that is ' acceptable in the sight of God. Now she that is a widow  
indeed, and desolate, trusteth in God, and continueth in sup-  
6 plications and prayers night and day : but she that rioteth in  
7 pleasure, is dead while she liveth. These things also give in  
8 charge, that they may be blameless. But if any one provide  
not for his own, and especially for those of his own household,  
he hath denied the faith, and is worse than an unbeliever.

9 Let not a widow be taken into the ' number under threescore  
10 years old ; having been the wife of one husband, well reported  
of for *her* good works : if she have brought up children, if she  
have lodged strangers, if she have washed the feet of the saints,  
if she have relieved the afflicted, if she have diligently followed  
11 every good work. But reject the younger widows : for when  
they grow ' weary of the restraint of Christ, they will marry ;  
12 incurring the condemnation that they have cast off their first  
13 ' faith. And withal they learn *to be* idle, wandering about from  
house to house ; and not only idle, but tattlers also and busy-  
14 bodies, speaking things which they ought not. I would there-  
fore have the younger widows marry, bear children, guide *their*  
15 household, give no occasion of slander to the adversary. For  
16 some have already turned aside after Satan. If any man or  
woman that believeth have ' widows, let such relieve them ; and  
let not the church be burthened ; that it may be able to relieve  
those who are widows indeed.

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16. ' dwell in those things' P. 1. ' elder' A. 4. Gr. ' honour' and  
so A. W. P. " ' nephews' A. " ' these teach their family first  
to be godly' P. 9. ' number of deaconesses' N.—' of teachers' M. B.  
11. ' remiss toward Christ' P. 12. ' engagement' P. 16. ' rela-  
*tions that are widows'*

Let the elders that rule well, be accounted worthy of double <sup>17</sup>  
 'honour, especially those who labour in *the* word and in teaching;  
 for the scripture saith, "Thou shalt not muzzle the ox that <sup>18</sup>  
 treadeth out the corn." And "The labourer *is* worthy of his  
 reward." Against an elder receive not an accusation, but <sup>19</sup>  
 two or three witnesses. Those that sin, rebuke before all; that <sup>20</sup>  
 the rest also may fear. I charge *thee* before God, and <sup>21</sup>  
 the Lord Jesus Christ, and the <sup>1</sup>elect angels, that thou observe  
 these things without preferring one *man* before another, doing  
 nothing by partiality.

Put thy hands hastily on no one, neither be partaker in other <sup>22</sup>  
*men's* sins. Keep thyself pure. (Drink no longer water, but <sup>23</sup>  
 use a little wine for thy stomach's sake and thy frequent infir-  
 mities.) The sins of some men are open beforehand, going <sup>24</sup>  
 before *them* to judgment; and some *men* they follow after: so <sup>25</sup>  
 also the good works *of some* are manifest beforehand; and those  
 that are otherwise cannot be hidden.

CHAP. VI.—Let such <sup>1</sup>servants as are under the yoke <sup>1</sup>  
 account their masters worthy of all honour; that the name of  
 God and *his* doctrine may not be evil spoken of. And let not <sup>2</sup>  
 those who have believing masters, slight *them*, because they are  
 brethren; but serve *them* the more willingly, because they are  
 faithful and beloved, *being* partakers of the *same* benefit.

These things teach and exhort. If any one teach otherwise, <sup>3</sup>  
 and adhere not to the wholesome words of our Lord Jesus Christ,  
 and to the doctrine which is according to godliness, he is puffed <sup>4</sup>  
 up with vanity, knowing nothing, but doting concerning ques-  
 tions and strifes about words; from which come envy, strife,  
 railings, evil surmisings, perverse disputings of men of corrupt <sup>5</sup>  
 minds, and destitute of the truth, <sup>1</sup>who regard godliness as gain:  
<sup>v</sup>from such withdraw thyself. But godliness with <sup>1</sup>contentment <sup>6</sup>  
 is great gain: for we brought nothing into *this* world, *and it is* <sup>7</sup>

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17. 'reward'—'provision' 19. 'by' M.—'from' P. 21. 'chosen  
 messengers' 1. 'slaves' 5. 'supposing that gain is godliness'  
 A.—'who reckon gain to be religion' M.—'regarding godliness as a  
*means of* gain' P. 6. 'a sufficiency' Wa. M.



- 8 certain we can carry nothing out. Having then food and 'rai-  
 9 ment, let us be therewith content. But they that study to be  
 rich fall into temptation and a snare, and *into* many foolish and  
 hurtful desires, which drown men in destruction and perdition.  
 10 For the love of money is the root of all evil : in eagerly coveting  
 after which, some have erred from the faith, and pierced them-  
 selves through with many sorrows.
- 11 But thou, O 'man of God, flee these things ; and follow after  
 12 "righteousness, godliness, faith, love, patience, meekness. Fight  
 the good fight of faith, lay hold on everlasting life, whereunto  
 thou hast been called, and of which thou hast professed a good  
 13 profession, before many witnesses. I charge thee, in the presence  
 of God, who giveth life to all things, and of Christ Jesus, who  
 14 before Pontius Pilate witnessed a good confession, that thou  
 keep *this my* commandment, without spot, unrebukeable, until  
 15 the appearing of our Lord Jesus Christ : which, 'in his own  
 times, He will shew, *who is* the blessed and only Potentate, the  
 16 King of Kings, and Lord of Lords ; who only hath immortality,  
 dwelling in the light which no *man* can approach unto ; whom  
 no man hath seen, nor can see : to whom *be* honour and power  
 everlasting. Amen.
- 17 Charge those who are rich in this world, that they be not  
 puffed up, nor trust in uncertain riches, but in the living God,  
 18 who giveth us richly all things to enjoy ; that they do good ;  
 that they be rich in good works, ready to distribute, willing to  
 19 communicate ; laying up in store for themselves a good founda-  
 tion against the time to come, that they may lay hold of 'that  
 which is life indeed.
- 20 O Timothy, keep that which hath been committed in trust to  
 thee ; avoiding profane *and* vain babblings, and 'oppositions of  
 21 knowledge falsely so called, which some professing have erred  
 concerning the faith. Grace *be* with thee.

8. ' covering' P.

11. ' servant'

" ' justification' P.

15. ' in its proper time' B.

20. ' altercations' N.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAP. I.—PAUL, an apostle of Jesus Christ, by the will of 1  
God, 'as to the promise of life, which is in Christ Jesus, to 2  
Timothy, *my* beloved son; grace, mercy, *and* peace, from God  
the Father and Christ Jesus our Lord.

I thank 'God, whom I serve after *my* forefathers, with a pure 3  
conscience, "that, without ceasing, I have remembrance of thee,  
in my prayers night and day; greatly desiring to see thee, re- 4  
membering thy tears, that I may be filled with joy; calling to 5  
remembrance the unfeigned faith that is in thee, which dwelt  
first in thy grandmother Lois, and in thy mother Eunice; and,  
I am persuaded, in thee also.

Wherefore I remind thee that thou stir up the gift of God, 6  
which is in thee through the putting on of my hands. For God 7  
hath not given us a spirit of fear; but of power, and of love,  
and of a sound mind. Be not thou therefore ashamed of the 8  
testimony of our Lord, nor of me 'his prisoner: but be thou a  
fellow-partaker of the afflictions of the gospel according to the  
power of God; who hath saved us, and called *us* with a holy 9  
calling; not according to our works, but according to his own  
purpose, and the grace which was bestowed on us in Christ  
Jesus 'before the world began; but hath now been made mani- 10  
fest by the appearance of our Saviour Jesus Christ, who hath  
'abolished death, and hath "brought life and "immortality to  
light through the gospel; for which I have been appointed a 11  
'preacher, and an apostle, and a teacher of the Gentiles: for 12

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1. 'on account of' M.—'for' P.      3. 'the God whom' P.      " 'while'  
P.      8. 'a prisoner on his account'      9. 'before the ancient  
dispensations' N.—'before the times of the ages' M.—'from eternal ages'  
W.      10. 'made death ineffectual' M.      " 'made life . . . clear'  
M.      " 'incorruption' N. P.      11. 'herald'

which cause also I suffer these things. Nevertheless I am not ashamed; for I know in whom I have believed; and am persuaded that he is able to 'keep that which I have committed unto him against that day.

13 Hold fast the 'form of sound words, which thou hast heard  
14 from me, in the faith and love which are in Christ Jesus. That good 'thing which hath been committed unto thee keep, through the Holy Spirit which dwelleth in us.

15 This thou knowest, that all those who are in Asia have turned  
16 away from me; among whom are Phygellus and Hermogenes. The Lord shew mercy unto the household of Onesiphorus; for  
17 he often refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and  
18 found *me*. The Lord grant unto him that he may find mercy from the Lord in that day! And in how many things he ministered unto me at Ephesus, thou knowest very well.

1 CHAP. II.—Thou therefore, my son, be strong in the grace  
2 that is in Christ Jesus. And the things which thou hast heard from me 'before many witnesses, the same do thou commit to  
3 faithful men, who shall be able also to teach others. Wherefore 'endure thou hardships, as a good soldier of Jesus Christ.  
4 The man that warreth 'entangleth not himself with the affairs of *this* life; that he may please him who hath chosen him to be  
5 a soldier. And if any one also contend in the games, he is not  
6 crowned, unless he contend 'lawfully. The husbandman must  
7 first labour before he be partaker of the fruits. Consider what I say; and the Lord 'give thee understanding in all things!  
8 Remember 'Jesus Christ, of the seed of David, *who* was raised  
9 from the dead, according to "my gospel: 'for which I suffer trouble, as an evil doer, *even* unto bonds; but the word of God  
10 is not bound. Wherefore I endure all things for the sake of

12. 'preserve what is committed in trust to me until' M.

impression of the sound doctrine' P.

14. 'doctrine' N. B.

M.—'through'

5. 'according to the laws' (rules) N.

Jesus Christ ... is risen' P.

" 'the gospel *which* I preach'

9. 'though I suffer ... yet' P.

13. 'im-

2. 'by'

8. 'that

the 'elect, that they also may obtain the salvation which is in Christ, Jesus with eternal glory.

This *is* a true saying: That if we die with *him*, we shall also 11 live with *him*: if we suffer, we shall also reign with *him*: if we 12 'deny *him*, he also will 'deny us: though we be unfaithful, *yet* 13 he abideth faithful: for he cannot 'deny himself.

Of these things put *men* in remembrance; charging *them* before 14 the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Study to present thyself approved 15 before God; a workman that needeth not to be ashamed, that rightly 'divideth the word of truth. But shun profane *and* vain 16 babblings: for 'they *that use them* will proceed to further ungodliness: and their word will eat as doth a canker: among whom 17 are Hymenæus and Philetus; who have erred concerning the 18 truth, saying that the resurrection 'is past already; and overthrow the faith of some. Nevertheless the 'foundation of God standeth 19 sure, having this " seal, "The Lord '" knoweth those that are his." And, "Let every one that nameth the name of ' the Lord depart from iniquity." But in a great house there are not only 20 vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If any one therefore 21 cleanse himself from these *things*, he will be a vessel unto honour, sanctified, and meet for the master's use, prepared unto every good work. Flee then youthful desires: but follow 'righteous- 22 ness, " faith, love, peace, with those that call on the Lord out of a pure heart. But avoid foolish and unlearned questions, 23 knowing that they engender contentions: and the servant of 24 the Lord must not be contentious; but be gentle unto all *men*, apt to teach, patient, in meekness instructing those that set 25 themselves in opposition; if by any means God may give them repentance for the acknowledgement of the truth; and those 26 may recover themselves out of the snare of the 'devil, who have been taken captive by him "to his will.

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10. 'chosen *gentiles*' N. 12. 'disown' (twice) P. (and 13.) 15. 'distributeth' M. par.—'expounding' P. 16. 'they will further advance ungodliness' P.—'they will proceed to more impiety' 18. 'hath already been' P. 19. 'covenant' " 'inscription' N. B. '" 'will make known' M. 22. 'justification' P. " 'faithfulness' 26. 'accuser' (1. Tim. iii. 6.) 'l 'to the will of God' (connecting it with 'recover themselves') Wa. N.

- 1 CHAP III.—But know this, that in the 'last days' perilous  
 2 times will come. For men will be 'lovers of themselves, covet-  
 3 ous, boasters, proud, "evil speakers, disobedient to parents, un-  
 4 thankful, unholy, without natural affection, covenant breakers,  
 5 false accusers, incontinent, fierce, haters of those that are good,  
 6 treacherous, headstrong, puffed up, lovers of pleasures more  
 7 than lovers of God; having the form of godliness, but denying  
 8 the power thereof. Now from such turn thou away. For of  
 9 this sort are they that creep into houses, and lead captive weak  
 10 women, laden with sins, led away by divers passions, ever  
 11 learning, yet never able to come to the knowledge of the truth.  
 12 And as Jannes and Jambres withstood Moses, so do these  
 13 also resist the truth; men of corrupt minds, 'reprobate con-  
 14 cerning the faith: but they shall not proceed further: for their  
 15 folly will be manifest unto all, as 'theirs also was.  
 16 But thou hast fully known my 'doctrine, manner of life, pur-  
 17 pose, faithfulness, longsuffering, love, patience, persecutions,  
 18 afflictions; what things befell me at Antioch, at Iconium, at  
 19 Lystra; what persecutions I endured: but the Lord delivered  
 20 me from *them* all. Yea, and all that would live piously in  
 21 Christ Jesus will suffer persecution. And evil men and se-  
 22 ducers will grow worse and worse, deceiving, and being deceived.  
 23 But continue thou in the things which thou hast learned, and  
 24 *of which* thou hast been assured; knowing from whom thou hast  
 25 learned *them*; and that from a child thou hast known the  
 26 'sacred writings, which are able to make thee wise unto salva-  
 27 tion through faith which is in Christ Jesus. 'Every writing  
 28 divinely inspired *is* 'also profitable for instruction, for reproof,  
 29 for correction, for training up in righteousness; that the man  
 30 of God may be perfect, thoroughly furnished unto all good  
 31 works.

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1. 'latter days' M.—'late times' Wa. 2. 'selfish' Wa. " 'blas-  
 phemers' A —'false accusers' 8. 'proved to be unsound in' P.—  
 'undiscerning' M.—'not enduring the trial of the faith' Wa. 9. 'that  
 of the others' N. 10. 'teaching' 15. 'holy scriptures' A.  
 16. 'all scripture *is* given by inspiration of God and *is*' A. N. m. P —  
 'the whole Scripture *is* divinely inspired' W.—The last examiner into  
 this much debated passage, Dr. J. P. Smith, seems to have satisfactorily  
 made out the version which is adopted in the text.

CHAP. IV.—I charge *thee* <sup>v</sup>before God, and <sup>v</sup>Jesus Christ 1  
 who will judge the living and the dead,<sup>v</sup> and by his appearance  
 and his kingdom, preach the word ; be instant in season, out of 2  
 season ; reprove, rebuke, exhort with all patience and instruction.  
 For the time will come when they will not endure 'wholesome 3  
 teaching : but having itching ears, will multiply to themselves  
 teachers according to their own desires ; and will turn away *their* 4  
 ears from the truth, and will be turned aside unto fables. But 5  
 be thou watchful 'in all *things* ; endure afflictions ; do the work  
 of an evangelist ; perform fully thy ministry.

For I am 'now ready to be "offered up, and the time of my 6  
 departure "'is at hand. I have fought the good fight, I have 7  
 finished *my* course, I have kept the faith : henceforth there is 8  
 laid up for me a crown of righteousness ; which the Lord, the  
 righteous judge, will give me at that day : and not to me only,  
 but unto all those also that 'love his appearing.

Do thy utmost to come shortly unto me : for Demas hath 10  
 forsaken me, having loved this present 'world, and is departed  
 unto Thessalonica ; Crescens to Galatia, Titus to Dalmatia :  
 Luke only is with me. Take Mark, and bring him with thee : 11  
 for he is useful to me for the ministry. But Tychicus I have 12  
 sent to Ephesus. When thou comest bring *with thee* the 'cloke 13  
 that I left at Troas with Carpus ; and the books, especially the  
 parchments. Alexander the coppersmith did me much evil : 14  
 the Lord <sup>v</sup>reward him according to his works ! Of whom beware 15  
 thou also ; for he hath greatly 'withstood our words. At my 16  
 first defence no one stood with me, but all forsook me : may it  
 not be laid to their charge ! But the Lord stood by me, and 17  
 strengthened me ; that through me the preaching of *the gospel*  
 might be fully known, and all the Gentiles might hear : and I  
 was delivered out of the mouth of the lion. And the Lord will 18  
 deliver me from every 'evil work, and will preserve *me* unto his  
 heavenly kingdom : to whom *be* glory for ever and ever. Amen.

3. ' sound doctrine' A.

5. ' at all *times*' M.

6. ' already' P.

" ' poured out' N. B. M. i. e. as a drink offering, or libation.

" ' is

come' P.

8. ' have loved' Wa. P.

10. ' age' Gr. *αἰῶνα*.

13. ' bag' M. others ' case' or ' chest' for holding books.

15. ' opposed

our doctrine' Wa.

18. ' danger' Wa.

19 Salute √ Prisca and Aquila, and the household of Onesiphorus.  
 20 Erastus remained at Corinth: but Trophimus I left sick at  
 21 Miletus. Do thy utmost to come before winter. Eubulus,  
 and Pudens, and Linus, and Claudia, and all the brethren  
 22 salute thee. √ The Lord Jesus Christ *be* with thy spirit. √ Grace  
*be* with you *all*.

## THE EPISTLE OF PAUL TO TITUS.

1 CHAP. I.—PAUL, a servant of God, and an apostle of  
 Jesus Christ, 'as to the faith of the "elect of God, and the  
 acknowledgment of the truth, which is "'according to godli-  
 2 ness; in hope of everlasting life, which God, in whom is no  
 3 falsehood, promised 'before the world began; and hath, in due  
 season, manifested his 'word through that preaching, with  
 which I am entrusted according to the appointment of God our  
 4 Saviour; to Titus, *my* 'own son as to the common faith:  
 Grace, mercy, *and* peace, from God *the* Father, and *the* Lord  
 Jesus Christ our Saviour.  
 5 For this purpose I left thee in Crete, that thou mightest set in  
 order the things that remained to be done, and mightest appoint  
 6 elders in every city, as I directed thee; *namely*, if any one be  
 blameless, the husband of one wife, having believing children,  
 7 not accused of riotous living, or unruliness. For 'a bishop  
 must be blameless, as *being* the steward of God; not selfwilled,  
 not soon angered; not given to wine, "not a striker, not a  
 8 seeker of dishonourable gains; but hospitable, a lover of good  
 9 *men*, 'prudent, just, holy, temperate; holding fast the true word,  
 as he hath been taught, that he may be able, with 'wholesome  
 10 teachers, both to exhort, and to confute gainsayers. For many

22. 'the favour of God be' N.

—'in' Wa.

" 'chosen' P.

3. 'promise' M.

7. 'an overseer' B.

—'self-governed' N.—'chaste' Wa.

1. 'in order to' M.—'for' P.

" 'in order to' M.

2. See 2

4. 'genuine' M.—'true' W. P.

" 'not quarrelsome'

8. 'sober' A.

9. 'sound doctrine' A.

are unruly, vain talkers and deceivers, especially those of the circumcision: whose mouths must be stopped: who subvert 11 whole households, teaching things which they ought not, for the sake of dishonourable gain. One of themselves, a 'poet of their 12 own hath said, "The Cretans *are* always liars, mischievous wild beasts," slothful gluttons." This testimony is true. Where- 13 fore rebuke them sharply, that they may become 'sound in the faith; not giving heed to Jewish fables, and commandments of 14 men who turn away from the truth. Unto the pure all *things* 15 *are* pure: but unto those that are defiled and unbelieving nothing is pure; but both their mind and conscience are defiled. They 16 profess that they know God; but in *their* works they deny *him*; being abominable, and disobedient, and 'to every good work "reprobate.

CHAP. II.—But speak thou the things which become whole- 1 some 'doctrine. That elderly men be sober, grave, discreet, 2 sound in faith, in love, in patience. That elderly women in 3 like manner, *be* in behaviour as becometh the holy; not slanderers, not given to much wine, teachers of good things: that 4 they may instruct the young women to love their husbands, to love their children, *to be* discreet, chaste, keepers at home, good, 5 obedient to their own husbands, that the word of God may not be evil-spoken of. The young men in like manner exhort to 6 'be sober minded. In all things show thyself a pattern of good 7 works: in *thy* 'teaching *show* uncorruptness, gravity,<sup>v</sup> wholesome 8 speech that cannot be condemned; so that he who is opposed *to thee* may be ashamed, having no evil *thing* to say concerning <sup>v</sup> us. Exhort 'servants to be obedient unto their own masters, 9 *and* in all *things* to be careful to please; not answering again; not purloining, but showing all good fidelity; that they may 10 adorn the doctrine of God our Saviour in all things.

For the grace of God that bringeth 'salvation hath appeared 11

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12. 'prophet' A.      " Gr. 'slow bellies' and so A.      13. 'healthy' M.  
 16. 'concerning' M.      " 'without discernment' M. B — 'worthless'  
 P.      1. 'teaching'      6. 'govern their passions' M.—'self-governed' N.  
 8. 'in doctrine' A.      9. 'slaves'      11. 'salvation to all men hath' N.



- 12 to all men, teaching us that, denying ungodliness and worldly  
 13 desires, we should live soberly, righteously, and piously, in this  
 14 present world ; looking for that blessed hope, and the 'glorious  
 appearance of "the great God, and our Saviour Jesus Christ,  
 15 who gave himself for us, that he might redeem us from all ini-  
 quity, and purify unto himself a peculiar people, zealous of  
 good works.
- 15 These things teach ; and exhort, and rebuke with all authority.  
 Let no one despise thee.

- 1 CHAP. III.—Admonish *the brethren*, to be subject to govern-  
 ments and authorities, to obey magistrates ; to be ready to every  
 2 good work ; to speak evil of no one, not to be contentious, *but*  
 3 gentle, showing all meekness unto all men. For we ourselves  
 also were formerly foolish, disobedient, erring, slavishly serving  
 divers evil desires and pleasures, living in malice and envy,  
 4 hateful, *and* hating one another. But when the goodness of  
 5 God our Saviour, and *his* 'love toward man appeared, he saved us  
 not on account of works of 'righteousness which we had done,  
 but according to his mercy, through the "washing of regeneration  
 6 "and the renewing *of our minds* through the Holy Spirit, which  
 he poured out on us abundantly through Jesus Christ our  
 7 Saviour ; that being justified through his 'grace, we might be-  
 come heirs as to the hope of everlasting life.
- 8 *This is* a true 'saying ! and concerning these "things I charge  
 thee to affirm stedfastly, that they who have believed in God  
 should be careful to "'maintain good works. These things are  
 9 good and profitable unto men : but avoid foolish questions, and  
 genealogies, and contentions and strifes about the law ; for they  
 10 are unprofitable and 'vain. A man that is a 'heretic reject,

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13. ' appearance of the glory of' Gr.      " ' our great God and Sa-  
 viour' B. (on Granville Sharpe's principle defended by Middleton and  
 others,) the reading in the text (that of A.) is maintained by W. M. P.  
 —' and *of* our Saviour' N.      4. W. renders lit. ' philanthropy'  
 5. ' justification' N. P.      " ' laver'—' bath'—' regenerating washing'  
 i. e. baptism.      " ' even' B.      7. ' favour' N.      8. ' saying'  
 (and I will that thou be thoroughly confirmed in these matters), that' P.  
 " M. supplies ' heirs' from v. 7.      " ' excel in' P.      9. ' false' M.  
 10. ' fomentor of divisions'—' factious' B. Camp.

after the first and second admonition; knowing that such a one 11  
is subverted, and sinneth, being self-condemned.

When I shall send Artemas unto thee, or Tychicus, endeavour 12  
to come to me at Nicopolis: for I have determined to winter  
there. Diligently help forward on their journey Zenas the 13  
teacher of the law, and Apollos, that nothing may be wanting  
to them. And let our *brethren* learn also to 'maintain good 14  
works for necessary "uses, that they may not be unfruitful.  
All who are with me salute thee. Salute those that love us in 15  
the faith. 'Grace be with you all.

## THE EPISTLE OF PAUL TO PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, 1  
unto Philemon our dearly beloved, and fellow-labourer, and to  
Apphia the ♀ beloved, and Archippus our fellow-soldier, and to 2  
the church *that assembleth* in thy house: grace be to you, and 3  
peace from God our Father, and *from* the Lord Jesus Christ.

I thank my God, making mention of thee always in my 4  
prayers, (hearing of thy love and faith, which thou hast toward 5  
the Lord Jesus, and toward all the saints,) 'that the participa- 6  
tion of thy faith may become effectual, in the knowledge of every  
good thing which is among ♀ us concerning Christ ♀ Jesus. For 7  
♀ we have great joy and consolation in thy love, because the  
'minds of the saints are refreshed through thee, brother. Where- 8  
fore, though I might use much freedom in Christ, to enjoin thee  
that which is fitting, yet I rather beseech *thee* for love's sake, 9  
as Paul 'the aged, and now also a prisoner of Jesus Christ:  
I beseech thee, *I say*, for my son, whom I have begotten in my 10

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14. 'excel in' P.—'practise honest trades' M.—'be diligent in good employments' Wa. " 'occasions' P.—'for the necessary supplies of life' Wa. 15. 'The favour of God' N. 6. 'so that the . . . is' P. (not putting 5 in parenthesis) 7. Gr. 'bowels' but see Schleusner, on *σπλάγχχνον*—'affections'—'feelings' P. 9. 'an ambassador though now indeed' P. (reading *πρεσβευτης*)

- 11 bonds, *even* Onesimus : who formerly was unprofitable to thee,  
 12 but now *is* profitable to thee even as to me : whom I have sent  
 back : do thou, therefore, receive him, that is, ' mine own bowels :  
 13 whom I wished to have retained with me, that in thy stead he  
 might have ministered unto me, in these bonds for the gospel :  
 14 but without thy consent I would do nothing ; that thy ' benefit  
 15 might not be as of " necessity, but voluntary. For perhaps he  
 was separated *from thee* for a season, to the end that thou  
 16 mightest receive him back for ever ; ' no longer as a " servant, but  
*as* above a servant, a brother ; beloved, specially to me, but  
 how much more unto thee, both in the flesh, and in the Lord !  
 17 If therefore thou account me as a partner, receive him as  
 18 myself. And if he hath done thee any wrong, or oweth *thee*  
 19 ought, place it to my account ; I Paul have written with mine  
 own hand, " I will repay *it* : " not to say to thee that thou  
 20 owest over and above even thine own self to me. Yea, brother,  
 let me have *this* joy of thee in the Lord : ' refresh my feelings in  
 21 ' Christ. Having confidence in thy compliance I have *thus*  
 written unto thee, knowing that thou wilt do even more than I  
 22 say. At the same time also prepare me a lodging : for I trust  
 that, through your prayers, I shall be given unto you.  
 23 Epaphras, my fellowprisoner in Christ Jesus, saluteth thee :  
 24 as also Mark, Aristarchus, Demas, Luke, my fellowlabourers.  
 25 The grace of our Lord Jesus Christ *be* with your spirit.

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12. ' a part of me' (my son) Mn.  
 ness' P. " ' constraint' M.  
 16. ' *Receive him therefore* no' P.  
 ' bowels'

14. ' good deed' M. B.—' kind-  
 15. ' For did he' &c. P.  
 " ' slave' 20. Gr.

## THE EPISTLE TO THE HEBREWS.<sup>1</sup>

CHAP. I.—GOD, who <sup>1</sup>in sundry parts, and in divers man- 1  
ners, spake in time past unto the fathers <sup>2</sup>by the prophets, hath 2  
in <sup>3</sup>these last <sup>4</sup>days spoken unto us <sup>5</sup>by *his* Son, whom he hath  
appointed heir of all things, <sup>6</sup>by whom also he <sup>7</sup>made the  
worlds; who (being <sup>8</sup>*the* brightness of *his* glory, and <sup>9</sup>*the* image 3  
of his <sup>10</sup>substance, and <sup>11</sup>upholding all things by <sup>12</sup>the word of  
<sup>13</sup>his power,) after he had <sup>14</sup>by himself made purification of <sup>15</sup>our

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<sup>1</sup> So the title is given by Griesbach, Scholz, and the best modern editors.  
1. (See Isaiah xxviii. 9—13.)—‘often’ S.—‘at sundry times’ A.—others  
‘places’—‘parcels’—‘particulatim’ Beza.      <sup>2</sup> *εν*. lit. ‘in’—‘through’  
and so ver. 2.      2. ‘at the end of *those*’ P.      <sup>3</sup> *δια* ‘through’ M.—  
‘by means of’ (see n. John i. 3.) Grotius, Beza, and others with support  
from Schleusner and Schneider, would render *δια* here ‘for’ ‘on account  
of’—referring to the Jewish opinion of the world, or ages, being made  
for the Messiah. Classical (from Thucid. shaken, however by variance  
in MSS.) but not sufficient scriptural authority seems produced for such  
rendering which S. calls ‘a philological possibility’ (referring to Wahl’s  
Lexicon, and adding to his citations Rom. v. 19.; viii. 3., and perhaps  
2 Cor. ix. 13.; 2 Peter i. 3.)—see Ephes. iii. 11. note as to M.      <sup>4</sup> lit.  
‘ages’ ‘secula’ Vulg. this would be peculiarly the rendering adapted  
to those who follow Grotius as to *δια*. Simpson contends that in the  
Heb. idiom, and the style of this Epistle the plural ‘ages’ would be ‘the  
age’ emphatically, which would suit either rendering of *δια*.—‘world’ S.  
—‘ages’ Wa. W. note.      3. ‘the radiance’ S.—‘a ray or  
beam’ Ernesti.—‘effulgence’ M. P.—‘reflection’      <sup>5</sup> ‘image’  
—properly an impression, or stamp, as from a seal or other substance’—  
‘the impression of his substance’ P. (see Wisdom of Solomon vii. 26.)  
<sup>6</sup> ‘person’ A. B. (using that word after Beza for a theological purpose,  
a sense of later days.)—An adequate rendering has been felt to be dif-  
ficult.—‘substance’ (N. m. Vulg.) is certainly the etymological rendering  
of hypostasis, but is not quite satisfactory,—‘his manner of existence’  
Smith.—some render it, but too paraphrastically, ‘attributes’—‘per-  
fections’ see N. note.—‘of himself’ might perhaps be the best escape from  
the difficulty.      <sup>7</sup> ‘ruling’ N.—‘controlling’ S.—‘making mani-  
fest’ P. (following the reading of the Vat. MS.)      <sup>8</sup> ‘his powerful  
word’ N. (2 Thess. i. 7,) our authorized Vers. does not follow any con-  
sistent course as to this Hebraism.      <sup>9</sup> ‘his own’ S. (depends on  
reading *αυτου* with or without the spirit (Griesb. reads *αυτου*))      <sup>10</sup> ‘by  
the sacrifice of’ N.

4 sins, sat down at the right hand of the Majesty on high; being exalted so much above the 'angels, as he hath "obtained a more excellent name than they.

5 For unto which of 'the angels said *God* at any time, "Thou art my Son, this day have I "begotten thee?" And again,

6 "I will be to him a Father, and he shall be to me a son?" And when *he* bringeth in 'again the first "born into the "'world, 'he saith, "And let all the "angels of God "'worship

7 him." And concerning 'the angels "he saith, "Who maketh

8 "'the winds his angels, and 'flaming fire his ministers." But 'concerning the Son *he saith*, "'Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy

9 kingdom: thou hast loved righteousness, and hated iniquity; therefore 'O God, thy God hath anointed thee with the oil of

10 gladness above thy fellows." And, "Thou, Lord, in the beginning didst lay the foundation of the earth; and the heavens

11 are the works of thy hands: they shall perish; but thou endurest; and they all shall wax old as doth a garment; and as

12 a vesture shalt thou fold them up, and they shall decay: but

13 thou art the same, and thy years shall have no end." Moreover to which of 'the angels said he at any time, "Sit on my right

14 hand, until I make thine enemies thy footstool?" Are they not

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4. 'messengers' (see *Campb.* and our preface on the doubtful sense of *αγγελος*)—'those messengers' spoken of before *Wa.* (and so *Wa.* throughout) " 'inherited' (*Gr.*) *W. M.* 5. 'the (or these) messengers' " 'adopted' (*See Schleusn.*) 6. 'on another occasion he introduceth' *S.* " 'begotten' *P.*—'born from the dead' " 'earth' *P.* 'it is said' 'the scripture saith' " 'messengers' " 'do him obeisance'—'homage' 7. 'the (or these) messengers' " 'it is said'—'the scripture saith' " so *N. P.* and *Camp.* (*Diss. S.*) except 'messengers' for 'angels' *Lowth's* rendering is the same as ours. 'his angels winds, and his ministers a flame of fire' *S.*—'his angels spirits' *A.* 'flames of lightning' *N.*—'his ministers a flame of fire' *A.* 8. 'unto' *A. m.* " 'after much consideration this and ver. 9. (*Ps.* xlv. 6, 7,) are left as in *A.* save that with *S.* and *M.* the rendering of ver. 9 is made consistent with that of 8., the authorized version appearing to mingle the two renderings. The translator, however, has no decided conviction that the other rendering of 'God is thy throne' ver. 8. &c. (as *Ps.* lxxiii. 26.) 'God even thy God' consequently at ver. 9, ought not to be preferred (as it appears, by his punctuation, that it was by *Griesbach*; after *Grotius*, *Rosenmuller*, *Sykes*, and others) 9. 'God even thy God' 13. 'see before as to angels'

all ministering spirits, sent forth ' to save those who " shall be heirs of salvation?

CHAP. II.—For this cause we ought to give the more earnest heed to the things which *we* have heard, lest at any time we should ' let *them* escape *us*. For if the ' word which was spoken by " angels was stedfast, and every transgression and disobedience received a just retribution; how shall we escape, if we neglect so great a salvation; which being first declared by the Lord, was confirmed unto us by those that heard *him*; God also bearing joint testimony by signs and wonders, and divers miracles, and distributions of the Holy Spirit, according to his will?

' For he did not subject to the angels the " age that was to come, whereof we are speaking. But one hath in a certain place testified, saying, " What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou hast made ' him a little lower than *the* angels; " thou crownedst him with glory and honour: <sup>v</sup> Thou hast put all things in subjection under his feet." Now in that he hath subjected all *things* under him, he hath left nothing *that is* not subjected to him. But we do not as yet see all *things* subjected to *him*: But we see ' Jesus (who was made " a little lower than *the* angels) " on account of the suffering of death, crowned with glory and honour; " when he, <sup>v</sup> by the grace of God, had tasted death for all.

For it became him, for whom *are* all things, and ' through whom *are* all things, " to make the " captain of *their* salvation

14. ' for the aid of those who are to obtain salvation' S. " ' those who shall inherit' M. 1. ' fall away'—' depart from them' P.—' slight them' S. 2. ' law communicated by' S. " ' messengers' 5. ' However' S. " ' world to come' A.—' world that is to come' M. 7. ' thou madest him (thy son) for a little while' M.—' yet thou hast made him but little' S. " ' but thou' N. 9. ' Jesus for the suffering of death crowned with glory and honour, who was made a little lower, &c. that, &c. he might taste' N. " ' for a little while' M. " ' that by the grace of God he might taste of death on account of every one, for the suffering of death crowned, &c. M.—' we only see Jesus who was made . . . by the suffering of death (that he might taste of death apart from God for every one) crowned with glory and honour' P. " ' that he . . . should taste' A. 10. ' Rom. xi. 36. " ' through sufferings to bestow the highest honour on' S.—' in bringing many sons . . . to make' A. N. P. " ' leader' Act. iii. 15.

who was to lead many sons to glory, perfect through sufferings.  
 11 'For both "he that sanctifieth and they that are sanctified *are*  
 all of "one: for which cause he is not ashamed to call them  
 12 brethren, saying, "I will declare thy name unto my brethren,  
 13 in the midst of the 'church will I sing praise unto thee:" and  
 again, "I will put my trust in him:" and again, "Behold I  
 14 and the children which God hath given me." Forasmuch then  
 as the children are partakers of flesh and blood, 'he also him-  
 self in like manner partook thereof; that, through "death, he  
 might destroy him who hath the power of death, that is, the  
 15 "devil; and might deliver those who, through fear of 'death,  
 16 were all their lifetime subject to bondage. 'For he verily  
 "succoureth not angels; but he succoureth the seed of Abraham.  
 17 Wherefore it behoved him in all respects to 'be like *his* bre-  
 thren; so that he might be a merciful and faithful high priest  
 as to things *pertaining* to God, in order to make 'propitiation  
 18 for the sins of the people: for 'inasmuch as he himself suf-  
 fered, being "tried, he is able to succour those that are tried.

1 CHAP. III.—Wherefore, holy brethren, partakers of the  
 heavenly calling, consider the Apostle and High Priest of our  
 2 profession, Jesus; who was faithful to him who appointed him,  
 3 as also *it is said*, "Moses *was faithful* in all 'his household."  
 'For this *man* hath been counted worthy of more glory than  
 Moses, inasmuch as he who hath "formed the household hath  
 4 more honour than the household. (For every household is 'formed  
 5 by some one; but he that "formed all *things* is God.) Now  
 Moses verily *was* faithful in 'all his household, as a servant, for

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11. 'wherefore' M. " 'Christ' B. "' 'one father' N. M.—'na-  
 ture' B. 12. 'congregation' A. 14. 'Christ' N. B. " 'his' S.  
 "' 'accuser' 15. 'condemnation' S. 16. 'Besides' S.—'for it'  
 i. e. the fear of death. " 'so took not on him *the nature of*' A.—  
 'taketh not hold of' (to save) M. Am.—'affordeth no aid to' B.—'it  
 layeth not hold of' 17. 'be made like' A. M. N. " 'so ren-  
 dered as at 1 John ii. 2.—'reconciliation' A.—'atonement' S.—'to ex-  
 piate' M. 18. 'wherein' " 'tempted' A. (twice) 2. 'his' is  
 variously understood, some referring it to God,—some (as N.) applying  
 it of Moses, i. e. the household committed to him—'God's' B. 3. 'But  
 he was' M. " 'ruleth'—'the regulation of' Wa. and in v. 4 twice  
 5. see note to ver. 2 'God's' B.

a testimony to those *things* which were to be spoken afterwards : but Christ *was so* as a son over <sup>†</sup> his household ; <sup>‡</sup> whose household we are, if we hold fast unto the end *our* confidence and <sup>¶</sup> joyful hope.

Wherefore—as the Holy Spirit saith, “To day <sup>†</sup> if ye <sup>¶</sup> will hear <sup>7</sup> his voice, harden not your hearts, as in the provocation, in the day <sup>8</sup> of <sup>†</sup> temptation in the wilderness : <sup>†</sup> when your fathers <sup>¶</sup> tempted <sup>9</sup> me, proved me, and saw my works forty years : wherefore I was <sup>10</sup> grieved with that generation, and said, ‘ They do alway err in *their* heart ; and they have not known my ways :’ so I swear <sup>11</sup> in my wrath, ‘ They shall not enter into my rest ;’ ”—take ye <sup>12</sup> heed, brethren, lest there be in any of you an evil heart of unbelief, in falling away from the living God. But exhort one <sup>13</sup> another daily, while it is called ‘ To day ;’ <sup>†</sup> lest any of you should be hardened through the deceitfulness of sin : (for we are <sup>14</sup> made partakers of Christ, if we hold stedfast unto the end the confidence wherewith we began ;) <sup>†</sup> while, *I say*, it is said, “ To <sup>15</sup> day, <sup>¶</sup> if ye will hear his voice, harden not your hearts, as in the provocation ! ” <sup>†</sup> For <sup>‡</sup> who were they, that when they had heard, <sup>16</sup> provoked *God* ? were not they all that came out of Egypt under Moses ? And with whom was He grieved forty years ? *was it* <sup>17</sup> not with those that had sinned, whose carcasses fell in the wilderness ? And to whom did He swear that they should not enter <sup>18</sup> into his rest, but to those who believed not ? So we see that <sup>19</sup> they could not enter in because of unbelief.

CHAP. IV.—Let us therefore fear, lest, a promise having <sup>1</sup> been left *us* of entering into *God's* rest, any of you should fall short of it. For glad tidings have been proclaimed to us, as <sup>2</sup> well as unto them : but the word preached *to them* did not profit them, not being joined with faith in those who heard *it* :

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6. there is a similar variance of rendering here as at 2 and 5, as to whether *God's* or *Christ's* should be understood' A. B. determine it by reading ' his own' (as *αυτου*,) but Griesb. reads *αυτου*.   " ' rejoicing of the hope' Gr. A.   7. ' when ye shall' M.   " ' shall' N. S. ' trial' N. P.   9. ' Where' B.—' wherewith'   " ' tried' N. P.   13. ' so that none of you may' S. P.   15. ' Forasmuch as it is'—' when it is said' P.   " ' when ye shall' M.—' who then were they' P.



- 3 'for we who have believed do enter into rest, as he said, "So I  
sware in my wrath, they "should not enter into my rest:"  
"although *his* works were finished from the foundation of the  
4 world: for it is said in a certain place concerning the seventh  
day thus, "And God rested the seventh day from all his works."  
5 'And in this *place it is said* again, "They shall not enter into  
6 my rest." Since therefore it remaineth that some are to enter  
into that *rest*, and those to whom glad tidings were first pro-  
7 claimed did not enter in because of unbelief. He again 'limiteth  
a certain day, saying by David after so long a time, "To day;"  
as it is said, "To day, if ye will hear his voice, harden not your  
8 hearts." And if Joshua had given them that *rest*, then *God*  
9 would not afterward have spoken of another day. There re-  
10 maineth therefore a sabbath rest for the people of God. For  
he that entereth into his rest, hath himself also ceased from his  
own works, as God *did* from his own.
- 11 Let us therefore earnestly strive to enter into that rest, lest  
12 any one fall, after the same example of unbelief. For the 'word  
of God *is* living, and powerful, and sharper than any twoedged  
sword, piercing even to the dividing asunder of soul and spirit,  
and of the joints and marrow; '! and *he is* a discerner of the  
13 thoughts and intents of the heart, neither is there any creature  
that is not manifest 'in his sight; but all things *are* naked and  
opened unto the eyes of him, to whom we must render an  
account.
- 14 Seeing moreover, then, that we have a great high priest, who  
hath passed into the heavens, Jesus the Son of God, let us hold  
15 fast *our* profession. For we have not a high priest who cannot

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3. "The difficulties" attending the whole passage to ver. 10; "cannot be satisfactorily solved without entering into such a length as to require a pamphlet rather than a note."—Bl. Rec. The varieties in rendering are very great, and after all cannot remove the difficulties inherent in the peculiar structure of the passage.   " 'unbelievers' S.   " 'to wit, *rest from* the works which were performed when the world was founded' S.   5. 'Yet'   7. 'designates' S.   12. 'threatening' S.   " 'and *is* . . . heart, neither' A.—'he even judgeth' S.   13. 'before him to whom we must give an account, but all things are . . . unto his eyes.' Griesbach's punctuation.

be touched with the feeling of our infirmities; but one who was  
 'tempted in all points like as *we are*, yet without sin. Let us 16  
 therefore come boldly unto the throne of grace, that we may  
 obtain mercy, and find grace to help in time of need.

CHAP. V.—'For every high priest taken from among men 1  
 is appointed in behalf of men unto things *which pertain* to God,  
 that he may offer gifts and sacrifices for sins: being one who 2  
 can have compassion on the ignorant, and on those who wander  
 out of the way; inasmuch as he himself also is surrounded by  
 infirmity: and on that account ought, as well for himself as for 3  
 the people, to make sin offerings.

And no one taketh this honour unto himself, but being called 4  
 by God, as Aaron *was*. So also Christ did not glorify himself 5  
 to become a high priest; but it was He who said unto him,  
 "Thou art my Son, this day have I begotten thee." As *he* saith 6  
 also in another *place*, "Thou *art* a priest for ever, according to  
 the order of Melchisedec." Which *Christ* (having in the days 7  
 of his flesh, offered up prayers and supplications with a strong  
 crying and with tears, unto him that was able to save him from  
 death, and 'being heard "as to what he feared,) though he was 8  
 a Son, yet learned obedience by the things which he suffered;  
 and, 'being perfected, became the author of eternal salvation 9  
 unto all those that obey him; being proclaimed by God a high 10  
 priest according to the order of Melchisedec. Concerning 'whom 11  
 we have many things to say, and hard to be explained, seeing  
 that ye are dull of hearing. For whereas on account of the 12  
*length of* time ye ought to be teachers, ye have need that one  
 should teach you again 'which *are* the first elements of the oracles  
 of God; and are become such as have need of milk, rather  
 than of strong meat. For every one that useth milk *is* unskilful 13  
 in the 'word of righteousness: for he is a babe: but strong meat 14  
 belongeth to those who are of full age, *even* those who by use  
 have their senses exercised to the discernment of good and evil.

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15. 'tried' P.      1. 'Now'      7. 'delivered from' S.—'delivered from  
 fear' M.      || so B.—'for his godly reverence' N. Vulg.—'his piety'  
 A. m.—'and delivered from his fear' P. S.      9. 'being exalted to  
 glory' S.—'when he was perfected' P.      11. 'which'      12. 'some  
 of the'      13. 'doctrine of justification' P.

1 CHAP. VI.—Wherefore leaving the first 'principles of the doctrine of Christ, let us go on unto perfection;—not laying again the foundation, of repentance from "dead works, and of  
2 faith in God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of the everlasting judgment;—and this <sup>v</sup>we will do, if God permit.

4 For *it is* impossible that those, who have been once enlightened, and have tasted of the heavenly gift, and have become partakers  
5 of the Holy Spirit, and have tasted the good word of God, and  
6 the 'powers of the world to come, and yet have fallen away, should be renewed again unto repentance; seeing they crucify the Son of God again to themselves, and expose *him* to public  
7 shame. For the land which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for those by whom it  
8 is tilled, receiveth a blessing from God: but that which beareth thorns and briars *is* rejected, and *is* near being accursed: whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and  
10 things that belong to salvation although we thus speak. For God *is* not unjust, so as to forget your work and <sup>v</sup>the love, which ye have shown to his name, in that ye have ministered  
11 and *still* minister to the *wants of the* saints. And we desire every one of you to show the same earnestness to the end, to  
12 the full assurance of *your* hope: that ye may not be slothful, but imitators of those who, through faith and patience, inherit  
13 the promises. For when God made *his* promise to Abraham, because he could swear by no greater, he sware by himself,  
14 Saying, " Surely 'blessing I will bless thee, and multiplying I  
15 will multiply thee. And accordingly, after he had patiently waited,  
16 *Abraham* obtained the 'promise. Now men swear by a greater *than themselves*: and an oath for confirmation *is* to them an end  
17 of all gainsaying. Wherefore God, being desirous of showing more abundantly unto the heirs of *his* promise the immutability  
18 of his purpose, confirmed *it* by an oath: so that, by two immutable things, in which *it was* impossible for God to speak falsely,

1. 'discourse on the principles' B.

" 'works which cause death' S.

5. 'influences' S.—'mighty works of the succeeding age' N.—'of the age which was to come' M. B.

14. 'I will abundantly bless and multiply' N. B.

15. 'promised blessing' B.

we, who have fled for refuge, might have strong consolation, in laying hold upon the hope set before us: to which *hope* we cleave, as an anchor of the soul, sure and stedfast, and as entering into the part within the veil; whither a forerunner hath entered for us; *even* Jesus, become a high priest for ever according to the order of Melchisedec.

CHAP. VII.—Now this Melchisedec, king of Salem, priest of the most high God, (who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all *the spoil*;) being first, by interpretation King of righteousness, and then King of Salem also, which is, King of peace; without *'recorded* father or mother, or *"*genealogy, having neither *"*beginning of days, nor end of life, but *"*being like unto the Son of God, continueth a priest perpetually.

Now consider how great this *man must have been*, unto whom even the patriarch Abraham gave the tenth of the spoils. The sons of Levi, indeed, who receive the office of the priesthood, have a command to take tithes from the people according to the law; that is, from their own brethren, though these come from the loins of Abraham: but he whose descent was not reckoned from them *'received* tithes from Abraham, and blessed him to whom the promises were made. And without all contradiction the less *'is* blessed by the greater. And in the one case men who die receive tithes; but in the other case one *received* *them*, concerning whom it is testified that he liveth. And, (if one may so say) even Levi, who receiveth tithes, *'paid* tithes in Abraham; for he was yet in the loins of his father, when Melchisedec met him.

If then perfection had been *'*through the Levitical priesthood, (*"*because under it the people received the law,) what further need *was* *there* that another priest should rise according to the order of Melchisedec, and not be called according to the order of

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3. 'priestly father'—'priestly mother' P.   " 'priestly pedigree' B. P.  
 III 'recorded'   " 'resembling' N.   6. 'tithed Abraham' S.   7. 'was'  
 S.   9. 'was tithed in' S.   11. 'attainable'   " 'concerning  
 which'—'for in respect to it' B.

12 Aaron? ('For if the priesthood be changed, there is of neces-  
 13 sity a change in the law also.) 'For he, "of whom these things  
 are spoken, belongeth to another tribe, none of which served at  
 14 the altar. For *it is* manifest that our Lord sprang from Judah;  
 of which tribe Moses spake nothing concerning <sup>v</sup>the priesthood.  
 15 And it is still more evident; 'that another priest ariseth after  
 16 the likeness of Melchisedec, 'who becometh such, not according  
 to the law of a "carnal commandment, but "'according to the  
 17 power of an endless life: because <sup>v</sup>*the scripture* testifieth, "Thou  
*art* a priest for ever according to the order of Melchisedec."

18 For there is verily a disannulling of the former 'command-  
 19 ment, because of its weakness and unprofitableness; because  
 the law made nothing perfect; but 'there is the introduction of  
 a better hope; by which we draw nigh unto God.

20 Moreover inasmuch as he did not *become a priest* without an  
 21 oath: (For those *others* became priests without an oath; but  
 this *became so* with an oath, by him that said unto him, "The  
 Lord swear, and will not repent, Thou *art* a priest for ever  
 22 according to the order of Melchisedec:") by so much did Jesus  
 become the 'surety of a better covenant.

23 And those priests were indeed many, because they were hin-  
 24 dered from continuing by reason of death: but this *man*, be-  
 cause he continueth for ever, hath a priesthood which passeth  
 25 not from him. Whence also he is able to save 'to the utter-  
 most, those that come unto God through him, seeing that he  
 ever liveth to "make intercession for them.

26 For such a high priest <sup>v</sup>was needful for us, *who is* holy,  
 harmless, undefiled, separate from sinners, and raised above the  
 27 heavens; who needeth not like those high priests, to offer up  
 sacrifice daily, first for his own sins, and then for the people's:  
 28 for this he did once *for all*, when he offered up himself. For

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12. 'but the priesthood being' (without the parenthesis) P.—'wherefore'  
 M.—'if however' S. 13. 'and it is changed, for' S. " 'to' M.  
 15. 'because' N.—'if another priest was to arise according to' P.—'that  
 the priesthood is changed if another' S. 16. 'who should be made  
 such' P. " 'temporary' B. S. "' 'by an authority of endless  
 duration' B. S. 18. 'law' S. 19. 'it was' N.—'the introduction  
 . . . doth' B. 22. 'mediator' M. 25. 'evermore' S.  
 " 'interpose' S. Rom. viii. 26-34.

the law constituteth high priests men who have infirmity ; but the word of the oath, which was after the law, *constituteth the Son high priest*, who is 'perfected for evermore.

CHAP. VIII.—Now the sum of what has been said *is this* : 1  
that we have such a high 'priest, who sitteth on the right hand  
of the throne of the Majesty in the heavens, a minister of the 2  
'most holy place, even of the true tabernacle, which the Lord,  
and not man hath pitched. For every high priest is constituted 3  
in order to offer gifts and sacrifices : wherefore *it* was of neces-  
sity that this *one* also should have somewhat to 'offer. For if 4  
he were on earth, he would not be a priest, since there are  
'priests *there already*, that offer gifts according to the law ; who 5  
minister 'to the pattern and shadow of heavenly things ; as  
Moses was admonished by God, when he was about to make  
the tabernacle : for, " See now," saith *he*, " *that* thou make all  
*things* according to the pattern shown thee on the mount." But now our *high priest* hath obtained a ministry which is much 6  
more excellent, inasmuch as 'he is *the* mediator of a better  
covenant, which hath been established upon better promises.

For if that first *covenant* had been faultless, then a place would 7  
not have been sought for a second. But finding fault with *that* 8  
*first*, *he* saith to them, " Behold, the days are coming, saith the  
Lord, when I will complete a new covenant, with the house of  
Israel, and with the house of Judah : not according to the cove- 9  
nant that I made with their fathers, in the day when I took  
them by the hand, to lead them out of the land of Egypt ; be-  
cause they did not continue in my covenant, and I 'regarded  
them not, saith the Lord : but this *is* the covenant that I will 10  
make with the house of Israel after those days, saith the Lord ;  
I will put my laws into their mind, and will write them in their  
hearts : and I will be to them a god, and they shall be to me a  
people : and they shall not teach every man his 'fellow-citizen, 11

28. ' exalted to glory' S.

2. ' sanctuary' A. S.  
*which is the*

better and established'

1. ' priest, *as became us*, who' M.

3. ' offer *in heaven*' M.

5. ' in that

6. ' the covenant of which he is the mediator is

9. ' rejected them' S.

and every man his brother, saying, ' Know the Lord !' for all shall know me, from the least to the greatest : for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."

Now when he saith, " A new *covenant*," he 'declareth the former *to be* old. But that which decayeth and groweth old is ready to disappear.

CHAP. IX.—Now verily the first *covenant* had both ordinances of divine service, and a 'worldly sanctuary. For 'the first part of the tabernacle was prepared, which is called "holy : wherein *was* the candlestick, and the table, and the showbread. 'And behind the second veil *was* the tabernacle, which is called the holy of Holies ; containing the golden censer, and the ark of the covenant overlaid round about with gold ; in which *ark was* the golden pot that had manna, and the rod of Aaron that budded, and the tables of the covenant ; and above *were* the cherubim of glory, overshadowing the 'mercyseat ; concerning which *things* we cannot now speak particularly.

Now these *things* having been thus prepared, the priests performing the services of God entered at all times into the first tabernacle : but into the second the high priest alone *entered* once every year ; *but* not without blood, which he offered for the 'offences of himself, and of the people : the Holy Spirit thus signifying *to us*, that the way into the most holy place was not yet laid open, while the first tabernacle still subsisted : which *was* a figure 'referring to the time present, "during which were offered both gifts and sacrifices ; but such as could not, as concerning his conscience, make *him* perfect that did the service ; 'which stood only in meats and drinks, and divers washings, *which are* carnal ordinances imposed *only* until the time of reformation.

But Christ, a high priest of future good things, being come,

13. ' superannuated the first' P.

Wa. reading *κοσμον* after the Ethiopic.

2. ' an outer tabernacle' S.—' first the tabernacle was' P.

3. ' and secondly, after the veil' P.

5. Rom. iii. 25.

7. ' sins of ignorance' M.

9. ' down to' S.

10. ' consisting only' N.

1. ' material' B.—' sacred furniture' B.

2. ' the sanctuary' A.

" ' according to' P.

entered once for all, into the most holy place, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this 'present building; and not by the blood of goats and 12 calves, but by his own blood; 'having obtained an everlasting redemption *for us*. For if the blood of bulls and of goats, and 13 the ashes of a heifer, sprinkled on the unclean, sanctify to the purification of the flesh: how much rather will the blood of 14 Christ, (who, 'through the <sup>v</sup>everlasting Spirit, offered himself without spot to God,) purify <sup>v</sup>your conscience from "dead works, to serve the living God? And for this end he is *the* 15 mediator of a new 'covenant, that, "death having been undergone for the redemption of the transgressions *committed* under the first covenant, they who are called might receive the "'promise of the everlasting inheritance.

For where a 'covenant *is*, there is a necessity that the death 16 of "that by which it is confirmed should be shown. (For a 17 'covenant *is* confirmed over dead victims: whereas it is of no force while "that which confirmeth it liveth. Wherefore neither 18 was the first 'covenant confirmed without blood. For when 19 Moses had spoken to all the people every precept according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, "This *is* the blood of the covenant which 20 God hath enjoined 'unto you." And in like manner he sprinkled 21 with blood the tabernacle also, and all the vessels of the ministry. And according to the law almost all things must be purified 22 with blood, and without shedding of blood there is no remission.

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11. So N. and P.—'visible creation' B.—'material creation' S. 12. 'procuring' S. 14. 'by' S. " 'evil deeds'—(Chap. vi. 1.) 'works that cause death' S. 15. 'testament' (throughout) A. " 'his death' "' 'promised blessing' 16. 'Testament' A. S. and so throughout, on which considerable difference in rendering the 3 verses depends. The Greek word *διαθηκη* may be rendered either way, and some have thought that both senses of the word are alluded to. N. says of ver. 17, 'this verse has the appearance of an interpolation from one who supposed 'testament or gift,' to be signified. " 'the testator' A.—'the appointed sacrifice be brought in' M. 17. 'a testament is of force after men are dead' A. " 'the testator liveth' A.—'the appointed sacrifice liveth' M. 18. 'testament was dedicated' A.—S. follows substantially A, while P. follows the rendering of our text. 20. 'us *do make* to you' M.



23 *It was* therefore necessary that the copies of the *things* in the  
 heavens should be purified by these *sacrifices*; but the heavenly  
 24 *things* themselves by better sacrifices than these. Christ there-  
 fore hath not entered into the holy places made with hands,  
*which are* images of the true *ones*: but into heaven itself, thence-  
 25 forward to appear before God for us: yet not that he should offer  
 himself often, as the high priest entereth into the most holy places  
 26 every year with the blood of others; (for then he must often  
 have suffered since the foundation of the world;) but he hath  
 now once for all, in the 'end of the "world, appeared to "put  
 27 away sin by the sacrifice of himself. And as it is appointed  
 28 unto men once to die, and after that the judgment: so Christ  
 also having been offered up once for all to 'bear the sins of many,  
 shall appear without a "sin offering, the second time, "for sal-  
 vation v unto those who wait for him.

1 CHAP. X.—For the law having *only* a shadow of the good  
 things that were to come,—*and* not the very image of the things,  
 —can never by those sacrifices which are offered year by year  
 continually make those who present themselves thereto perfect.  
 2 For then 'would they not have ceased to be offered? since the  
 worshippers being once purified would no longer have had  
 3 consciousness of sins. But in those *sacrifices* a remembrance of  
 4 sins is *mude* every year. 'For *it is* impossible that the blood of  
 bulls and of goats should take away sins.  
 5 Wherefore when *he* cometh into the world, *he* saith, "Sacrifi-  
 ce and offering thou didst not desire, but a body hast thou  
 6 prepared me: in burnt offerings and sin *offerings* thou hast had  
 7 no pleasure. Then I said, Lo, I 'come (in the volume of the  
 book it is written concerning me,) to do thy will, O God."

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26. 'close of the *ancient* dispensation' S.—'ends of the ages are the  
 termini—confines—of the two, old and new' Schöttgen. " So A. and  
 P. Gr. *αιώνων*—'ages' W. N. Wa. B. " 'abolish sin offering' M.  
 —'remove the punishment due to sin' S. 28. (occurring also at  
 1 Peter ii. 24.) 'carry away' M.—'bear away' " So N. Wa. B. S.  
 —'sin' A. W. P. " 'to those who look to him through faith for  
 salvation' P. 2. 'they would not cease' P. 4. 'besides' M.  
 5. 'Christ' 7. 'came to do thy will, which is written in the  
 volume' M.

When he said before "Sacrifice and offering and burnt offer- 8  
ings and sin *offerings* which are offered by the law thou didst  
not desire, neither hadst pleasure in them:" and then saith, "Lo, 9  
I come to do thy will," he 'taketh away the first, that he may  
establish the second; by which will we have been sanctified, 10  
through the offering of the body of Jesus Christ once for all.

And every priest standeth ministering daily and offering often- 11  
times the same sacrifices, which can never take away sins: but 12  
'he, after he had offered one sacrifice for sins, is "for ever seated  
at the right hand of God; waiting thenceforth until his enemies 13  
be made his footstool. 'For by one offering he hath perfected 14  
for ever those that "are sanctified.

The Holy Spirit also beareth testimony of *this* to us: for 15  
after having said before, "This *is* the covenant that I will make 16  
with them after those days," the Lord saith, "I will put my laws  
into their hearts, and in their minds will I write them; ♪ and 17  
their sins and iniquities will I remember no more." Now where 18  
remission of these *is, there is* no more 'any offering for sin.

Wherefore, brethren, having free entrance into the most holy 19  
place through the blood of Jesus, 'which *entrance* he hath con- 20  
secrated for us, a new and living way through the veil,—that is  
to say, his flesh;—and *having* a high priest over the house of 21  
God; let us draw near, with a true heart, in full assurance of 22  
faith, having our hearts 'sprinkled from "an evil conscience; and  
our bodies washed with pure water; let us hold fast the profes- 23  
sion of *our* hope without wavering; for he that hath promised  
is faithful: and let us consider one another that we may excite 24  
to love and good works: not leaving off (as the manner of some 25  
*is*) the assembling of ourselves together; but exhorting *to it*: and  
so much the more, as ye see the day approaching.

For if we sin wilfully, after having received the knowledge of 26  
the truth, there no longer remaineth any sacrifice for sins; but 27  
a certain fearful looking for of judgment and that fiery indigna-

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9. 'abolisheth' 12. 'Christ' B. M. " 'for ever' is placed by B.  
after 'offered' 14. 'wherefore' M. " 'for whom expiation is  
made' B. S. 18. 'need of' any 19. 'that new and life-giving  
way, which he hath first prepared for us by passing through' N.  
22. 'purified' S. " 'consciousness of evil' S.

28 tion, which will devour the adversaries. Whosoever despised  
the law of Moses died without mercy, under *the testimony* of  
29 two or three witnesses: of how much heavier punishment, think  
ye, will he be thought worthy, who hath trodden under foot the  
Son of God, and hath accounted the blood of the covenant, by  
which he hath been sanctified, 'an unholy thing, and hath "done  
30 despite unto the Spirit of grace? For we know him who hath  
said, " Vengeance *belongeth* unto me, I will repay," 'saith the  
31 Lord: and again, " The Lord will 'avenge his people." *It* is  
a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye  
had been enlightened, ye endured a great fight of afflictions;  
33 partly, because ye were made a gazingstock both by reproaches  
and afflictions; and partly, because ye became companions of  
34 those that were so treated. For ye 'had compassion 'on those  
who were in bonds, and took joyfully the spoiling of your goods,  
knowing that ye have for yourselves a better and an enduring  
35 possession 'in heaven. Cast not away then your confidence,  
36 which will obtain great recompence of reward. For ye have  
need of patience, that, after ye have done the will of God, ye  
37 may receive the promised *blessing*. For yet a little while, and  
38 " he that is to come will come, and will not delay:" and " the  
just 'shall live by faith:" but " if "he draw back, my soul will  
39 have no pleasure in him." But we are not of those who draw  
back unto perdition; but of those who hold the faith to the  
salvation of the soul.

1 CHAP. XI.—Now faith is the 'substance of things hoped for,  
2 the "evidence of things not seen. For through it those of the  
3 old time obtained a good report. By faith we understand that  
the 'worlds were framed by the "word of God, "so that the things  
4 which are seen were 'not made from those which "appear. By

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29. 'as unclean' M. S. " 'insulted'—'outraged' P. 30. 'judge' P.  
34. 'suffered with' P. 38. 'by faith shall live' B. M. (Rom. i. 7.)  
" 'any one' A. 1. 'confidence' N. B. S.—'foundation' Wa.—'ground-  
work' P. " So A. and S.—'conviction' W. N. Wa. B. P. 3. 'ages'  
or 'dispensations' Sykes, Wa.—'that the ages were so ordered by divine  
power that the present state of things arose not from what did then  
appear' Wa.—'world' S. " 'command' M. " 'since' " 'ap-  
peared' P.—'did appear' M.

faith Abel offered unto God a more excellent sacrifice than Cain; on account of which he obtained testimony that he was 'righteous, God bearing testimony to his gifts: and through it, though dead, he still speaketh.

By faith Enoch was translated, so that he should not see 5 death; and was not found, because God had translated him: for before his translation he received this testimony, that he pleased God. But without faith *it is impossible to please him*: 6 for he that 'cometh to God must believe that he is, and *that* he is a rewarder of those who diligently seek him.

By faith Noah, when he was warned concerning things not as 7 yet seen, being moved with godly fear, prepared an ark for the saving of his household, by which 'faith he condemned the world, and "became an heir of the "' righteousness which is by faith.

By faith Abraham, when he was called to go out, into the 8 place which he was afterwards to receive for an inheritance, obeyed; and he went forth, not knowing whither he was going. By faith he sojourned in the land of promise, as *in* a foreign 9 land, dwelling in tents with Isaac and Jacob, the fellow-heirs of the same promise: For he looked for that city which hath 10 foundations, whose builder and 'maker *is* God. By faith also 11 Sara herself even when she was past age received strength to conceive, because she judged him *to be* faithful who had promised. Wherefore there sprang from one, and him *already* 12 in this respect dead, as *many* as the stars of the sky in multitude, and as the sand by the sea shore, which is innumerable. All these died in faith, not having received the promised blessings but seeing them afar off, and hailed *them* with joy, confessing that they were strangers and sojourners on the earth. For those who say such things show plainly that they are seeking 14 a country; and truly, if they had borne in mind that *country* whence they came out, they might have had opportunity to return to it. But they desired indeed a better *country*, that is, a 16 heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

4. 'justified' P.  
tained'

6. 'worshippeth' M.  
" 'justification' N. S. P.

7. 'conduct' " 'ob-  
tained' M.

17 By faith Abraham, when he was tried, offered up Isaac:  
yea he, who had received the promises, offered up his 'only  
18 begotten, concerning whom it had been said, "In Isaac shall  
19 'thy seed be called:" accounting that God *was* able to raise  
*him*, even from the dead; from whence also he in a manner did  
receive him.

20 By faith Isaac blessed Jacob and Esau with respect to things  
21 to come. By faith Jacob, when he was dying, blessed both the  
sons of Joseph; and 'worshipped, *leaning* upon the top of his  
staff.

22 By faith Joseph, when about to die made mention of the  
departure of the children of Israel; and gave order concerning  
23 his bones. By faith Moses, after he was born, was hidden  
three months by his parents, because they saw *he was* a goodly  
24 child; and they feared not the king's commandment. By faith  
Moses, when he was grown up, refused to be called the son of  
25 Pharaoh's daughter; choosing rather to suffer affliction with the  
people of God, than to enjoy the pleasures of sin for a season;  
26 Esteeming the 'reproach of Christ greater riches than the trea-  
sures of Egypt: for he looked onward to the recompence of the  
27 reward. By faith he left Egypt, not fearing the wrath of the  
king: for he remained stedfast, as seeing Him who is invisible.  
28 By faith he 'performed the passover, and the sprinkling of the  
blood, that he who destroyed the first-born might not touch the  
29 *Israelites*. By faith they passed through the Red sea as on dry  
*land*: which the Egyptians attempted to do and were swallowed  
30 up. By faith the walls of Jericho fell down, after having been  
31 encompassed about for seven days. By faith the harlot Rahab  
having received the spies with peace did not perish with those  
32 who believed not. And why should I say more? for the time  
would fail me to tell of Gideon, and *of* Barak, and *of* Sampson,  
and *of* Jephthah; *of* David also, and Samuel, and *of* the pro-  
33 phets: who through faith subdued kingdoms, 'worked righteous-

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17. 'beloved Son'      18. 'there be a seed to thee' S.      21. 'bowed  
toward the top of his own staff' P.      26. '*such* reproach as Christ  
*endured*' N. S.—some 'the reproach of the chosen (anointed) people'  
(Habak iii. 13. LXX.) or 'the reproach of being God's anointed *one*'  
28. 'observed' S.—'kept' A.      33. 'gained justification' P.—'executed  
justice' S.

ness, obtained promises, stopped the mouths of lions, quenched 34  
the violence of fire, escaped the edge of the sword, out of weak-  
ness were made strong, became mighty in war, turned to flight  
the armies of other nations. Women recovered their dead raised 35  
again to life. Others were tortured, and would not accept deli-  
verance; that they might obtain a better resurrection. Others 36  
were tried by *cruel* mockings and scourgings, yea, moreover by  
bonds and imprisonment. They were stoned, they were sawn 37  
asunder, 'were tempted, were slain with the sword: they went  
about in sheepskins and goatskins; being destitute, afflicted,  
tormented; of whom the world was not worthy: they wandered 38  
in deserts, and mountains, *in* dens also and caves of the earth.  
Yea all these, though they obtained a good report through faith, 39  
received not the promised blessing; God having provided some 40  
better thing for us, that they might not be made perfect 'without  
us.

CHAP. XII.—Wherefore let us also, seeing that we are 1  
compassed about by so great a cloud of witnesses, lay aside  
every weight, and the sin which doth so easily beset *us*, and let  
us run with patience the race that is set before us, looking unto 2  
Jesus the 'leader and finisher of *our* faith: who, for the joy that  
was set before him, endured the cross, despising the shame, and  
hath sat down at the right hand of the throne of God.

For consider him who endured such opposition of sinners 3  
against himself, that ye may not be weary and faint in your minds.  
Ye have not yet resisted unto blood, in your struggle against sin. 4  
And have ye forgotten the exhortation which speaketh unto you 5  
as unto children, "My son, despise not thou the chastening of  
the Lord, nor faint when thou art rebuked by him: For whom 6  
the Lord loveth he chastiseth, and He scourgeth every son whom  
he receiveth." 'If ye endure chastisement, God dealeth with 7  
you as with sons; for what son is there whom his father chas-  
teneth not? But if ye be without chastisement, whereof all sons 8

37. 'pierced with stakes' N. Wa.—'pierced through' P. but the change  
in the Gr. is conjectural. 40. 'apart from' B. 2. 'leader on

to faith and its perfecter' N.—'pattern and rewarder' S.—'captain and  
perfecter' M.—'author and finisher' A. P.

9 are partakers, truly ye are bastards, and not sons. Have we then had fathers of our flesh who corrected *us*, and we gave *them* reverence : and shall we not much rather submit ourselves unto  
10 the Father of *our* spirits, and live ? For they indeed for a few days chastised *us* according to their own pleasure ; but He for  
11 *our* good, that *we* may be partakers of his holiness. Now no chastisement seemeth for the present to be matter of joy, but of sorrow : nevertheless afterwards it yieldeth the peaceable fruit of 'righteousness unto those who are exercised by it.

12 Wherefore strengthen the weak hands, and the feeble knees ;  
13 And make straight paths for your feet, that what is lame be  
14 not turned out of the way, but rather be healed. Follow after peace with all ; and holiness, without which no one will  
15 see the Lord : looking diligently lest any one fall short of the favour of God ; lest any root of bitterness springing up trou-  
16 ble *you*, and many be defiled thereby ; lest there *be* any fornicator, or profane person, like Esau, who for one morsel of  
17 meat sold his birthright. For ye know that afterwards, when he would fain have inherited the blessing, he was rejected : for he found no place for 'repentance, though he sought it earnestly  
18 with tears. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto thick clouds, and  
19 darkness, and tempest, and the blast of a trumpet ; nor to the sound of words, the hearers whereof earnestly intreated that the  
20 word might not be spoken to them any more : (for they could not endure what was commanded, " And if so much as a beast  
21 touch the mountain, it shall be stoned," and—so terrible was the sight,—Moses said, " I exceedingly fear and tremble :) " but  
ye 'are come unto mount Sion, and unto *the* city of the living God, even the heavenly Jerusalem, and to "an innumerable  
23 company "'of angels, to the 'general assembly and congregation of the firstborn who are enrolled in heaven, and to "God the  
24 Judge of all, and "'to the spirits of the just made perfect, and

11. ' justification' P.

17. ' change of mind in Isaac' N. S.

22. ' shall come' M.

" ' myriads' Gr.

" ' the general

assembly of angels and to the congregation' Griesb. B. S.

23. ' joy-

ful' S.

" ' the judge who is the God of all' S.

" ' the

just'

to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See 25 that ye turn not away from him that speaketh. For if they escaped not who turned away from him 'when admonishing upon earth, much rather *shall not* we *escape*, if we turn away from him when *speaking* from heaven: whose voice then shook the 26 earth: but now he hath promised, saying, "Yet once more I shake not the earth only, but also heaven." Now this *word*, 27 "Yet once more," signifieth the removing of those *things* that are shaken, as *things* that are made, that those not to be shaken may remain. Having therefore received a kingdom which can- 28 not be shaken, let us 'hold fast the gift, whereby we can serve God acceptably, with reverence and godly fear: for our God *is* 29 a consuming fire.

CHAP. XIII.—Let brotherly love continue. Be not for- 2 getful of hospitality: for thereby some have entertained angels unawares. Remember those that are in bonds, as if yourselves 3 bound with them; *and* those that are cruelly treated, as 'being yourselves also in the body. Let marriage be honourable in all, 4 and the bed be undefiled: but fornicators and adulterers God will judge. *Let your* manner of life *be* without covetousness; 5 being content with the things which ye have: for God himself hath said, "I will never leave thee, nor utterly forsake thee." So 6 that we may boldly say, "The Lord *is* my helper, and I will not fear what man shall do unto me." Remember 'those who 7 presided over you, who have spoken unto you the word of God: whose faith imitate, considering the end of *their* manner of life. Jesus Christ is the same yesterday, and to day, and for ever: 8 be not tossed about by divers and strange doctrines: for *it is* 9 good that the heart be established 'in grace; not in meats, which have not profited those who have attended to them. We have 10 an altar, whereof they who worship in the tabernacle have no

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25. 'that uttered the oracles of God' N.—'who warned them' S.  
 28. 'have grace' A.—'exercise gratitude' B.—'we have grace' P.  
 3. 'if yourselves were in their body' P. 7. 'your guides' B. so at 17 and 24.  
 9. 'by the gracious gospel' N.—'the doctrine of grace, not that of meats' B.



- 11 right to eat. Moreover the bodies of those animals whose blood  
 was brought by the high priest into the sanctuary for a sin  
 12 offering were burned without the camp. Wherefore Jesus also,  
 'that he might sanctify the people with his own blood, suffered  
 13 without the gate. Let us therefore go forth unto him without  
 14 the camp, bearing 'his reproach. For here we have no con-  
 15 tinuing city, but we seek one to come. And through him then  
 let us offer to God continually the sacrifice of praise, that is, the  
 16 fruit of *our* lips 'giving thanks unto his name. Yet to do good  
 and to communicate forget not : for with such sacrifices God is  
 17 well pleased. Be obedient and submit yourselves to those that  
 preside over you : (for they watch over your souls, as those who  
 must give account of *them*,) that they may do it with joy, and  
 18 not with grief : for that would be unprofitable for you. Pray  
 for us : for we trust we have a good conscience, desiring to 'live  
 19 honestly in all things ; and I beseech *you* the more especially  
 to do this, that I may be the sooner restored to you.
- 20 Now may the God of peace, who raised from the dead our  
 Lord Jesus the great Shepherd of the sheep 'through the blood  
 21 of the everlasting covenant,—'make you perfect in every good  
 work that ye may do his will ; working in you that which is  
 wellpleasing in his sight, through Jesus Christ ; to whom *be*  
 glory for ever and ever. Amen.
- 22 And I beseech you, brethren, bear with the word of exhorta-  
 tion : for I have written a letter unto you in but few words.  
 23 Know that *our* brother Timothy is 'set at liberty ; with whom,  
 24 if he come shortly, I will visit you. Salute all those that pre-  
 side over you, and all the saints. Those of Italy salute you.  
 25 Grace *be* with you all. Amen.

12. ' when he sanctified' P.

13. ' reproaches like his' S.

15. ' confessing' M.—' making confession to his name' P. 18. ' de-  
 mean ourselves uprightly' S.—' behave ourselves well' N. 20. ' with  
 the blood of an' S.—comma after ' sheep' A. W. B.—' from the dead by  
 the blood of the Eternal Covenant, the .. sheep, our Lord Jesus Christ' P.

21. ' prepare you for' M.

23. ' sent away' S.—' released' P.

## THE GENERAL EPISTLE OF JAMES.

CHAP. I.—JAMES, a servant of God and of the Lord Jesus 1  
Christ, to the twelve tribes which are 'scattered abroad, greeting.

My brethren, count *it* all joy when ye fall into divers trials : 2  
knowing *this*, that the proving of your faith worketh patience. 3  
Let patience then have its perfect work, that ye may be perfect 4  
and entire, wanting for nothing.

If any of you be wanting in wisdom, let him ask of God, who 5  
giveth to all *men* liberally, and upbraideth not : and it will be  
given him. But let him ask in faith, nothing doubting. For he 6  
that doubteth is like a wave of the sea driven by the wind and  
tossed about. And let not that man think that he will receive 7  
any thing from the Lord : 'a man of a divided mind *is* unstable 8  
in all his ways.

Moreover let the brother of low degree rejoice in that he is 9  
exalted : but the rich *brother*, in that he is made low : because 10  
as the flower of the herb he shall pass away. For the sun is no 11  
sooner risen with a burning heat, but it withereth the herb, and  
the flower thereof falleth, and the grace of the form of it perish-  
eth : so also will the rich man fade away in his 'ways. Blessed 12  
*is* the man that endureth temptation : for having been proved,  
he shall receive the crown of life, which 'the Lord hath pro-  
mised to those that love him. Let no one say when he is tempted, 13  
" I am tempted of God : " for God cannot be tempted with evil  
*things*, neither tempteth he any one : but every one is tempted, 14  
when he is drawn aside and enticed by his own *evil* desire. Then 15  
desire having conceived, bringeth forth sin : and sin, 'being per-  
fected, bringeth forth death. Be not deceived, my beloved bre- 16  
thren ; every good gift and every perfect gift is from above ; and 17

1. ' in the dispersion ' W. M.  
minded man ' A. P.

8. ' *He is* a man ' N.—' a double  
11. ' progress ' W. P.—' projects'

15. ' when  
her full time is come ' Wa.

cometh down from the Father of lights, with whom there is no  
 18 'variableness, neither shadow of turning. ' Of his own will begat  
 he us by the word of truth, in order that we might be a kind of  
 firstfruits of his creatures.

19 'Wherefore, my beloved brethren, let every man be swift to  
 20 hear, slow to speak, slow to wrath: for the wrath of man doth  
 21 not work out the 'righteousness ' of God. Wherefore laying  
 aside all defilement and overflowing of wickedness, receive ye  
 with meekness the word engrafted in you, which is able to save  
 22 your souls. But be ye doers of *the* word, and not hearers only,  
 23 deceiving your own selves: for if any one be a hearer of *the*  
 word, and not a doer, he is like a man beholding his natural  
 24 face in a 'glass: for he beholdeth himself, and goeth his way,  
 25 and straightway forgetteth what manner of man he was. But  
 whoso looketh into the perfect law of liberty, and continueth  
*therein*, that man being not a forgetful hearer, but a doer of the  
 26 work thereof, will be blessed in his deed. If any one 'seemeth  
 to be religious, and bridleth not his tongue, but deceiveth his  
 27 own heart, that man's religion *is* vain. Pure and undefiled  
 religion before God even the Father is this, To visit *the* fatherless  
 and widows in their affliction, *and* to keep one's self unspotted  
 by the world.

1 CHAP. II.—My brethren, ' hold not the " faith of our Lord  
 2 Jesus Christ, *the Lord of* glory, with respect of persons. For  
 if there come into your 'assembly a man with a gold ring, *or*  
 in goodly apparel, and there come in also a poor man in vile  
 3 raiment; and *if* ye have respect to him that weareth the gay  
 clothing, and say,<sup>v</sup> " Sit thou here in an honourable place!"  
 and say to the poor man, " Stand thou there!" or " sit here  
 4 under my footstool!" Are ye not then partial among yourselves,

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17. ' changing, or shade from revolving' P. 18. ' having willed it' M.  
 20. ' justification' P. " ' which God requireth' N. m. 23. ' mirror'  
 N. 26. ' thinketh' M.—' thinketh himself' P. 1. ' Do ye not hold'  
 (interrogatively) M. " ' glorious faith' (omitting ' *the Lord of*  
 glory')—' the faith of our glorious Lord' W.—' the faith of the glory of'  
 M. 2. Gr. ' Synagogue' 4. ' ye are distinguished among  
 yourselves, and become determiners of evil distinctions' P. (following  
 the v.)—' and distinguish not in yourselves; you even become' W.

and do ye <sup>v</sup> not become judges whose reasonings are evil? Harken, my beloved brethren! Hath not God chosen the poor <sup>5</sup> of the world *to be* rich in faith, and heirs of the kingdom which he hath promised to those that love him? but ye have dis- <sup>6</sup> honoured the poor man. Do not the rich oppress you, and draw you before the judgment seats? Do they not blaspheme <sup>7</sup> that excellent name <sup>1</sup> by which ye are called? If indeed ye fulfil <sup>8</sup> *the* royal law according to that scripture, "Thou shalt love thy neighbour as thyself," ye do well: but if ye have respect of per- <sup>9</sup> sons, ye commit sin, and are convicted by the law as transgressors. For whosoever shall keep the whole law, and yet offend as to one <sup>10</sup> *point*, becometh <sup>1</sup> guilty as to all. For he that said, "Do not <sup>11</sup> commit adultery," said also, "Do not kill." Now if thou commit no adultery, yet if thou kill, thou hast become a transgressor of the law. So speak, and so do, as being to be judged by *the* <sup>12</sup> law of liberty. For he will have judgment without mercy, who <sup>13</sup> hath shewed no mercy; *but* mercy <sup>1</sup> glorieth over judgment." What *doth it* profit, my brethren, if any one say that he hath <sup>14</sup> faith, but hath not works? can <sup>1</sup> faith save him? If a brother or <sup>15</sup> a sister be naked, or destitute of daily food, and one of you say <sup>16</sup> unto them, "Depart in peace, be *ye* warmed and be ye filled!" yet give them not those things which are needful to the body; what *doth it* profit? even so faith, if it hath not works, is dead, <sup>17</sup> being alone.

Yea, one may say, "<sup>1</sup>Thou hast faith, and I have works: <sup>18</sup> shew me thy faith <sup>1</sup>without <sup>v</sup>thy works, and I will shew thee my faith by my works. Thou believest that <sup>1</sup>there is one God; <sup>19</sup> thou doest well: even the demons believe, and tremble. But <sup>20</sup> wouldst thou know, O vain man, that faith <sup>1</sup>without works is dead? Was not our father Abraham justified by works, when <sup>21</sup> he offered Isaac his son upon the altar? thou seest that his faith <sup>22</sup> wrought with his works, and that his faith was made perfect by

7. 'after'—'which is called upon you' (see Acts ix. 14, 21, and the references there.) 10. 'liable to the punishment of offending in all' N.  
 13. 'will exult' " 'to him who sheweth mercy' M. B. 14. 'this faith' M. B.—'his faith alone' P. 18. 'Hast thou faith? I have works also' P. " 'apart from its works' P. 19. 'God is one'  
 20. 'apart from its works'

23 *his* works. And *thus that* scripture was 'fulfilled which saith,  
 ' Abraham believed God, and it was accounted unto him for  
 "righteousness:' and he was called 'a Friend of God.'"  
 24 ' Ye see v that a man is justified, by works and not by faith  
 25 only. And was not Rahab the harlot in like manner also justified  
 by works, when she received the messengers, and sent  
 26 *them* out by another way? for as the body without ' *the* " spirit  
 is dead, so also faith without '" works is dead.

1 CHAP. III.—My brethren, become not many of you teachers,  
 2 knowing that we shall receive the greater condemnation. For  
 in many things we all ' offend. If any one " offend not in word,  
 he *is* a perfect man, *and* able to bridle his whole body also.  
 3 Behold, we put bits in the mouths of horses, that they may  
 4 obey us; and we turn about their whole body. Behold also the  
 ships, which, though *they be* so great and driven by fierce winds,  
 are yet turned about with a very small helm, whithersoever the  
 5 pilot chooseth. So also the tongue is a little member, yet  
 ' boasteth great things. Behold, how great a pile a little fire  
 6 kindleth! and the tongue *is* a fire, a world of iniquity: the  
 tongue is so placed among our members, that it defileth the  
 whole body, and setteth on fire the course of nature; and is  
 7 itself set on fire by hell. ' For every kind of beasts, and of  
 birds, and of creeping things, and of things in the sea, is tamed,  
 8 and hath been tamed by mankind: but the tongue can no one  
 9 tame; *it is* an unruly evil, ful' of deadly poison. With it we  
 bless v God, even the Father; and with it we curse men, who  
 10 are made after the likeness of God. Out of the same mouth  
 proceedeth blessing and cursing. My brethren, these things  
 11 ought not so to be. Doth a fountain send forth out of the same  
 12 place sweet *water* and bitter? can a fig tree, my brethren, bear  
 olives? or a vine, figs? so neither *can* the fountain which is salt  
 yield sweet water.

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23. ' confirmed' M.      " ' justification' P.      24. ' do ye see' N. Griesb.  
 26. ' *its* spirit' P.      " ' breath' Nm.      " ' *its* works' P.  
 2. ' stumble' (twice)—' fail' P.      5. ' worketh mightily' M.  
 7. ' the nature of all beasts' P.

Who *is* wise and endued with knowledge among you ? let him 13  
 shew his works in a good behaviour with meekness of wisdom.  
 But if ye have bitter envying and strife in your hearts, boast 14  
 not yourselves, and 'lie not against the truth. This is not the 15  
 wisdom that descendeth from above, but *is* earthly, sensual, de-  
 moniacal. For where envying and strife are, there *is* confusion 16  
 and every evil work. But the wisdom that is from above is first 17  
 pure, then peaceable, gentle, easy to be 'entreated, full of mercy  
 and good fruits, without partiality, and without hypocrisy. And 18  
 the fruit of 'righteousness is sown in peace by those that make  
 peace.

CHAP. IV.—From whence *come* strifes and whence con- 1  
 flicts among you ? *come they* not hence, *even* from your evil  
 desires that war in your members ? ye covet, and have not : ye 2  
 kill, and desire earnestly, yet cannot obtain : ye fight and war,  
 yet ye have not, because ye ask not. Ye ask, and do not receive, 3  
 because ye ask evilly, in order that ye may consume *it* upon  
 your lusts. Ye adulterers and adulteresses, know ye not that 4  
 friendship with the world is enmity with God ? whosoever there-  
 fore will be a friend to the world becomes the enemy of God.  
 Think ye that the scripture 'speaketh "in vain ? Doth the spirit 5  
 that dwelleth in us stir up to envy ? Nay, but it giveth more 6  
 abundant grace. Wherefore 'it is said, "God resisteth the  
 proud, but "giveth grace unto the humble." Submit yourselves 7  
 therefore to God. Resist the 'devil, and he will flee from you :  
 draw nigh to God, and he will draw nigh to you. Cleanse 8  
*your* hands, *ye* sinners ! and purify *your* hearts, *ye* double  
 minded ! be afflicted, and mourn, and weep : let your laughter 9  
 be turned into mourning, and *your* joy into heaviness. Humble 10  
 yourselves in the sight of the Lord, and he will lift you up.

Speak not evil one of another, brethren. He that speaketh 11

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14. ' belie not' P.

17. ' persuaded' M.

18. ' justification' P.

5. ' saith in vain *that* he desireth even to jealousy, the spirit which he  
 hath caused to dwell in us, wherefore he bestoweth the greater grace ;  
 on which account he saith' P.

" ' falsely' M.

6. ' he saith'

A. M.

" ' bestoweth favour' N.

7. ' adversary'—' tempter'

evil of *his* brother,<sup>v</sup> and 'judgeth his brother, speaketh evil of  
*the* law, and judgeth *the* law: but if thou judge *the* law, thou  
 12 art not a doer of *the* law, but a judge of it. There is one law-  
 giver <sup>v</sup>and judge, who is able to save and to destroy: but who  
 art thou that 'judgest another?

13 Come now, ye that say, "To day or to morrow let us go  
 into such a city, and continue there a year, and buy and sell,  
 14 and get gain:" yet know not what *shall be* on the morrow. For  
 what *is* your life? It is even a vapour, that appeareth for a  
 15 little time, and then vanisheth away. Whereas ye *ought* to say,  
 "If the Lord will, and we shall live, let us do this, or that."  
 16 But now ye glory in your presumption: all such glorying is  
 17 evil. To him therefore that knoweth how to do what is right,  
 and doeth *it* not, to him it is sin.

1 CHAP. V.—Come now, *ye* rich men, weep and bewail  
 2 for your miseries that are coming upon *you*. Your store is cor-  
 3 rupted, and your garments are moth-eaten. Your gold and  
 silver are cankered; and the rust of them shall be for a wit-  
 ness against you, and shall eat your flesh like fire. 'Ye have  
 4 heaped up treasure in the last days. Behold, the hire of the  
 labourers who have reaped down your fields, which is unjustly  
 kept back by you crieth out against you: and the cries of those  
 5 reapers have entered into the ears of the Lord of hosts. Ye  
 have lived in pleasure on the earth, and rioted in luxury; ye  
 6 have pampered your hearts, 'as in a day of slaughter. Ye have  
 condemned *and* killed the righteous one, 'who did not resist  
 7 you. Be patient therefore, brethren, unto the coming of the  
 Lord. Behold, the husbandman looketh for the precious fruit  
 of the earth, and is patient about it, until it receive the early and  
 8 latter rain. Be ye also patient; establish your hearts: for the  
 9 coming of the Lord draweth nigh. Murmur not against one  
 another, brethren, that ye be not <sup>v</sup>judged: behold, the judge  
 10 standeth before the door. My brethren, take the prophets, who

11. 'condemneth' M.

12. 'condemnest' M.

3. 'Ye are

laying up in store for *your* last days' P.5. 'as *it were* in *the*' N.

6. 'he doth not resist you' W. P.

have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we account those 11 happy who patiently endure. Ye have heard of the patience of Job, and have seen 'the end of the Lord; that the Lord is full of compassion, and of tender mercy. But above all things, my 12 brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea; and *your* nay, nay; that ye may not fall under condemnation. Is any one 13 among you afflicted? let him pray. Is any one cheerful? let him sing praises. Is any one sick among you? let him call to 14 him the elders of the church; and let them pray over him, having anointed him with oil in the name of the Lord: and the prayer 15 of faith will save the sick man, and the Lord will raise him up; and 'though he have committed sins, they will be forgiven him. Confess *your* offences one to another, and pray one for another, 16 that ye may be healed. The fervent prayer of a righteous man availeth much. Elijah was a man of like infirmities with us, 17 and he prayed earnestly that it might not rain: and it rained not on the land for the space of three years and six months. And 18 he prayed again, and the heaven gave rain, and the earth brought forth its fruit.

Brethren, if any one among you err from the truth, and any 19 one turn him back to it, let him know, that he who turneth a 20 sinner back from the error of his way will save 'a soul from death, and will cover "a multitude of sins.

11. ' what the Lord did in the end' N.  
" ' his' N. B.

15. ' if' A.

20. ' his' P.



## THE FIRST EPISTLE GENERAL OF PETER.

- 1    CHAP. I.—PETER, an apostle of Jesus Christ, to the so-  
 2    journers 'scattered throughout Pontus, Galatia, Cappadocia,  
 3    Asia, and Bithynia, 'chosen according to the "foreknowledge  
 4    of God the Father, through the sanctification of the Spirit, unto  
 5    obedience and "'sprinkling of the blood of Jesus Christ : Grace  
 6    and peace be multiplied unto you.
- 7    Blessed *be* the God and Father of our Lord Jesus Christ, who  
 8    according to his abundant mercy, hath 'begotten us again through  
 9    the resurrection of Jesus Christ from the dead unto a lively  
 10    hope; unto an inheritance incorruptible, and undefiled, and that  
 11    fadeth not away, reserved in heaven for *you*, who by the power  
 12    of God are kept through faith unto the salvation ready to be  
 13    revealed in the last time. 'Wherein ye greatly rejoice, though  
 14    now for a season (if need be) ye be grieved, through manifold  
 15    trials: that the proof of your faith, being much more precious  
 16    than that of gold which perisheth though proved by fire, may  
 17    be found to be unto praise and honour and glory at the mani-  
 18    festation of Jesus Christ: whom though ye have not seen him,  
 19    ye love; in whom, though now ye see *him* not, yet believing,  
 20    ye rejoice with joy unspeakable and full of glory: receiving the  
 21    end of your faith, *even* the salvation of *your* souls. Concerning  
 22    which salvation the prophets who prophesied concerning the  
 23    'grace *that was to be bestowed* upon you, have enquired  
 24    and searched diligently; searching what, or what manner of  
 25    time the Spirit <sup>v</sup> of Christ which was in them signified, when

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1. ' of the dispersion' W. M.                      2. ' elect' A.                      " ' preordina-  
 tion' B.—' predetermination' Campb. see v. 20, *infra*. and Acts ii. 23.  
 "' ' cleansing by' P.                      3. ' regenerated us' P.                      6. ' in which  
 salvation rejoice greatly' P.                      10. ' favour of God' N.

testifying beforehand the sufferings <sup>1</sup>of Christ, and the glories that were to follow: unto whom it was revealed, that they <sup>12</sup> ministered not unto themselves, but unto <sup>v</sup>you, the things which have now been declared unto you by those who have published the glad tidings unto you with the Holy Spirit sent down from heaven; into which things angels <sup>1</sup>desire to look.

Wherefore gird up the loins of your mind, be vigilant, and <sup>13</sup> hope to the end for the gift which will be bestowed upon you at the manifestation of Jesus Christ; as obedient children, not <sup>14</sup> fashioning yourselves according to your former desires in your ignorance: but as he who hath called you is holy, so be ye <sup>15</sup> holy in all your manner of life; for it is written, <sup>1</sup>Be ye holy; <sup>16</sup> because I am holy. And <sup>1</sup>seeing that ye call upon the Father, <sup>17</sup> who, without respect of persons, judgeth according to every man's work, pass ye the time of your sojourning *here* in fear: knowing that ye were not redeemed from your vain manner of <sup>18</sup> life delivered *to you* from your fathers, with corruptible things, *as* silver and gold, but with the precious blood of Christ, as of <sup>19</sup> a lamb without blemish and without spot: <sup>1</sup>foreordained indeed <sup>20</sup> before the foundation of the world, but manifested in these last times for your sakes, who through him believe in God, who <sup>21</sup> raised him up from the dead, and gave him glory: that your faith and hope might be in God.

Having therefore purified your souls in obeying the truth <sup>22</sup> <sup>v</sup>through the Spirit unto unfeigned brotherly love, *see that ye* love one another with a pure heart fervently; having been <sup>23</sup> <sup>1</sup>born again, not of corruptible seed, but of incorruptible, through the word of God, <sup>1</sup>which liveth and endureth.<sup>v</sup> For all flesh *is as* <sup>24</sup> <sup>1</sup>grass, and all the glory <sup>v</sup>thereof as the flower of <sup>1</sup>grass. The <sup>1</sup>grass withereth, and the flower <sup>v</sup>thereof falleth away: but the <sup>25</sup> word of the Lord endureth for ever. And this is the word which <sup>1</sup>is preached unto you.

11. 'for' P.

12. 'delight'

16. 'ye shall be' P.

17. 'if

ye call him father who' P.

20. 'appointed'—'foreknown'

23. 'regenerated' P.

" 'who' W.—'of the living God, which' M.

24. 'the herb' (3 times).

25. 'is published as glad tidings to you'

1 CHAP. II.—Laying aside therefore all malice, and all guile,  
 2 and hypocrisies, and envies, and all evil speakings, as newborn  
 babes earnestly desire the pure milk of the word, that by it ye  
 3 may grow up <sup>v</sup> unto salvation, 'if ye have tasted that the Lord  
 4 *is* gracious. To whom coming, *as unto* a living stone, rejected  
 5 indeed by men, but chosen by God, *and* precious, ye also, as  
 living stones, are built up a spiritual temple, 'a holy priest-  
 hood, to offer up spiritual sacrifices, acceptable to God through  
 6 Jesus Christ. Wherefore it is contained in the scripture,  
 “Behold, I lay in Sion a chief corner stone, chosen, *and* pre-  
 cious: and he that believeth thereon shall not be confounded.”  
 7 To you therefore who believe ' *it is* precious: but to those who  
 believe not, “the stone which the builders rejected, the same  
 8 is become the head of the corner,” and “a stone of stumbling,  
 and a rock of offence,” against which they stumble who believe  
 not the word, whereunto they were also indeed appointed.  
 9 But ye *are* a chosen race, a royal priesthood, a holy nation, a  
 'peculiar people: that ye should shew forth the excellencies of  
 him who hath called you out of darkness into his marvellous  
 10 light, who in time past *were* not 'a people, but *are* now the  
 people of God; who had not obtained mercy, but now have  
 obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and sojourners,  
 12 abstain from fleshly desires, that war against the soul: having  
 your manner of life upright among the Gentiles: so that, in  
 whatsoever they speak against you as evildoers, they may  
 because of the good works, which they behold, glorify God in  
 13 the day of visitation. Submit yourselves therefore to every  
 ordinance of man for the Lord's sake: whether it be to the  
 14 king, as supreme; or unto governors, as to those who are sent  
 by him for the punishment of those that do evil, and for the  
 15 praise of those that do well. For so is the will of God, that by  
 well doing ye may put to silence the ignorance of foolish men:

3. 'since' N. W. B.

5. 'for a holy' P.

7. 'is this honour' M.

9. 'purchased' N. B. P.

10. 'the people of God, but now are

*his people* P.

as free, yet not using *your* freedom for a cloak of wickedness, 16  
but as the servants of God. Honour all *men*. Love the bro- 17  
therhood. Fear God. Honour the king.

Servants, *be* subject to *your* masters with all reverence ; not 18  
only to the good and gentle, but also to the froward. For this 19  
*is* an acceptable thing, if a man for conscience towards God  
endure affliction, suffering wrongfully. For what 'glory *is it*, 20  
if, when ye are beaten for your faults, ye bear it patiently ? but  
if, when ye do well, and suffer, ye bear it patiently, this *is* an  
acceptable thing with God. For even to this end ye were 21  
called : because Christ also suffered for <sup>v</sup>you, leaving <sup>v</sup>you an  
example, that ye should follow his steps : who did no sin, 22  
neither was guile found in his mouth : who, when he was reviled, 23  
reviled not again ; when he suffered, threatened not ; but com-  
mitted *himself* to him who judgeth righteously : who himself 24  
bare our sins in his own body on the cross, that we, 'having be-  
come dead to sins, might live "unto righteousness : by whose  
stripes ye were healed. For ye were as sheep going astray ; 25  
but are now returned unto the Shepherd and 'overseer of your  
souls.

CHAP. III.—In like manner, ye wives, *be* in subjection to 1  
your own husbands ; that, even if any of them believe not the  
word, they may without the word be won by the behaviour of the  
wives ; beholding your chaste behaviour joined with reverence. 2  
Whose 'adorning let it not consist in the outward one of plaiting 3  
the hair, and of wearing gold, or of putting on apparel ; but 4  
rather in 'the hidden man of the heart, in the "incorruptible  
*ornament* of a meek and quiet spirit, which is in the sight of  
God of great price. For thus also the holy women, who trusted 5  
in God, adorned themselves in the old time, being in subjection  
to their own husbands : even as Sarah obeyed Abraham, calling 6

20. 'praise' P.

from' P.

3. 'womanhood' P.

" 'incorruption' P.

24. 'being freed from' M.—'being discharged

" 'in justification' P.

25. 'Bishop' A. W.

4. 'that which is hidden in the heart' P.

him her lord : whose daughters 'ye are, as long as ye do well, and are not frightened by any terror.

7 In like manner, ye husbands, live with *your wives* discreetly, giving honour to the wife, as to the weaker vessel, and as being joint-heirs of the gift of life ; that your prayers may not be hindered.

8 Finally, *be* all of one mind, having compassion one to another, full of brotherly love, kindly affectioned, ' ' humble minded ;  
 9 not rendering evil for evil, or railing for railing : but on the contrary, blessing ; knowing that to this end ye were called, that  
 10 ye may inherit the blessing. For " he that would enjoy life, and see good days, let him restrain his tongue from evil, and his  
 11 lips from speaking guile : let him avoid evil, and do good ; let  
 12 him seek peace, and pursue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers ;  
 13 but the face of the Lord *is* against those that do evil." And who *is* he that will harm you, if ye be ' ' followers of ' ' that which  
 14 is good ? yea, and if ye suffer for righteousness' sake, happy *are*  
 15 *ye* : and be not afraid of their terror, neither be troubled ; but sanctify the Lord ' ' God in your hearts : and *be* ready always to  
 16 asketh of you a reason for the hope that is in you : holding fast a good conscience ; that, in whatsoever they may speak ill of you, as of evildoers, they may be ashamed who falsely accuse  
 17 your good behaviour in Christ. For *it is* better, if the will of God be so, that ye suffer for doing well, than for doing evil.  
 18 For even Christ once ' ' suffered for sins, the just for the unjust, that he might bring us to God, being put to death indeed in the  
 19 flesh, but made alive ' ' in the spirit : in which also ' ' he went and  
 20 " preached unto the spirits in prison ; who formerly believed not when the longsuffering of God waited in the days of Noah,

6. ' ye have become by doing well' M.  
 (following the v.)

13. ' the good one' M.

8. ' be courteous' A. B.

18. ' by' A. N.—

' in which he went and preached to the minds of men in prison ; who were also hard to be convinced in former times, as when the patience of God' Wa.  
 19. ' when (or being) departed he preached' " ' gave warning' P.

while the ark was preparing, wherein a few (that is eight) souls were saved 'by water: the 'likeness whereof *even* baptism (not 21 the putting away of the filth of the flesh, but the answer of a good conscience toward God,) now saveth us also through the resurrection of Jesus Christ, who having gone into heaven, is at 22 the right hand of God; angels and authorities and powers having been made subject unto him.

CHAP. IV.—Forasmuch then as Christ hath suffered v for 1 us in the flesh, do ye also arm yourselves with the same mind: for he that hath suffered in the flesh hath ceased from sin, so as 2 'no longer to live the rest of *his* time in the flesh according to the desires of men, but according to the will of God. For the 3 time which hath past v of 'your life is sufficient to have wrought the will of the Gentiles, walking in lasciviousness, evil desires, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye do not run to the 4 same excess of riot with *them*, speaking evil of *you*; who shall 5 render account to him who is prepared to judge the living and the dead. For to this end hath the 'gospel been preached even 6 to those who are dead, that "they might be judged according to men in the flesh, but might live according to God in the spirit. Now the end of all things is at hand: be ye therefore sober, and 7 watch unto prayer. And above all things have fervent love one 8 to another: for love v will cover a multitude of sins. Be hospitable to one another without grudging. Let every one accord- 10 ing as he hath received 'a spiritual gift, minister the same one to another, as good stewards of the manifold grace of God. If 11 any one speak, *let him speak* 'according to the oracles of God; if any one minister, *let him do it* as from the ability which God giveth: that in all things God may be glorified through Jesus Christ, to whom be the glory and the dominion for ever and ever. Amen.

20. 'through *the*' N.  
may not ... your' N.

21. 'antitype' M. P.

3. 'our' A.

2. 'that *ye*

6. 'glad tidings'

" 'although condemned as to men in ... yet they live as to' B.

10. 'the free gift of *the Spirit*' N.—'employ the gift he hath received for mutual benefit' Wa.—'bounty' P.

11. 'as the ... require' M.

12 Beloved, be not surprised at the fiery trial which hath come  
 to try you, as though some strange thing had befallen you :  
 13 but inasmuch as ye partake of the sufferings of Christ, rejoice ;  
 that, when his glory shall be revealed, ye may rejoice also with  
 14 exceeding joy. If ye be reproached in the name of Christ,  
 happy *are ye* ; for the spirit of <sup>v</sup>glory and of God resteth upon  
 you : <sup>v</sup> on their part he is evil spoken of, but on your part he is  
 15 glorified. Wherefore let none of you suffer as a murderer, or  
*as* a robber, or *as* an evildoer, or as a meddler in 'other men's  
 16 affairs. But if he *suffer* as *being* a Christian, let him not be  
 17 ashamed ; but let him glorify God 'on that account. For the  
 time *is come* that judgment must begin with the household of  
 God : and if *it* first *begin* with us, what shall the end *be* of those  
 18 who obey not the gospel of God ? And if the righteous can  
 scarcely be 'saved, where shall the ungodly and the sinner ap-  
 19 pear ? wherefore let those who suffer according to the will of  
 God commit the keeping of their souls in well doing *to him*, as  
 unto a faithful Creator.

1 CHAP. V.—The 'elders that are among you I exhort, who  
 am a fellow-elder, and a witness of the sufferings of Christ, and  
 2 a partaker also of the glory that is to be revealed : feed the  
 flock of God which is among you, 'taking the charge *thereof* ;  
 not by constraint, but willingly ; not for the sake of dishonour-  
 3 able gain, but with a ready mind ; neither as having dominion  
 over 'those who fall to your lot, but as being ensamples to the  
 4 flock. And when the chief Shepherd shall appear, ye shall  
 5 receive the crown of glory that fadeth not away. In like manner,  
 ye who are younger, submit yourselves unto the elder. Yea, let  
 all be subject to one another, and be ye clothed with humility :  
 for " God resisteth the proud, but 'giveth grace to the humble."  
 6 Humble yourselves therefore under the mighty hand of God,  
 7 that he may exalt you in due time : casting all your anxious

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15. ' the concerns of those that are without' P.

P. 18. ' preserved' N.  
 exercising the bishop's office' M.

5. ' bestoweth favour on' N.

16. ' in that name'

1. ' elder people' (see 5.)

2. ' exer-

3. ' God's heritage' A. M.

care upon him ; forasmuch as he careth for you. Be sober, 8  
 be watchful ; ⁊ your adversary the 'devil, walketh about, as a  
 roaring lion, seeking whom he may devour : whom resist, sted- 9  
 fast in the faith ; knowing that the same afflictions are accom-  
 plished in your brethren that are in the world. And may the 10  
 God of all grace, who hath called ⁊ us unto his eternal glory by  
 Christ Jesus, after ye have suffered a while, himself make you  
 perfect, confirm, strengthen, ⁊ establish *you*. To him *be* the glory 11  
 and the dominion for ever and ever. Amen.

I have written to you *thus* briefly by Silvanus, a faithful bro- 12  
 ther, as I judge ; exhorting you, and testifying that this wherein  
 ye stand is the true grace of God. The *church* in Babylon, chosen 13  
 together with *you* and Mark my son, salute you ; and salute 14  
 one another with a kiss of charity. Peace *be* with you all who  
 are in Christ Jesus.

## THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.—' SIMON PETER, a servant and apostle of Jesus 1  
 Christ, to those who have obtained like precious faith with us  
 "in the "righteousness "of ⁊ God and of our Saviour Jesus  
 Christ : grace and peace be multiplied unto you in the know- 2  
 ledge of God, and of Jesus our Lord, 'according as his divine 3  
 power hath given unto us all things relating to life and godliness,  
 through the "knowledge of him that hath called us by *his* "glory  
 and virtue : ⁊ whereby exceedingly great and precious promises 4  
 are given to us : that through these ye might become partakers  
 of 'the divine nature, escaping from the corruption which is in

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8. ' false accuser' 1. ' Symeon' Gr. M. " ' through' A. N. W.  
 " ' justification' N. P.—' method of justifying' N. note.—' mercy'  
 " ' of our God and Saviour' B. (on Granville Sharpe's principle) 3. ' for-  
 asmuch' " ' acknowledgment' M. " ' glorious virtue' N. m.  
 ' glorious kindness' Wa. 4. ' a' N. B.



- 5 the world through evil desire : wherefore, using all diligence,  
 6 join with your faith 'fortitude; and with fortitude know-  
 7 ledge; and with knowledge temperance; and with temperance  
 8 patience; and with patience godliness; and with godliness  
 9 brotherly kindness; and with brotherly kindness love. For when  
 10 these things are in you, and abound, they show *you to be* neither  
 barren nor unfruitful in the knowledge of our Lord Jesus Christ.  
 11 But he who hath not these things is blind, closing his eyes, and  
 12 forgetting his purification from his former sins. Wherefore  
 brethren, the more earnestly endeavour to make your calling  
 and election sure: for if ye do these things, ye shall never fall :  
 13 for thus an entrance will be ministered unto you abundantly  
 into the everlasting kingdom of our Lord and Saviour Jesus  
 Christ.
- 14 Wherefore I will never cease to put you in remembrance of  
 these things, though ye know *them*, and be established in the  
 15 present truth. Yea, I think it meet, as long as I am in this  
 tabernacle, to stir you up by putting *you* in remembrance ;  
 16 knowing that shortly I must put off *this* my tabernacle, even as  
 our Lord Jesus Christ hath declared unto me. 'Moreover I will  
 endeavour that ye may be able, after my decease, to have these  
 things always in remembrance.
- 17 For we did not follow cunningly devised fables, when we  
 made known unto you the power and coming of our Lord Jesus  
 18 Christ; but we were eyewitnesses of his 'majesty: for he re-  
 ceived from God the Father honour and glory, when such a  
 voice *as this* came to him from the excellent glory, "This is my  
 19 beloved Son, in whom I am well pleased." And this voice which  
 came from heaven we heard when we were with him on the holy  
 20 mount. And thus 'we have the word of prophecy more con-  
 firmed; to which ye do well to attend, as unto a light that  
 shineth in a dark place, until the day dawn, and the morning  
 21 star arise in your hearts; knowing this first, that no prophecy  
 of the scripture is 'of private interpretation. For prophecy

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5. 'virtue' A. Wa. P.

15. 'therefore' M.—'so' N.

16. 'great-

ness' M. 19. 'hold the surer the prophetic word' P.

20. 'giveth

it's own interpretation' Wa.—'of private utterance' N.—'from a man's  
 own invention' B.—'of private impulse' W.

came not 'at any time by the will of man : but holy men of God spake, being moved by *the* Holy Spirit.

CHAP. II.—But there were also false prophets among the 1 people, even as among you there shall be false teachers, who will privily bring in destructive 'sects, even denying "the Lord who bought them, bringing upon themselves swift destruction. And many will follow their 'v impurities, on account of whom 2 the way of truth will be evil spoken of. And through covetous- 3 ness they will make a gain of you by *their*' feigned words : whose punishment long since foretold lingereth not, and their destruction slumbereth not.

For if God spared not the angels that sinned, but cast *them* 4 down to 'hell, and delivered *them* up to chains of darkness, to be reserved for judgment ; and spared not the old world, but 5 saved Noah, a preacher of righteousness, the eighth *who was saved* when he brought the flood upon the world of the ungodly ; and having turned the cities of Sodom and Gomorrha into ashes, 6 punished *them* with an overthrow, making *them* an example unto those who should afterwards be ungodly ; and delivered 7 the righteous Lot, who was grieved by the impure behaviour of lawless men : (for that righteous man while he dwelt among 8 them, seeing and hearing, had *his* righteous soul grieved from day to day by *their* unlawful deeds ;) the Lord knoweth how to 9 deliver the godly out of *their* trial, and to reserve the unrighteous unto the day of judgment to be punished : and especially those 10 who walk after the flesh in impure desires, and despise dominion. Being presumptuous *and* self-willed, they are not afraid to speak evil of dignities : whereas angels, who are greater in power and 11 might, do not bring a railing accusation against them 'v before the Lord. But these *men*, as brute beasts led by nature, made 12 to be taken and destroyed, speaking evil as to the things they

21. ' in old' A.—' former' P.

1. ' heresies' A.—' opinions' Wa.

" δεσπότην ' sovereign Lord' N. B.—' him who purchased them to be their Lord' Bl. R. S. (or ' denying the sovereignty of him &c.') see also Macknight's note.

3. ' fictitious tales' M.

4. ' the abyss' W.—

' the deep' Wa.—' confining them in Tartarus' M.

understand not, shall utterly perish in their own corruption ;  
 13 receiving the due reward of unrighteousness, *as* accounting it pleasure to riot in the daytime ; *being* spots and blemishes, rioting  
 14 in their own <sup>v</sup>deceits while they feast with you ; having eyes full of adultery, and that cease not from sin ; laying snares for the unstable : having the heart exercised in covetous practices ;  
 15 ' children of the curse ; who forsaking the right path, have gone astray, following the way of Balaam *the son* of <sup>v</sup>Bosor, who  
 16 loved the wages of unrighteousness, but was rebuked for his transgression ; when the dumb ass speaking in man's language  
 17 forbad the madness of the prophet. These *men* are as wells without water, as vapours driven by a storm ; for whom the  
 18 mist of darkness is reserved <sup>v</sup>for ever. Because speaking great swelling *words* of falsehood, they allure with carnal desires and wantonness, them that had <sup>v</sup>nearly escaped from those who live  
 19 in error. While they promise them freedom, they themselves are the slaves of corruption : for by whomsoever a man is overcome, by him also he is enslaved. For if, after they have  
 20 escaped the pollutions of the world through the knowledge of *our* Lord and Saviour Jesus Christ, being again entangled therein, they are overcome, the latter *end* becometh worse with  
 21 them than the beginning. For it had been better for them not to have known the way of righteousness, than, having known *it*, to turn away from the holy commandment delivered unto them.  
 22 But it hath happened to them according to the true proverb, " The dog hath returned to his own vomit ; and the sow, that was washed, to her wallowing in the mire."

1 CHAP. III.—This second epistle, beloved, I now write unto you ; in *both* which I stir up your pure minds to remembrance : that ye may recollect the words which were formerly spoken by the holy prophets, and the commandment of us the  
 3 apostles of *our* Lord and Saviour : knowing this first, that there shall come in the last days scoffers, walking after their own evil  
 4 desires, and saying, " Where is ' the promise of his coming ? for

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14. ' accursed children' A. P.—' heirs of a curse' N. m.  
 promised coming'

4. ' his

from the time that the fathers fell asleep, all things continue as from the beginning of the creation." For ' of this they are wil- 5 fully unmindful, that by the word of God the heavens were of old, and the earth also which standeth out of the water, and in the water: whereby the world that then was, being overflowed 6 with water, perished: but the heavens and the earth, which are 7 now, are reserved by v his word, being kept for fire against the day of judgment and of the destruction of ungodly men. But, 8 beloved, be not unmindful of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord doth not delay ' as to his promise, as some men account 9 delaying; but he is long suffering towards us, not desiring that any should perish, but that all should come to repentance. But 10 the day of the Lord will come as a thief v; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are thereon shall be burned up. *Since* then all these things are to be dis- 11 solved, what manner *of persons* ought ye to be in *all* holy behaviour and godliness, looking for and earnestly desiring the coming 12 of the day of v God, wherein the heavens being set on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, according to his promise, we look for new heavens 13 and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be 14 diligent that ye may be found by him in peace, without spot, and blameless. And account the longsuffering of our Lord *to* 15 *be* for salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as 16 indeed in all *his* epistles, speaking in them concerning these things; among v which ' *things* are some hard to be understood, which the unlearned and unstable " wrest, as *they do* the other scriptures also, unto their own destruction. Therefore, be- 17 loved, seeing that ye know *these things* beforehand, beware,

5. ' those who so think are ignorant' B1.

misled' (after ' Lord') M.

9. ' who hath pro-

16. Some read ' in which *epistles*'

which depends on a various reading not adopted by Griesbach.

" ' pervert'

lest ye also, being led away with the error of the wicked, fall  
 18 from your own stedfastness. But grow in 'grace, and *in* the  
 knowledge of our Lord and Saviour Jesus Christ. To him *be*  
 glory both now and " for ever. Amen.

## THE FIRST GENERAL EPISTLE OF JOHN.

1 CHAP. I.—THAT which was from the beginning, which we  
 have heard, which we have seen with our eyes, which we have  
 looked upon, and our hands have handled, concerning the ' Word  
 2 of life ; (for the life was manifested, and we have seen and bear  
 testimony, and declare unto you ' that everlasting life, which was  
 3 " with the Father, and was manifested unto us ;) that *I say* which  
 we have seen and heard, we declare unto you, that ye also may  
 have ' fellowship with us ; and our " fellowship truly *is* with the  
 4 Father, and with his Son Jesus Christ. And these things we  
 5 write unto you, that your joy may be complete. Now this is the  
 declaration which we have heard from him, and make known to  
 6 you, that God is light, and in Him is no darkness at all. If we  
 say that we have fellowship with Him, and *yet* walk in darkness,  
 7 we speak falsely, and conform not to the truth : but if we walk  
 in the light, as He is in the light, ' we have fellowship with each  
 other, and the blood of Jesus Christ His Son cleanseth us from  
 8 all sin. If we say that we have no sin, we deceive ourselves,  
 9 and the truth is not in us. If we confess our sins, ' He is faith-  
 ful and just " to forgive us *our* sins, and to cleanse us from all  
 10 unrighteousness. If we say that we have not sinned, we make  
 Him speak falsely, and His word is not in us.

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18. ' the favour and knowledge' N.

" ' unto the day of eternity'

(Gr. *διῶνος*.) M.

1. ' living word' M.—' doctrine of life' Wa.

2. ' that life *which is* eternal' M.

" *προς* see n. Jo. i. 1.

3. ' communion' twice v. 6, 7. W.

7. ' *God and we*' N.

9. ' *God is so . . . as to*' N.

" ' so that he can' M.

CHAP. II.—MY 'children, these things write I unto you, 1  
that ye may not sin. Yet if any one hath sinned, we have an  
advocate with the Father, Jesus Christ the righteous: and he is 2  
' *the* propitiation for our sins: and not for ours only, but also  
for *the sins of* the whole world.

And by this we know that we 'know him,—if we keep his 3  
commandments. He that saith, "I 'know him," and keepeth 4  
not his commandments, speaketh falsely, and the truth is not in  
that *man*. But whosoever keepeth his word, of a truth in that 5  
*man* the love of God is perfected: by this we know that we are  
in him. He that saith he abideth in him ought himself also so 6  
to walk, even as he walked.

▼ Beloved, I write no new commandment unto 'you, but an 7  
old commandment which ye had from the beginning. The old  
commandment is the word which ye have heard ▼ from the be-  
ginning. 'Again, a new commandment I write unto you; 8  
which thing is true in him and in 'you: because the darkness  
hath passed away, and the "true light now shineth. He that 9  
saith he is in this light, and hateth his brother, is in darkness even  
until now. He that loveth his brother abideth in this light, and 10  
there is no 'occasion of stumbling in him. But he that hateth 11  
his brother is in the darkness, and walketh in the darkness, and  
knoweth not whither he goeth, because the darkness hath blinded  
his eyes.

I write unto you, children, because *your* sins are forgiven 12  
you 'for his name's sake. I write unto you, fathers, because 13  
ye have known 'him *that was* from the beginning. I write unto  
you, young men, because ye have overcome the evil one. I write  
unto you, children, because ye have known the Father. ▼ I 14  
'have written unto you, fathers, because ye have known "him  
*that was* from the beginning. I "have written unto you, young  
men, because ye are strong, and the word of God abideth in you,

1. ' dear children' W. Wa.

2. ' a' M. P.

3, 4. ' understand'

—' rightly regard'

8. ' on the other hand' M.

" ' the light

which is true' W. M.

10. ' stumbling block'

12. ' through his

name' W. N.—' on account of' M.

13. ' him from the beginning'

M. P. (and so in v. 14.)

14. ' write' N. (twice)

15 and ye have overcome the evil *one*. Love not the world, nor the things *that are* in the world. If any man love the world, 16 the love of the Father is not in him. For all that *is* in the world—the desires of the flesh, and the desires of the eyes, and the 17 pride of life—is not of the Father, but is of the world. And the world passeth away, and the desires thereof: but he that doeth the will of God abideth for ever.

18 *My* children, it is the last time; and as ye have heard that the antichrist shall come, so even now there are many anti- 19 christs; whereby we know that it is the last 'time. They went out 'from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went* "out, 20 to make manifest that all were not of us. 'But ye have an 21 anointing from the Holy *One*, <sup>v</sup>and know all things. I 'have not written unto you because ye know not the truth, but because 22 ye know it, and that no falsehood is of the truth. Who is the speaker of falsehood but he who denieth that Jesus is the Christ? 23 He is the antichrist, who denieth the Father and the Son. 'Who-soever denieth the Son, hath not the Father: <sup>v</sup>but he who ac- 24 knowledgeth the Son hath the Father also. Let that <sup>v</sup>therefore 'abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall abide in you, ye 25 also will abide in the Son, and in the Father. And this is the promise which 'he hath promised us, *even* everlasting life. 26 These *things* have I written unto you concerning those who 27 would deceive you. But the 'anointing which ye have received from him abideth in you, and ye have no need that any one should teach you: but as that anointing teacheth you concerning all things, and is truth, and is no falsehood, wherefore even as 28 it hath taught you, abide in him. Now, therefore, my children, abide in him; that, when he shall appear, we may have confi- 29 dence, and not be put to shame before him at his coming. If

18. 'hour' Gr.

19. 'among' M. (twice)

20. 'But ye all

know that ye have' P. (following the v.)

21. 'write' N.

23. 'No one who . . . hath the father'

24. 'dwell' P. (three times).

25. 'The Son' N.

27. 'gift' P. (twice).

ye know that he is righteous, ye know that every one that 'doeth righteousness is "born of him.

CHAP. III.—BEHOLD, how great love the Father hath bestowed upon us, that we should be called children of God. The world for this reason 'knoweth us not, because it "knew him not. Beloved, now are we *the* children of God, and it hath not yet been manifested what we shall be : ▫ but we know that, when he shall 'appear, we shall be like him ; for we shall see him as he is. And every one who 'hath this hope in him purifieth himself, even as He is pure. Every one who worketh sin worketh also the transgression of the law : for sin is the transgression of the law. And ye know that 'he was manifested that he might take away ▫ our sins : and "in him is no sin. Whosoever abideth in him doth not sin : whosoever sinneth hath not seen him, neither known him. *My* children, let no one deceive you : he that worketh righteousness is righteous, even as 'He is righteous. He that worketh sin is of the devil ; for the devil sinned from the beginning : 'for this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever 'is born of God doth not work sin ; because His seed abideth in him : and he cannot sin, because he "is born of God. Herein the children of God are manifested, and the children of the devil : whosoever worketh not righteousness is not of God, neither he that loveth not his brother. For this is the charge that ye heard from the beginning, that we should love one another. Not *being* of the Evil *one* as Cain *was*, who slew his brother : and wherefore did he slay him ? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed over from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death. Whosoever hateth his brother, is a 'murderer : and ye know that no "murderer

29. ' worketh justification' P.  
ledge' M. (twice).  
this hope in Him' N.  
7. ' *Christ*' N. B.  
begotten' M. P.

" ' begotten' M. P.

2. ' be manifested' N. as v. 5.

5. ' *Christ*' N.

8. ' Whereas the Son' W.

15. ' manslayer' M. Wa. P. (twice).

1. ' acknow-

3. ' placeth

" ' sin is not in him' M.

9. ' hath been



16 hath everlasting life abiding in him. Hereby we 'know love,'  
 because "He laid down his life for us: "and we ought to lay  
 17 down *our* lives for the brethren. But whoso hath the good things  
 of this world, and seeth his brother in need, and yet shutteth up  
 his 'compassion from him, how doth the love of God abide in  
 18 him? My children, let us not love in word, nor in tongue; but  
 19 in deed and in truth. For hereby we know that we are of the  
 20 truth, and shall assure our hearts before him. But if our heart  
 condemn us, God is greater than our heart, and knoweth all  
 21 things. Beloved, if our heart condemn us not, *then* have we  
 22 confidence toward God; and whatsoever we ask, we receive from  
 him, because we keep his commandments, and work the *things*  
 23 which are pleasing in his sight. And this is his commandment,  
 That we should believe on the name of his Son Jesus Christ,  
 24 and love one another, as he gave us commandment: and he  
 that keepeth his commandments abideth in him, and he in him:  
 and hereby we know that he abideth in us, *even* by the Spirit  
 which he hath given us.

1 CHAP. IV.—BELOVED, 'believe not every spirit, but try the  
 spirits whether they are of God: because many false prophets  
 2 are gone forth into the world. Hereby 'ye know the Spirit of  
 God: every spirit that confesseth 'that Jesus Christ is come in  
 3 the flesh is of God; and every spirit that 'doth not confess  
 Jesus,' is not of God. And this is that *spirit* of antichrist,  
 whereof ye have heard that it "cometh; and now is in the  
 4 world already. Ye are of God, *my* children, and have overcome  
 them: because he that is in you, is greater than he that is in  
 5 the world. They are of the world: therefore they speak of the  
 6 world, and the world hearkeneth to them. We are of God: he  
 that knoweth God hearkeneth to us; he that is not of God

16. 'may know what love is, namely that - - - and thus ought we' Bl.  
 R. S.—'in this we recognise *His* love; that' P.

''' 'therefore' M.

17. Gr. 'bowels'—'affections' Wa.

1. 'trust'

P.

2. 'Jesus Christ who is come' W.—'that Jesus *is* Christ, come  
 in the flesh' P.

3. 'separateth Jesus *from* Christ' P. (following the  
 v. see his note).

''' 'should come; and even now already is it' A.

hearkeneth not to us. Hereby we know the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God; and every one that loveth <sup>v</sup> is <sup>'</sup> born of God, and knoweth God. He that doth not love knoweth not God; for God is love. In this the love of God was manifested towards us, in that God sent forth his <sup>'</sup> only-begotten Son into the world, that we might live through him. In this is love, not that we loved God, but that he loved us, and sent forth his Son *to be* a propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one hath seen God at any time. If we love one another, God abideth in us, <sup>'</sup> and the love of him is perfected in us. By this we know that we abide in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent forth the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is <sup>v</sup> the Son of God, abideth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that abideth in love abideth in God, and God in him. By this love is perfected within us, <sup>'</sup> that we may have confidence in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. <sup>'</sup> We love him, because he first loved us. If any one say, "I love God," and yet hateth his brother, he speaketh falsely: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Moreover this commandment we have from him, That he who loveth God love his brother also.

CHAP V.—WHOSOEVER believeth that Jesus is the <sup>'</sup> Christ is <sup>"</sup> born of God: and every one that loveth him that begot loveth him also that is begotten by him. By this we know that we love <sup>v</sup> the children of God, when we love God, and keep his com-

7. ' begotten' M. P.  
begotten' M.

17. ' that we have'—' by our having' B1. R. S.—' So that we can have' M.  
19. ' Let us love' Wa. B1. R. S. after Grotius and others.

siah' W.

" ' begotten' M. P. and so v. 4.

9. ' well-beloved'—' his son the only-begotten' M.

12. ' his love being made perfect' M.

1. ' Mes-

3 mandments; for this is the love of God, that we keep his com-  
 4 mandments: and his commandments are not burthensome; for  
 whosoever is 'born of God overcometh the world: and this is the  
 5 victory which overcometh the world, *even* our faith. Who is it  
 that overcometh the world, but he who believeth that Jesus is the  
 6 Son of God? ' This is he who came " by water and blood, *even*  
 Jesus Christ; not by the water only, but by the water and the  
 blood. And it is the Spirit that beareth testimony, because the  
 7 Spirit is truth. For there are three that bear testimony, <sup>v</sup> the  
 8 spirit and the water, and the blood: and these three agree in one.  
 9 If we receive the testimony of men, the testimony of God is  
 greater: now this is the testimony of God which he hath testified  
 10 concerning his Son. (He that believeth on the Son of God hath  
 the testimony in himself: he that believeth not <sup>v</sup> God maketh  
 him false; because he hath not believed the testimony that God  
 11 hath given concerning his Son.) And this is the testimony,  
 that God hath given to us everlasting life, and this life is in his  
 12 Son. He that 'hath the Son hath life; *and* he that "hath not  
 13 the Son of God hath not life. These things I write to you, <sup>v</sup>  
 that ye may know that ye who believe in the name of the Son of  
 God have everlasting life.  
 14 And this is the confidence that we have towards him, that,  
 if we ask any thing according to his will, he hearkeneth to us:  
 15 and if we know that he hearkeneth to us; 'whatsoever we ask,  
 we know that we shall have the petitions which we have asked  
 16 of him. If any one see his brother sinning a sin *which is* not unto  
 death, let him ask *God*, and he will give him life: for such, *I*  
 say, as sin not unto death. There is a sin unto death: I do not  
 17 say that one should ask concerning it. All unrighteousness is  
 18 sin: but there is a sin not unto death. We know that whoso-  
 ever is 'born of God sinneth not; but he who is "born of God  
 19 "keepeth himself, and the evil *one* toucheth him not. We  
 know that we are of God, and *that* the whole world lieth 'in

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 6. ' that this Jesus who - - - is the Christ' P.

" ' with' N. P.

12. ' acknowledgeth' M. (twice).

15. ' concerning whatsoever' M.

18. ' begotten' M. P. twice.

" ' guardeth' N. m.

11. ' under

the Evil one' B. P.

evil: and we know that the Son of God hath come, and hath 20  
 given us an understanding, that we might know <sup>v</sup>Him that is  
 true, and we are in Him that is true, through his Son <sup>v</sup>Jesus  
 Christ. This is the true God, and <sup>1</sup>the everlasting life. *My* 21  
 children, keep yourselves from idols.

## THE SECOND EPISTLE OF JOHN.

THE elder unto *the* <sup>1</sup>elect lady and her children, whom I love 1  
 "in *the* truth; and not I only, but all those likewise who know  
 the truth; because of the truth, which abideth in us, and shall 2  
 be with us for ever. Grace, mercy, *and* peace be with you, 3  
 from <sup>1</sup>God the Father, and from <sup>v</sup>the Lord Jesus Christ, the  
 Son of the Father, <sup>1</sup>in truth and love.

I rejoiced greatly that I found *some* of thy children walking 4  
 in *the* truth, as we received commandment from the Father.  
 And now I beseech thee, lady, not as writing a new command- 5  
 ment unto thee, but that which we had from the beginning, that  
 we love one another: and this is the love, that we walk according 6  
 to his commandments: this is the commandment, Even, as ye  
 have heard from the beginning, that ye should walk in it. For 7  
 many deceivers have entered into the world, who do not confess  
<sup>1</sup>that Jesus Christ is come in the flesh. This is the deceiver and  
 the antichrist. Take heed to yourselves, that <sup>v</sup>we may not lose 8  
 those things which we have done, but that we may receive a full  
 reward. Whosoever <sup>1</sup>transgresseth, and abideth not in the doc- 9  
 trine of Christ, "hath not God. He that abideth in the doctrine  
<sup>v</sup>of Christ, he "hath both the Father and the Son. If any one 10

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20. 'the giver of everlasting life' or 'this Jesus Christ is everlasting life' N. note. 1. 'lady Electa' B.—'chosen lady' Wa. P. and at v. 13. " 'sincerely' M.—'in truth' N.—'truly' Wa. 3. 'with' M. 7. 'that Jesus is Christ come in the flesh' P. 9. 'goeth beyond' M. " 'acknowledgeth' M. twice.

come unto you, and do not bring this doctrine, receive him not  
 11 into *your* house, neither 'wish him success : for he that 'wisheth  
 12 him success partaketh of his deeds which *are* evil. Having  
 many things to write unto you, I did not incline to do it with  
 paper and ink : for I hope to come unto you, and to speak  
 13 face to face, that <sup>v</sup>our joy may be made complete. The chil-  
 dren of thy 'elect sister salute thee.

## THE THIRD EPISTLE OF JOHN.

1 THE elder unto Gaius the well beloved, whom I love in *the*  
 2 truth. Beloved, I wish that thou mayest prosper in all things  
 3 and be in health, even as thy soul prospereth. For I rejoiced  
 greatly, when the brethren came and bore testimony as to thy  
 4 truth, 'even as thou walkest in *the* truth. I have no greater  
 joy than to hear that my children walk in *the* truth.  
 5 Beloved, thou doest faithfully whatsoever thou doest for the  
 6 brethren, and for strangers ; who have borne testimony of thy  
 love before the church : whom if thou help forward on their  
 7 journey in a manner worthy of God, thou wilt do well : because  
 they went forth 'for *his* name's sake, taking nothing from the  
 8 Gentiles. We therefore ought to entertain such, that we may  
 9 be fellowlabourers for the truth. I 'would have written to  
 the church : but Diotrephes, who loveth to have the preeminence  
 10 among them, receiveth us not. Wherefore, if I come, I will call  
 to remembrance his deeds which he doeth, talking against us with  
 malicious words : and not content therewith, he receiveth not the  
 brethren himself, and forbiddeth those that would, and casteth  
 11 *them* out of the church. Beloved, imitate not that which is evil,  
 but that which is good. He that doeth good is of God : but he

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10. 'give him welcome' P. and v. 11.      3. 'how those' P.      7. 'for  
 the name of God' N.      9. 'I wrote' A. Wa.

that doeth evil hath not seen God. Demetrius hath a good tes- 12  
timony from all *men*, and from the truth itself: yea, and we  
*also* bear him testimony; and ye know that our testimony is  
true.

I had many things to write, but I do not incline to write 13  
*them* with ink and pen unto thee; for I hope I shall shortly see 14  
thee, and we shall speak face to face. Peace *be* to thee. The  
friends salute thee. Salute the friends by name.

## THE GENERAL EPISTLE OF JUDE.

JUDE, the servant of Jesus Christ, and brother of James, to 1  
those who are <sup>v</sup>sanctified in God the Father, and preserved in  
Jesus Christ being called: mercy and peace, and love, be 2  
multiplied unto you.

Beloved, giving all diligence to write unto you concerning the 3  
common salvation, I thought it necessary to write unto you,  
exhorting *you* earnestly to contend for the faith formerly de-  
livered unto the saints. For certain men have crept in unawares, 4  
who were before of old set forth for this condemnation, ungodly  
men, turning the gracious gift of our God into lasciviousness,  
and denying <sup>1</sup>the only Sovereign,<sup>v</sup> and our Lord Jesus Christ.  
I will therefore put you in remembrance—even you who once 5  
knew this—how the Lord, having saved *his* people out of the  
land of Egypt, afterwards destroyed those who did not believe.  
And the angels who kept not their <sup>1</sup>first state, but left their own 6  
habitation, he hath reserved in eternal chains under darkness, to  
the judgment of the great day; even as Sodom and Gomorrha, 7  
and the cities about them which in like manner with these, gave  
themselves over to fornication, and went after unnatural passions,

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4. 'that our only master and Lord Jesus *is* Christ' P.—'our only sove-  
reign Lord Jesus Christ' B.      6. 'own office'—'proper' M.—'their  
government' Wa.

are set forth for an example, having suffered the punishment of  
 8 everlasting fire. In like manner also these dreamers defile the  
 9 flesh, despise dominion, and speak evil of dignities. Yet Michael  
 the archangel, when, contending with the devil, he disputed  
 about the body of Moses, did not venture to bring against him  
 10 a reviling accusation, but said, "The Lord rebuke thee." But  
 these men speak evil of those things which indeed they under-  
 stand not: but what they know naturally, as brute beasts, in  
 11 those things they corrupt themselves. Alas for them! for in the  
 way of Cain they have gone, and after the error of Balaam they  
 have run greedily for gain, and in the gainsaying of Korah have  
 12 destroyed themselves. These *men* are blemishes in your love-  
 feasts, when they feast with you, feeding themselves without re-  
 straint: *they are as* clouds without water, carried aside by winds;  
*as* trees whose fruit withereth, barren, twice dead, plucked up  
 13 by the roots; *as* raging waves of the sea, foaming out their own  
 shame; *as* wandering stars, to whom is reserved the blackness  
 14 of darkness for ever. Now Enoch, the seventh from Adam, pro-  
 phesied 'concerning these also, saying, "Behold, the Lord  
 15 cometh with "ten thousands of his saints, to execute judgment  
 upon all, and to convict all the ungodly among them of all their  
 ungodly deeds which they have impiously committed, and of all  
 their hard *speeches* which ungodly sinners have spoken against  
 16 him." These are murmurers, complainers, walking after their  
 own evil desires; and their mouth speaketh great swelling  
*words*, having respect to the persons of men for the sake of gain.  
 17 But, beloved, remember ye the words which were spoken before  
 18 by the apostles of our Lord Jesus Christ; how they told you  
 there should 'be scoffers in the last time, who should walk after  
 19 their own ungodly desires. These be they who separate them-  
 selves from others, sensual, not having the Spirit.  
 20 But ye, beloved, building up yourselves on your most holy  
 21 faith, praying in the Holy Spirit, keep yourselves in the love of  
 God, looking for the mercy of our Lord Jesus Christ unto ever-  
 22 lasting life. And indeed 'have pity on some, making a differ-

ence; and save others with fear, snatching *them* out of the fire; 23  
hating even the garment defiled by the flesh.

Now unto him who is able to keep you from falling, and to 24  
present *you* faultless before the presence of his glory with exceed-  
ing joy, to the only † God our Saviour, † through Jesus Christ 25  
our Lord *be* glory and majesty, dominion and power, † from be-  
fore all ages, and now and † for evermore. Amen.

## THE REVELATION OF ST. JOHN.

CHAP. I.—THE Revelation of Jesus Christ, which God 1  
gave unto him, that he might show unto his servants things  
which must shortly come to pass; and he sent and signified *it*  
by his angel unto his servant John: who hath testified of the 2  
word of God, and of the testimony of Jesus Christ, even of  
whatever things he saw. Blessed *is* he that readeth, and they 3  
that hear the words of this prophecy, and observe the things  
which are written therein: for the time *is* at hand.

JOHN to the seven churches which are in Asia: Grace *be* 4  
unto you, and peace, from † *him* that is, and that was, and that  
is to come; and from the seven Spirits which are before his 5  
throne; and from Jesus Christ, *who is* the faithful witness, *and*  
the first born † from the dead, and the prince of the kings of the  
earth. Unto him that loveth us, and hath washed us from our  
sins in his own blood, and hath made us to be † a kingdom *and* 6  
priests unto † his God and Father; to him *be* glory and dominion  
for ever and ever. Amen.

Behold, he cometh with clouds; and every eye shall see him, 7  
and they *also* who pierced him: and all kindreds of the earth

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25. Gr. 'throughout all ages' and so N. M.

2. 'given to' N. B.

5. 'of' A. N. M. m.

6. So N. P. B.—'God even his

father' W.



8 shall lament because of him. Even so, Amen. I am Alpha and Omega,<sup>v</sup> saith the Lord <sup>v</sup> God, that is, and that was, and that is to come, the Almighty.

9 I John, your brother, and companion in the affliction, and kingdom and patience <sup>v</sup> of Jesus Christ, was in the island that is called Patmos, for the word of God, and for *my* testimony to  
 10 Jesus Christ. I was in the Spirit on the Lord's day, and heard  
 11 behind me a loud voice, as of a trumpet, saying,<sup>v</sup> "What thou seest, write in a book, and send *it* unto the seven churches<sup>v</sup>; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto  
 12 Laodicea." And I turned to see *whence* the voice *came* that spake with me. And being turned, I saw seven golden <sup>1</sup> candlesticks; and in the midst of the <sup>v</sup> seven candlesticks *one* like unto  
 13 <sup>1</sup> *the* Son of man, clothed with a garment down to the foot, and  
 14 girt about the breast with a golden girdle. His head and *his* hairs *were* white <sup>1</sup> as white wool, *or* as snow; and his eyes *were*  
 15 as a flame of fire; and his feet like unto fine brass, <sup>1</sup> as if they had been purified in a furnace; and his voice as the sound of  
 16 many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. And when I  
 17 saw him, I fell at his feet as dead. And he laid his right hand  
 18 upon me, saying, "Fear not; I am the first and the <sup>1</sup> last: <sup>1</sup> *I am* he that liveth, and was dead; and, behold, I am alive for  
 19 evermore, and have the keys of death and of <sup>1</sup> the grave. Write therefore, the things which thou hast seen, and the things which  
 20 are, and the things which shall be hereafter; <sup>1</sup> the <sup>1</sup> mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks."<sup>1</sup> The seven stars are the angels of the seven churches: and the seven candlesticks<sup>v</sup> are the seven churches."

12. 'lampstands' N. B.—'lamps' W. P.

13. 'a' P. Wa.

14. 'even as wool, or as snow is white' P.

15. 'as it were burning'

17. 'last, and he that liveth; and I was dead and behold' (Griesb. punct.)

18. 'who live though I was dead' P.

" 'Hades' B.

20. 'This is the' P.—'as to the' N.  
 this' B.

" 'meaning' B.

" 'is

CHAP. II.—“ Unto the angel of the church of Ephesus 1  
 write; ‘ These things saith he that holdeth the seven stars in his  
 right hand, who walketh in the midst of the seven golden candle-  
 sticks; I know thy works, and thy labour, and thy patience, 2  
 and how thou canst not bear them which are evil: and thou  
 hast tried those which say they are apostles, and are not, and  
 hast found them to be false: and hast patience, and hast borne 3  
*much* for my name’s sake,<sup>v</sup> and hast not fainted: nevertheless I 4  
 have *somewhat* against thee, because thou hast left thy first love.  
 Remember therefore from whence thou art fallen, and repent, 5  
 and do thy first works: or else I will come unto thee <sup>v</sup>quickly,  
 and I will remove thy candlestick out of its place, unless thou  
 repent. But this *praise* thou hast, that thou hatest the deeds of 6  
 the Nicolaitans, which I also hate.’ He that hath an ear, let him 7  
 hear what the Spirit saith unto the churches; to him that over-  
 cometh will I give to eat of the tree of life, which is in<sup>v</sup> the  
 paradise of my God.

“ And unto the angel of the church in Smyrna write; ‘ These 8  
 things saith the first and the last, which was dead, and is alive;  
 I know <sup>v</sup>thy works, and tribulation, and poverty; (yet thou art 9  
 rich) and *I know* the blasphemy of those who say they are Jews,  
 and are not, but *are* the synagogue of Satan. Fear none of 10  
 those things which thou shalt suffer: behold, the ‘devil will cast  
*some* of you into prison, that ye may be proved; and ye shall  
 have affliction ten days. Be thou faithful unto death, and I  
 will give thee a crown of life.’ He that hath an ear, let him 11  
 hear what the Spirit saith unto the churches; he that overcometh  
 shall not be hurt by the second death.

“ And to the angel of the church in Pergamos write; ‘ These 12  
 things saith he who hath the sharp sword with two edges; I 13  
 know thy <sup>v</sup>works, and where thou dwellest, *even* where the  
 throne of Satan *is*: and yet thou holdest fast my name, and didst  
 not deny my faith,<sup>v</sup> even in those days wherein Antipas *was* my  
 faithful witness, who was slain among you, where Satan dwelleth.  
 Nevertheless I have a few things against thee, because thou hast 14

- there such as hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, that they might eat things offered unto idols, and might commit fornication.'
- 15 So hast thou also such as hold the doctrine of the Nicolaitans,<sup>v</sup>  
16 in like manner. Repent therefore; or else I will come unto thee quickly, and will fight against them with the sword of my  
17 mouth.' He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which no one knoweth but he who receiveth *it*.
- 18 "And unto the angel of the church in Thyatira write; 'These things saith the Son of God, who hath his eyes like unto a  
19 flame of fire, and whose feet *are* like fine brass: I know thy  
<sup>v</sup>works, and 'charity, and service, and faith, and thy patience,  
20 and thy last works which are better than the first. Nevertheless I have<sup>v</sup> somewhat against thee, because thou sufferest <sup>v</sup>thy wife Jezebel, who calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication, and to eat things  
21 offered unto idols. And I have given her time to repent; and  
22 she will not repent of her fornication. Behold, I will cast her on a bed of *sickness*, and those that commit adultery with her  
23 into great affliction, unless they repent of <sup>v</sup>her deeds. And I will 'kill her children with "pestilence; and all the churches shall know that I "'am he who searcheth *the* reins and *the* hearts: and I will give unto every one of you according to your works.
- 24 But to you I say, even to the rest in Thyatira, as many as receive not this doctrine, *and* who have not known the depths of Satan, (as they speak); I will put upon you none other burden.
- 25 But what ye have hold fast until I come. And he that over-  
26 cometh, and keepeth my works unto the end, to him will I give  
27 power over the nations: and 'he shall rule them with a rod of iron; they shall be broken in pieces as a potter's vessel: even  
28 as I received *power* of my Father. And I will give him the

14. 'with idols' P. and v. 20.  
her children to death' Wa. P.  
"' 'search' N.

19. 'love' N. B. P.

23. 'put

" Gr. 'death' N.

morning star.' He that hath an ear, let him hear what the Spirit 29  
saith unto the churches.

CHAP. III.—“ And unto the angel of the church in Sardis 1  
write ; ‘ These things saith he that hath the seven Spirits of God,  
and the seven stars ; I know thy works, that thou hast the <sup>1</sup> name  
of being alive, and yet art dead. Be watchful, and strengthen 2  
the things which remain, <sup>v</sup> that are ready to die : for I have not  
found thy works perfect before my God. Remember therefore, 3  
how thou hast received <sup>v</sup> and heard, and hold fast these things,  
and repent. If therefore thou shalt not watch, I will come on  
thee as a thief, and thou shalt not know what hour I will come  
upon thee. Yet thou hast a few in Sardis who have not defiled 4  
their garments ; and they shall walk with me in white : for they  
are worthy. He that overcometh, the same shall be clothed in 5  
white raiment ; and I will not blot out his name out of the book  
of life, but I will confess his name before my Father, and before  
his angels.’ He that hath an ear, let him hear what the Spirit 6  
saith unto the churches.

“ And to the angel of the church in Philadelphia write ; 7  
‘ These things saith he that is holy, he that is true, he that hath  
the key of David, he that openeth and none shutteth ; and  
shutteth, and none openeth ; I know thy works : behold, I have 8  
set before thee an open door, which none can shut : for thou  
hast but little strength, and yet hast kept my word, and hast  
not denied my name. Behold, I will make those of the syna- 9  
gogue of Satan—who say they are Jews, and are not, but speak  
falsely ; behold, I will make them—to come and worship before  
thy feet, and to know that I have loved thee. Because thou 10  
hast kept my <sup>1</sup> word of patience, I also will keep thee from the  
hour of trial, which shall come upon all the world, to try those  
that dwell upon the earth. <sup>v</sup> I come quickly : hold fast that 11  
which thou hast, that no man take away thy crown. Him that 12  
overcometh I will make a pillar in the temple of my God, and  
he shall go no more out : and I will write upon him the name

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1. ‘ appearance’ N.

10. ‘ commandment concerning patience’ N.

of my God, and the name of the city of my God, of the new Jerusalem, which cometh down out of heaven from my God :  
13 and *I will write upon him my new name.*' He that hath an ear, let him hear what the Spirit saith unto the churches.  
14 "And unto the angel of the church of Laodicea write ; 'These things saith the 'Amen, the faithful and true witness, the "beginning of the creation of God ; I know thy works, that thou art neither cold nor hot : I would that thou wert cold or hot.  
15 So then because thou art lukewarm, and neither cold nor hot,  
16 I will cast thee out of my mouth. Because thou sayest, ' I am rich, and grown wealthy, and have need of nothing ;' and knowest not that thou art wretched, and pitiable, and poor, and blind,  
17 and naked : I counsel thee to buy of me gold purified in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness may not appear ; and anoint thine eyes with eyesalve, that thou  
18 mayest see. As many as I love, I rebuke and chasten : be  
19 zealous therefore, and repent. Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will  
20 come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me on my throne, *even* as I also overcame, and have sat down with my Father on  
21 his throne.' He that hath an ear, let him hear what the Spirit saith unto the churches."

1 CHAP. IV.—AFTER these things I looked, and, behold, a door *was* opened in heaven : and the first voice which I heard *was* as it were of a trumpet talking with me ; and saying, 'Come up hither, and I will shew thee things which must be hereafter.'  
2 And immediately I was in the spirit : and, behold, a throne was  
3 set in heaven, and *one* sat on the throne. 'And he that sat was in appearance like a jasper and a sardius stone : and a rainbow  
4 *was* round about the throne, in appearance like an emerald. And round about the throne *were* four and twenty thrones : and upon the thrones four and twenty elders *were* sitting, clothed

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14. ' Truth' M.

" chief' N.

in white raiment; and on their heads *were* crowns of gold. And out of the throne proceeded lightnings and voices and thunders: and seven lamps of fire *were* burning before the throne, which are the seven Spirits of God. And before the throne *was* as it were a 'sea of glass, like crystal: and in the midst of the throne, and round about the throne, *were* four "beasts full of eyes before and behind. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had the face of a man, and the fourth beast *was* like a flying eagle. And the four beasts had each of them six wings: *which were* full of eyes round about and within: and they rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come!" And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, 'O Lord, to receive glory and honour and power: for thou hast created all things, and by thy will they 'were, and were created!"

CHAP. V.—And I saw in the right hand of him who sat upon the throne a book written within and without, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" And no one in heaven 'above, or in earth, or under the earth, was able to open the book, and to look thereon. And I wept much, because none was found worthy to open' the book, and to look thereon. And one of the elders saith unto me, "Weep not! behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and the seven seals thereof." And I beheld, in the midst between the throne and the four beasts, and in the midst between the elders, stood a Lamb, as if it had been slain, having seven horns and seven

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6. 'laver' N. B.

" 'living creatures' N. B. P. the word 'beast' is retained from A. but it must be taken in its widest sense of 'animal' or 'living creature'

eyes, which are the seven Spirits of God sent forth into all the  
 7 earth. And *he* came and took the book out of the right hand  
 8 of him who sat upon the throne. And when *he* had taken the  
 book, the four beasts and the four *and* twenty elders fell down  
 before the Lamb, having every one of them harps, and golden  
 9 'bowls full of' odours, which are the prayers of the saints. And  
 they sang a new song, saying, "Thou art worthy to take the  
 book, and to open the seals thereof: for thou wast slain, and  
 hast 'redeemed us to God by thy blood out of every tribe, and  
 10 tongue, and people, and nation; and hast made 'them unto our  
 God kings and priests: and 'they shall reign on the earth."  
 11 And I looked, and heard the voice of many angels round about  
 the throne and the beasts and the elders: and the number of  
 them was ten thousands of ten thousands, and thousands of  
 12 thousands; saying with a loud voice, "Worthy is the Lamb  
 that was slain to receive power, and riches, and wisdom, and  
 13 strength, and honour, and glory, and blessing!" And every crea-  
 ture that is in heaven, and on the earth, and under the earth,  
 and such as are in the sea, and all that are therein, heard I  
 saying, "Blessing, and honour, and glory, and dominion, *be*  
 unto him that sitteth upon the throne, and unto the Lamb for  
 14 ever and ever!" And the four beasts said, Amen. And the'  
 elders fell down and worshipped.'

1 CHAP. VI.—And I saw when the Lamb opened one of the  
 seven seals, and I heard, as it were the noise of thunder, one of  
 2 the four beasts saying, "Come and see!" And I saw, and  
 behold a white horse: and he who sat thereon had a bow; and  
 a crown was given unto him: and he went forth conquering,  
 and to conquer.

3 And when 'he had opened the second seal, I heard the second  
 4 beast say, "Come!"' And there went out another horse *that*  
*was* red: and *power* was given to him who sat thereon to take  
 peace from the earth, and that men should kill one another: and  
 there was given unto him a great sword.

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8. 'censers' B.  
 for God' P.

" 'incense' N. m.  
 3. 'the Lamb' N. (and so at 5, 7, 9, 12.)

9. 'purchased us

And when *he* had opened the third seal, I heard the third 5  
beast say, "Come and see!" And I beheld, and lo a black  
horse; and he who sat thereon had a pair of balances in his  
hand. And I heard a voice in the midst of the four beasts say, 6  
"A 'small measure of wheat for a "penny, and three small  
measures of barley for a penny; and hurt thou not the oil and  
the wine."

And when *he* had opened the fourth seal, I heard the voice 7  
of the fourth beast say, "Come and see!" And I looked, and 8  
behold a pale horse: and the name of him who sat thereon was  
Death, and the 'Grave followed with him. And power was  
given unto ♀ him over the fourth part of the earth, to kill by the  
sword, and by famine, and "by pestilence, and by the wild  
beasts of the earth.

And when *he* had opened the fifth seal, I saw under the altar 9  
the souls of those who had been slain for the word of God, and  
for the testimony which they had borne: and they cried with a 10  
loud voice, saying, "How long, 'O Lord, holy and true, dost  
thou not judge and avenge our blood on those that dwell on the  
earth?" And a white robe was given unto each of them; and 11  
it was told unto them, that they should rest yet for a ♀ season,  
until *the number of* their fellowservants also and of their brethren,  
that should be killed as they had been, should be filled up.

And I beheld when *he* had opened the sixth seal, and there 12  
was a great earthquake; and the sun became black as sackcloth  
of hair, and the whole moon became as blood; and the stars of 13  
heaven fell unto the earth, even as a fig tree casteth its untimely  
figs when it is shaken by a mighty wind. And the heaven de- 14  
parted as a scroll when it is rolled together; and every mountain  
and island were moved out of their places. And the kings of 15  
the earth, and the great men, and the chief captains, and the  
rich men, and the mighty men, and every bondman, and every  
free man, hid themselves in the dens and in the rocks of the  
mountains; and they say to the mountains and rocks, "Fall on 16

6. 'Choenix' (a day's allowance of a man) Nm.  
8. 'Hades' B. " so N. Wa. B.—Gr. 'death'  
Lord' N. B.—'Supreme ruler' Wa. (Δεσπότης.)

" 'denarius'  
10. 'Sovereign



us, and hide us from the face of him who sitteth upon the throne,  
17 and from the wrath of the Lamb: for the great day of his wrath  
is come; and who shall be able to stand?"

1 CHAP. VII.—And after these things I saw four angels stand-  
ing on the four 'corners of the earth, holding the four winds of  
the earth, that the wind should not blow on the earth, nor on  
2 the sea, nor on any tree. And I saw another angel coming up  
from the east, having the seal of the living God: and he cried  
with a loud voice to the four angels, to whom it was given to  
3 hurt the earth and the sea, saying, "Hurt not the earth, neither  
the sea, nor the trees, till we have sealed the servants of our God  
4 on their foreheads." And I heard the number of those who were  
sealed: *and there were* sealed an hundred *and* forty *and* four  
5 thousand of all the tribes of the children of Israel. Of the tribe  
of Judah *were* sealed twelve thousand. Of the tribe of Reuben  
*were* sealed twelve thousand. Of the tribe of Gad *were* sealed  
6 twelve thousand. Of the tribe of Asher *were* sealed twelve thou-  
sand. Of the tribe of Napthali *were* sealed twelve thousand.  
7 Of the tribe of Manasse *were* sealed twelve thousand. Of the  
tribe of Simeon *were* sealed twelve thousand. Of the tribe of  
Levi *were* sealed twelve thousand. Of the tribe of Issachar *were*  
8 sealed twelve thousand. Of the tribe of Zebulon *were* sealed  
twelve thousand. Of the tribe of Joseph *were* sealed twelve  
thousand. Of the tribe of Benjamin *were* sealed twelve thou-  
sand.  
9 After this I looked, and behold a great multitude, which no  
one could number, of all nations, and kindreds, and people, and  
tongues, stood before the throne, and before the Lamb, clothed  
10 with white robes, and palms in their hands; and they cry with  
a loud voice, saying, "'This salvation *be ascribed* to our God  
11 who sitteth upon the throne, and unto the Lamb!" And all  
the angels stood round about the throne, and *about* the elders  
and the four beasts, and fell before the throne on their faces,  
12 and worshipped God, saying, "Amen: Blessing, and glory, and

1. 'parts' N. B.

10. 'salvation to our God' A.—'our salvation  
*be ascribed*' N.—'this salvation is *due*' P.

wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever! Amen.” And one of the 13 elders spake, saying unto me, “Who are these who are arrayed in white robes? and whence came they?” And I said unto him, 14 “‘Sir, thou knowest.” And he said to me, “These are they who came out of great affliction, and have washed their robes, and made them <sup>15</sup> white in the blood of the Lamb. Therefore 15 are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne will <sup>16</sup> dwell among them. They shall hunger no more, neither thirst any 16 more; neither shall the sun shine on them, nor any heat. For 17 the Lamb who is in the midst of the throne shall <sup>17</sup> feed them, and shall lead them unto <sup>17</sup> fountains of <sup>17</sup> living waters: and God shall wipe away all tears from their eyes.”

CHAP. VIII.—And when *the Lamb* had opened the seventh 1 seal, there was silence in heaven about the space of half an hour. And I saw the seven angels that stood before God; and to them 2 were given seven trumpets. And another angel came and stood 3 at the altar, having a golden censer; and there was given unto him much incense, that he might offer *it* with the prayers of all the saints upon the golden altar which was before the throne. And 4 the smoke of the incense ascended up before God from the hand of the angel, together with the prayers of the saints. And the 5 angel took the censer, and filled it with fire from the altar, and cast *it* upon the earth: and there were sounds, and thunderings, and lightnings, and an earthquake.

And the seven angels that had the seven trumpets prepared 6 themselves to sound *them*. The first sounded his trumpet, and 7 there followed hail and fire mingled with blood, and they were cast upon the earth: and <sup>7</sup> the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. And the second angel sounded his trumpet, 8 and as it were a great mountain burning with fire was cast into

14. or ‘my Lord’ Gr. *κυριε μου*.

whitened’ P.

15. ‘pitch his tabernacle among’ W.—‘spread his tabernacle over’ Wa.—‘dwell over’ N.

17. ‘be their shepherd’ N. m.

11 ‘bright’ N.—‘washed and

17. ‘of waters of life.’

9 the sea : and the third part of the sea became blood ; and the  
 third part of the creatures which were in the sea, and had life,  
 10 died ; and the third part of the ships were destroyed. And the  
 third angel sounded his trumpet, and there fell a great star from  
 heaven, burning like a lamp, and it fell upon the third part of  
 11 the rivers, and upon the springs of waters ; and the name of the  
 star was called Wormwood : and the third part of the waters be-  
 came wormwood ; and many men died of the waters, because  
 12 they were made bitter. And the fourth angel sounded his trum-  
 pet, and the third part of the sun was smitten, and the third part  
 of the moon, and the third part of the stars ; so that the third  
 part of them was darkened, and the day shone not for a third  
 13 part of it, and the night in like manner. And I looked, and  
 heard an eagle *that was* flying through the midst of heaven,  
 saying with a loud voice, “ Woe, woe, woe, to the inhabitants of  
 the earth by reason of the other blasts of the trumpet of the three  
 angels, who are yet to sound ! ”

1 CHAP. IX.—And the fifth angel sounded his trumpet, and  
 I saw a star fall from heaven unto the earth : and to him was  
 2 given the key of the 'mouth of the abyss. And he opened the  
 mouth of the abyss ; and there arose a smoke out of the mouth,  
 as the smoke of a great furnace ; and the sun and the air were  
 darkened by reason of the smoke of the mouth *of the abyss*.  
 3 And there came out of the smoke locusts upon the earth : and  
 unto them was given power, as the scorpions of the earth have  
 4 power. And it was commanded them that they should not hurt  
 the herbs of the earth, neither any green thing, neither any tree ;  
 but only those men who have not the seal *of* God on their  
 5 foreheads. And to *the locusts* it was given *in charge* that they  
 should not kill those *men*, but that they should be tormented  
 five months : and their torment *was* as the torment of a scorpion,  
 6 when it stingeth a man. And in those days men will seek death,  
 and will not find it ; and will desire to die, and death will flee  
 7 from them. And the shapes of the locusts *were* like horses pre-  
 pared unto battle ; and on their heads *were* as it were crowns of

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1. ' entrance of the deep pit' N.—' bottomless pit' A. P.

gold, and their faces *were as* the faces of men. And they had 8  
 hair as the hair of women, and their teeth were as *the teeth* of  
 lions. And they had breastplates, as it were breastplates of 9  
 iron; and the sound of their wings *was* as the sound of chariots  
 of many horses running to battle. And they had tails like scor- 10  
 pions, and there were stings in their tails: and their power *was*  
 to hurt men five months. They had a king over them, *who is* 11  
 the angel of the abyss, whose name in the Hebrew tongue *is*  
 Abaddon, but in the Greek tongue he hath the name Apollyon  
 (the destroyer). One woe is past; *and*, behold, two woes more 12  
 come afterwards.

And the sixth angel sounded his trumpet, and I heard a voice 13  
 from the four horns of the golden altar which *was* before God,  
 saying to the sixth angel that had the trumpet, "Loose the four 14  
 angels which are bound at the great river Euphrates." And the 15  
 four angels were loosed, that were prepared for an hour, and a  
 day, and a month, and a year, to slay the third part of men.  
 And the number of the army of the horsemen was two 'myriads 16  
 of myriads: I heard the number of them. And 'afterwards 17  
 I saw the horses in the vision, and those who sat on them,  
 having breastplates of fire, and of jacinth, and of brimstone:  
 and the heads of the horses *were* as the heads of lions; and out  
 of their mouths issued fire and smoke and brimstone. By these 18  
 three scourges the third part of men was killed, by the fire,  
 and the smoke, and the brimstone, which issue out of their  
 mouths. For the power of the horses is in their mouth, and in 19  
 their tails: for their tails *were* like serpents, and had heads, and  
 with them they hurt. And the rest of the men, who were not 20  
 killed by these scourges, yet repented not of the works of their  
 hands, so as not to worship demons and idols of gold, and  
 silver, and brass, and stone, and wood; which can neither see,  
 nor hear, nor walk: neither did they repent of their murders, 21  
 nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.—And I saw another mighty angel come down 1  
 from heaven, clothed with a cloud: and a rainbow *was* over

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16. 'twenty thousands of ten thousands' N.—'two hundred thousand  
 thousand' A.

17. 'thus' A. P.

his head, and his face *was* as the sun, and his feet as pillars of  
2 fire: and he had in his hand a little book open: and he set his  
3 right foot upon the sea, and *his* left *foot* on the land, and cried  
with a loud voice, as *when* a lion roareth: and when he had  
4 cried, seven thunders uttered their voices. And when the seven  
thunders had uttered their voices, I was about to write: and I  
heard a voice from heaven saying, “Seal up those things which  
5 the seven thunders uttered, and write them not.” And the  
angel that I saw standing upon the sea and upon the land, lifted  
6 up his <sup>v</sup>right hand to heaven, and swore by Him who liveth for  
ever and ever, who created heaven, and the things which are  
therein, and the earth, and the things which are therein, and the  
sea, and the things which are therein, that <sup>t</sup>the time would not  
7 be yet: but in the days of the blast of the seventh angel, when  
he shall sound his trumpet, and the mystery of God shall be  
finished, as he hath declared the glad tidings to his servants the  
8 prophets. And the voice which I heard from heaven spake to  
me again, and said, “Go *and* take the little book which is open  
in the hand of the angel that standeth upon the sea and upon  
9 the land!” And I went unto the angel, desiring him to give me  
the little book. And he said unto me, “Take *it*, and eat it up;  
and it shall make thy belly bitter, but it shall be in thy mouth  
10 sweet as honey.” And I took the little book out of the hand of  
the angel, and ate it up; and it was in my mouth sweet as honey,  
11 but as soon as I had eaten it, my belly was bitter. Then he said  
to me, “Thou must prophesy again before many peoples, and  
nations, and tongues, and kings.”

1 CHAP. XI.—And there was given me a reed like a *measuring*  
rod: <sup>v</sup>*the angel* saying, “Rise, and measure the temple of  
2 God, and the altar, and *reckon* those that worship therein. But  
the court which is without the temple leave out, and measure it  
not; for it is given unto the Gentiles: and the holy city shall  
3 they tread under foot *and* two months. And I will grant  
unto my two witnesses, that they shall prophesy a thousand two  
4 hundred *and* threescore days, clothed in sackcloth.” These are

two olive trees, and two candlesticks standing before the <sup>v</sup>Lord of the earth. And if any one will seek to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any one seek to hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the waters, to turn them into blood, and to smite the earth with every scourge, as often as they will. And when they shall have finished their testimony, <sup>7</sup> the beast that shall ascend out of the abyss will make war against them, and will overcome them, and kill them. And their dead <sup>8</sup> bodies *will lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also <sup>v</sup>their Lord was crucified. And they of the people and tribes and tongues and nations will <sup>9</sup> see their dead bodies three days and an half, and will not suffer their dead bodies to be put into a tomb. And those who dwell <sup>10</sup> upon the earth will rejoyce over them, and make merry, and will send gifts one to another; because these two prophets tormented those who dwelt on the earth. And after three days and a half <sup>11</sup> the 'spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw them. And <sup>v</sup>they heard a great voice from heaven saying unto them, <sup>12</sup> "Come up hither." And they ascended up to heaven in a cloud; and their enemies beheld them. And <sup>'in that same</sup> <sup>13</sup> <sup>v</sup>hour there was a great earthquake, and the tenth part of the city fell, and by the earthquake were slain seven thousand men: and the rest were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh <sup>14</sup> quickly.

And the seventh angel sounded his trumpet; and there were <sup>15</sup> loud voices in heaven, saying, "The kingdom of this world is become *the kingdom* of our Lord, and of his 'Christ; and he shall reign for ever and ever." And the four and twenty elders, <sup>16</sup> who sat before God on their thrones, fell upon their faces, and worshipped God, Saying, "We give thee thanks, O Lord God <sup>17</sup> Almighty, who art, and wast <sup>v</sup>; because thou hast taken to thee thy great power, and hast reigned. And the nations were <sup>18</sup>

11. 'breath'

13. 'at that time'

15. 'anoointed' N. m.

angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and shouldest destroy those  
 19 who destroy the earth." And the temple of God was opened in heaven, and the ark of the covenant of the Lord was seen in his temple: and there were lightnings, and voices, and an earthquake, and great hail.

1 CHAP. XII.—And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon *was* under her  
 2 feet, and upon her head a crown of twelve stars: and she being with child cried out, travailing in birth, and in pain to bring  
 3 forth. And there appeared another wonder in heaven; for behold a great red dragon, having seven heads and ten horns, and  
 4 seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to bring forth  
 5 to devour her child as soon as she should bring forth. And she brought forth a male child, who was to rule all the nations with a rod of iron: and her child was caught up to God, and to his  
 6 throne. And the woman fled into the wilderness, where she hath a place prepared of God, that she should be fed there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels warring with the dragon; and the dragon warred and his angels, but he  
 8 prevailed not; neither was their place found any more in heaven.  
 9 And the great dragon was cast out, that old serpent, called the devil, and Satan, who deceiveth the whole world: he was cast  
 10 out upon the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, "Now is come salvation, and strength, and the kingdom of our God, and the authority of his 'Christ: for the accuser of our brethren is cast down,  
 11 who accused them before our God day and night. But they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives, 'unto death.

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10. 'anointed'

11. 'but exposed them' N.

Therefore rejoice, *ye* heavens, and ye that dwell in them. Alas 12  
 for the earth and for the sea! for the devil is come down unto  
 you, having great wrath, because he knoweth that he hath but a  
 short time." And when the dragon saw that he was cast out 13  
 upon the earth, he persecuted the woman who brought forth the  
 male *child*. And to the woman were given two wings of 'a great 14  
 eagle, that she might fly into the wilderness, to her place, where  
 she is *to be* fed for a time, and times, and half a time, from be-  
 fore the serpent. And the serpent cast out of his mouth water 15  
 as it were a river after the woman, that he might cause her to be  
 carried away by the river. But the earth helped the woman, 16  
 and the earth opened its mouth, and swallowed up the river  
 which the dragon cast out of his mouth. And the dragon was 17  
 wroth with the woman, and departed to make war with the rest  
 of her offspring, who kept the commandments of God, and held  
 fast the testimony of Jesus.

CHAP. XIII.—And I stood upon the sand of the sea, and 1  
 saw a 'beast rise up out of the sea, having ten horns and seven  
 heads, and upon his horns ten crowns, and upon his heads 2  
 "names of blasphemy. And the beast which I saw was like  
 a leopard; and his feet were as *the feet* of a bear, and his mouth  
 as the mouth of a lion: and the dragon gave him his own  
 power, and his own throne, and great authority. And *I saw* 3  
 one of his heads as it were wounded to death; and his deadly  
 wound was healed: and all the world wondered after the beast.  
 And they worshipped the dragon because he gave authority unto 4  
 the beast: and they worshipped the beast, saying, "Who *is*  
 like unto the beast? and who is able to make war with him?"  
 And there was given unto *the beast* a mouth speaking great 5  
 things and blasphemies; and authority was given unto him to  
 continue for forty-two months. And he opened his mouth in 6  
 blasphemy against God; to blaspheme his name, and his taber-  
 nacle, and those who dwell in heaven. And it was given him 7

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14. ' the' P.  
 names' N. m.

1. ' wild beast' B. P.

" ' blasphemous



to make war with the saints, and to overcome them : and authority was given him over every tribe and people, and tongue, and  
8 nation. And all that dwelt upon the earth worshipped him, whose 'names are not written in the book of life of the Lamb  
9 that was slain from the foundation of the world. If any one  
10 have an ear, let him hear. If any one lead into captivity he shall go into captivity : if any one kill with the sword he must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth ; and  
12 he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the authority of the first beast in his presence, and causeth the earth and those who dwell therein to worship  
13 the first beast, whose deadly wound was healed. And he doeth great wonders, even to make fire come down from heaven upon  
14 the earth in the presence of men ; and he deceiveth those that dwell on the earth by *means of* those miracles which it was given him to do in the presence of the beast ; saying to those who dwell on the earth, that they should make an image to the  
15 beast, that had the wound by a sword, and lived. And it was given to him to give life to the image of the beast ; that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.  
16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark on their right hand, or on their  
17 foreheads : and that no man might buy or sell, save he that had the mark, *even* the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man ; and his number is Six hundred threescore *and* six.

1 CHAP. XIV.—And I looked, and, behold, ♀ the Lamb stood on mount Sion, and with him an hundred and forty-four thousand, having ♀ his name and his Father's name written on their

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8. ' whose name was not written from the foundation of the world in' N.

foreheads. And I heard a sound from heaven, 'as the sound of 2 many waters, and as the sound of a great thunder: and the sound which I heard was as *that* of harpers playing on their harps: And they sang a new song before the throne, and before 3 the four beasts, and the elders: and no one could learn that song but the hundred *and* forty-four thousand, that were redeemed from the earth. These are they that were not defiled with 4 women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were redeemed from among men, *as the* firstfruits unto God and to the Lamb. And 5 in their mouth was found no falsehood: for they are 'without fault v.

And I saw another angel flying in the midst of heaven, having 6 *the* everlasting gospel to preach unto those who dwell on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice, "Fear v God, and give glory to him; 7 for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." And there followed another angel, saying, "Babylon 8 the great is fallen, is fallen, v because she made all nations drink of the wine v of the 'wrath of her fornication." And another 9 angel, the third, followed them, saying with a loud voice, "If any man worship the beast and his image, and receive *his* mark on his forehead, or on his hand, the same shall drink of the wine 10 of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment shall go 11 up for ever and ever: and they shall have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Here is the patience of the saints, who 12 keep the commandments of God, and the faith 'of Jesus.

And I heard a voice from heaven saying, "Write, Blessed *are* 13 the dead who die in the Lord from henceforth! Yea, saith the Spirit, they rest from their labours; and their works follow

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2. 'loud as' P.  
furious fornication' Nm.

5. 'spotless' N.  
12. 'in' N.

8. 'fury' N. P.—'of her

14 them." And I looked, and behold a white cloud, and upon  
the cloud *one* sat like '*the* Son of man, having on his head a  
15 golden crown, and in his hand a sharp sickle. And another  
angel came <sup>v</sup>out of the temple, crying with a loud voice to him  
that sat on the cloud, "Put forth thy sickle, and reap: for the  
time of reaping is come; for the harvest of the earth is ripe."  
16 And he that sat on the cloud put forth his sickle upon the earth;  
17 and the earth was reaped. And another angel came out of the  
temple which *was* in heaven, he also having a sharp sickle.  
18 And another angel came out from the altar, who had authority  
over 'fire; and cried with a loud cry to him who had the sharp  
sickle, saying, "Put forth thy sharp sickle, and cut the clusters  
19 of the vine of the earth; for its grapes are fully ripe." And the  
angel put forth his sickle into the earth, and cut *the fruit of* the  
vine of the earth, and cast *it* into the great winepress of the  
20 wrath of God. And the winepress was trodden without the  
city, and blood came out of the winepress, even unto the horse  
bridles, for the space of a thousand *and* six hundred furlongs.

1 CHAP. XV.—And I saw another sign in heaven, great and  
marvellous, seven angels having the seven last scourges; for in  
2 them the wrath of God 'was filled up. And I saw as it were a 'sea  
of glass mingled with fire: and those who had gotten the victory  
over the beast, and over his image, and <sup>v</sup>over the number of his  
name, standing "by the sea of glass, having *the* harps of God.  
3 And they sang the song of Moses the servant of God, and the  
song of the Lamb, saying, "Great and marvellous *are* thy works,  
Lord God Almighty; just and true *are* thy ways, thou King of  
4 the nations! Who shall not fear <sup>v</sup>thee, O Lord, and glorify thy  
name? for *thou* only *art* holy: for <sup>v</sup>all nations shall come and  
worship before thee; for thy just judgments are made manifest."  
5 And after that I looked, and the temple of the tabernacle of  
6 the testimony in heaven was opened: and the seven angels  
having the seven scourges, came <sup>v</sup>out of the temple, clothed in  
pure white linen, and having their breasts girded with golden

14. 'a'

2. 'laver' N. B.

18. 'the fire thereof'

" 'on' A. P.

1. 'is finished' P.

girdles. And one of the four beasts gave unto the seven angels 7 seven golden 'vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory 8 of God, and from his power; and no man was able to enter into the temple, till the seven scourges of the seven angels were finished.

CHAP. XVI.—And I heard a loud voice <sup>v</sup> out of the temple 1 saying to the seven angels, “Go and pour out the seven vials of the wrath of God upon the earth.” And the first went, and 2 poured out his vial upon the earth; and a noisome and grievous sore fell upon the men that had the mark of the beast, and *upon* those who worshipped his image. And the second angel poured 3 out his vial upon the sea; and it became blood like that of a dead *man*: and every living thing died in the sea. And the 4 third poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters 5 say, “Righteous art thou <sup>v</sup> who art, and who wast,—the Holy one—because thou hast thus executed judgment. For they 6 have shed the blood of saints and of prophets, and thou hast given them blood to drink; whereof they are worthy.”

And I heard *one out of* the altar say, “Even so, Lord God 7 Almighty, true and righteous *are* thy judgments.”

And the fourth *angel* poured out his vial upon the sun; and 8 it was given him to scorch 'men with fire. And 'men were 9 scorched with great heat; and men blasphemed the name of God, who hath authority over these scourges: and repented not, *so as* to give him glory.

And the fifth *angel* poured out his vial upon the throne of the 10 beast; and his kingdom became darkened; and *men* gnawed their tongues for pain, and blasphemed the God of heaven be- 11 cause of their pains and their sores, and repented not of their deeds.

And the sixth *angel* poured out his vial upon the great river 12 Euphrates; and the water thereof was dried up, that the way of

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7. 'bowls' N.—'cups' P.  
men' P. (twice.)

7. 'the altar say' P.

8. 'the

13 the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false  
 14 prophet: for they are spirits of demons, working miracles, *which* go forth unto the kings of the whole world, to gather them to the  
 15 battle of that great day of God Almighty. (“<sup>v</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”) And *the spirit* gathered *the kings* together into a place called in the Hebrew tongue Armagedon.  
 17 And the seventh *angel* poured out his vial into the air; and there came a loud voice from the temple <sup>v</sup>of heaven, *even* from  
 18 the throne, saying, “It is done.” And there were voices, and thunders, and lightnings; and there was a great earthquake, such as had not been since men were upon the earth, so mighty  
 19 an earthquake, *and* so great. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon came into remembrance before God, so that he gave  
 20 her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found.  
 21 And there fell upon <sup>1</sup>men a great hail out of heaven, *every stone* as it were the weight of a talent: and men blasphemed God because of the scourge of the hail; for the scourge thereof was exceedingly great.

1 CHAP. XVII.—Then one of the seven angels that had the seven vials, came and talked with me, saying, “Come hither; I will shew unto thee the judgment of the great Harlot that sitteth  
 2 upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have  
 3 been made drunk with the wine of her fornication.” So he carried me away in the spirit into the desert: and I saw a woman sitting upon a scarlet coloured beast, *which was* full of  
 4 names of blasphemy, having seven heads and ten horns. And the woman was clothed in purple and scarlet colour, and decked with gold and precious stones and pearls, and had in her hand

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21. ‘the men’ P.

a golden cup full of abominations and of the filthiness of <sup>v</sup>her fornication: and upon her forehead a name written, “MYS- 5  
 TERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” And I saw the woman drunk with the blood of the saints, and 6  
 with the blood of the witnesses of Jesus: and when I saw her, I wondered with great wonder. And the angel said unto me, 7  
 “Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, 8  
 and is not; and is about to ascend out of the abyss, and to go to destruction: and they that dwell on the earth (whose names were not written in the book of life from the foundation of the world) will wonder, when they behold the beast that was, and is not, and is to appear again. Here *is* the mind which hath 9  
 wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings: five are fallen, and 10  
 one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is 11  
 not, even he is the eighth, and is *as one* of the seven, and will go to destruction. And the ten horns which thou sawest are 12  
 ten kings, who have not yet received a kingdom; but *will* receive authority as kings at the same time with the beast. These 13  
*will* have one mind, and will give their power and strength unto the beast. These will make war with the Lamb, and the 14  
 Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.” And *the angel* saith unto me, “The waters which 15  
 thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest 16  
 and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her with fire. For God hath put into their hearts to do his will, and to agree, and 17  
 give their kingdom unto the beast, until the words of God shall have been fulfilled. And the woman whom thou sawest is that 18  
 great city, which hath dominion over the kings of the earth.”

CHAP. XVIII.—And after these things I saw another angel 1

coming down from heaven, having great authority; and the  
 2 earth was enlightened with his glory. And he cried with a  
 strong voice, saying, "Babylon the great is fallen, is fallen, and  
 is become the dwelling place of demons, and the haunt of every  
 foul spirit, and the haunt of every unclean and hateful bird.  
 3 For all the nations have drunk of the wine of the 'wrath of her  
 fornication, and the kings of the earth have committed fornication  
 with her, and the merchants of the earth are become rich through  
 4 the abundance of her luxuries." And I heard another voice from  
 heaven, saying, "Come out of her, my people, that ye be not  
 partakers of her sins, and that ye receive not of her scourges.  
 5 For her sins have reached unto heaven, and God hath re-  
 6 membered her iniquities. Render unto her even as she hath  
 rendered, and repay her 'double according to her works: in the  
 7 cup which she hath mixed mix to her 'double. By how much  
 she hath glorified herself, and lived luxuriously, by so much give  
 unto her torment and sorrow: for she saith in her heart, 'I sit  
 as a queen, and am no widow, and shall not see mourning.'  
 8 Therefore shall her scourges come in one day, 'pestilence, and  
 mourning, and famine; and she shall be utterly burned with  
 9 fire: for strong is the Lord God who hath judged her. And  
 the kings of the earth, who have committed fornication and lived  
 luxuriously with her, shall bewail, and shall lament for her, when  
 10 they shall see the smoke of her burning, standing afar off for  
 the fear of her torment, and saying, 'Alas, alas, that great city  
 Babylon, that mighty city! for in one hour is thy judgment  
 11 come.' And the merchants of the earth shall weep and mourn  
 12 over her; for no one buyeth their merchandize any more: the  
 merchandize of gold, and silver, and of precious stones, and of  
 pearls, and fine linen, and of purple, and silk, and scarlet, and  
 all 'sweet smelling wood, and all vessels of ivory, and all vessels  
 13 of most precious wood, and of brass, iron, and marble, and cin-  
 namon, and amomum, and odours, and ointments, and incense,  
 and wine, and oil, and fine flour, and wheat, and cattle, and  
 sheep, and horses, and chariots, and slaves, and persons of men.

3. 'fury' N. P.  
 A. P.

6. 'the same measure' P. (twice.)  
 12. Gr. 'thyine wood' and so A. P.

8. 'death'

And the fruits that thy soul longed after are departed from thee, 14  
 and all things which were delicate and sumptuous have perished  
 from thee, and thou shalt obtain them no more at all. The 15  
 merchants of these things, which were made rich by her, shall  
 stand afar off for the fear of her torment, weeping and wailing,  
 and saying, ‘Alas, alas, that great city, that was clothed in fine 16  
 linen, and purple, and scarlet, and decked with gold, and pre-  
 cious stones, and pearls ! for in one hour so great riches is come  
 to nought.’ And every shipmaster, and <sup>v</sup>every one who voyageth 17  
 thither, and the sailors, and as many as <sup>u</sup>use the sea, stood afar  
 off, and cried when they saw the smoke of her burning, saying, 18  
 ‘What *city was* like unto this great city !’ And they cast dust 19  
 on their heads, and cried, weeping and wailing, saying, ‘Alas,  
 alas, that great city, wherein all that had ships on the sea be-  
 came rich by reason of her costliness ! for in one hour she is  
 laid waste.’ Rejoice over her, *thou* heaven, and *ye* saints, and 20  
 apostles and prophets ; for God hath avenged you on her.

And a mighty angel took up a stone like a great millstone, 21  
 and cast *it* into the sea, saying, “Thus shall that great city  
 Babylon be thrown down with violence, and shall be found no  
 more at all. And the sound of harpers, and of musicians, and 22  
 of pipers, and of trumpeters, shall be heard no more at all in  
 thee ; and no craftsman, of whatsoever craft *he be*, shall be found  
 any more in thee ; and the sound of a millstone shall be heard  
 no more at all in thee ; and the light of a lamp shall shine no 23  
 more at all in thee ; and the voice of the bridegroom and of the  
 bride shall be heard no more at all in thee : for thy merchants were  
 the great men of the earth ; for by thy sorceries were all nations  
 deceived. And in her hath been found the blood <sup>u</sup>of prophets, 24  
 and of saints, and of all that were slain upon the earth.”

CHAP. XIX.—After these things I heard as it were a loud 1  
 voice of much people in heaven, saying, “‘Hallelujah ! now is  
 the salvation, and the glory, and the power, <sup>v</sup>of our God ! For  
 true and righteous *are* his judgments : for he hath judged the 2

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17. ‘work on’ P.      24. ‘even of all prophets and saints that were’ P.  
 1. ‘praise ye Jehovah’ N. (and so v. 3, 4, 6.)



great harlot, that corrupted the earth with her fornication, and  
 3 hath avenged the blood of his servants at her hand." And  
 again they said, 'Hallelujah!' And her smoke goeth up for  
 4 ever and ever. And the four and twenty elders and the four  
 beasts fell down and worshipped God that sat on the throne,  
 5 saying, "Amen; Hallelujah!" And a voice came out of the  
 throne, saying, "Praise our God, all ye his servants, and ye that  
 6 fear him, *both* small and great!" And I heard as it were the  
 voice of a great multitude, and as it were the sound of many  
 waters, and as it were the sound of mighty thunderings, saying,  
 7 "Hallelujah: for our Lord God omnipotent reigneth! Let us  
 be glad and rejoice, and give glory to him: for the marriage of  
 8 the Lamb is come, and his wife hath made herself ready." And  
 it was given to her that she should be clothed in fine linen,  
 white and pure: (for the fine linen is the righteousness of the  
 9 saints.) And *he* saith unto me, Write, Blessed *are* they who  
 are called unto the marriage supper of the Lamb! And *he*  
 10 saith unto me, "These are the true sayings of God." Then I  
 fell at his feet to worship him. And he said unto me, "See  
*thou do it* not! I am a fellowservant with thee, and with thy  
 brethren who bear testimony to Jesus. Worship God! for the  
 spirit of prophecy is the testimony to Jesus."

11 And I saw heaven opened, and behold a white horse; and he  
 that sat upon him *was* called Faithful and True, and in right-  
 12 eousness he judgeth and maketh war. His eyes *were* <sup>v</sup>as a  
 flame of fire, and on his head *were* many crowns: and he had  
 13 a name written, which none knoweth, but he himself. And he  
*was* clothed with a vesture dipped in blood: and his name is  
 14 called THE WORD OF GOD. And the armies *which were* in  
 heaven followed him upon white horses, clothed in fine linen,  
 15 white *and* pure. And out of his mouth goeth a sharp twoedged  
 sword, that with it he might smite the nations: and he shall  
 rule them with a rod of iron: and he shall tread the winepress  
 16 of the 'fierce wrath of Almighty God. And he hath on *his* ves-  
 ture and on his thigh a name written, KING OF KINGS,  
 AND LORD OF LORDS.

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15. Gr. 'fierceness (fury) of the wrath' and so P.

And I saw an angel standing in the sun ; and he cried with a 17  
 loud voice, saying to all the fowls that fly in the midst of heaven,  
 " Come, gather yourselves together unto <sup>v</sup> the great supper of  
 God ; that ye may eat the flesh of kings, and the flesh of cap- 18  
 tains, and the flesh of mighty men, and the flesh of horses, and  
 of those who sit on them, and the flesh of all *men*, both free and  
 bond, both small and great." And I saw the beast, and the 19  
 kings of the earth, and their armies gathered together, to make  
 war against him that sat on the horse, and against his army.  
 And the beast was taken, and the false prophet that was with 20  
 him, that wrought miracles before him, with which he deceived  
 those who had received the mark of the beast, and those who  
 worshipped his image. These two were cast alive into a lake of  
 fire burning with brimstone. And the rest were slain with the 21  
 sword of him that sat upon the horse, which *sword* proceeded  
 out of his mouth : and all the fowls were filled with their flesh.

CHAP. XX.—And I saw an angel come down from heaven, 1  
 having the key of the abyss and a great chain in his hand. And 2  
 he laid hold of the dragon, that old serpent, which is the devil,  
 and Satan, and bound him a thousand years, and cast him into 3  
 the abyss, and shut *him* up, and set a seal upon him, that he  
 might deceive the nations no more, till the thousand years should  
 be finished : and after that he must be loosed for a little time.

And I saw thrones ; and <sup>t</sup> some were seated upon them, and 4  
 judgment was given unto them : and *I saw* the souls of those who  
 had been beheaded for their testimony to Jesus, and for the word  
 of God, and who had not worshipped the beast, neither his  
 image, neither had received *his* mark upon *their* foreheads, or on  
 their hands ; and they lived again and reigned with Christ <sup>u</sup> the  
 thousand years. (But the rest of the dead lived not *again* until 5  
 the thousand years were finished.) This *is* the first resurrection.  
 Blessed and holy *is* he that hath part in the first resurrection : on 6  
 such the second death hath no power ; but they shall be priests of  
 God and of Christ, and shall reign with him <sup>t</sup> the thousand years.  
 And when the thousand years are finished, Satan will be loosed 7

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4. ' those who sat.' N.

" ' a ' A. N. (and v. 6.)

8 out of his prison, and shall go forth to deceive the nations which are in the four parts of the earth, Gog and Magog, to gather them together for battle: the number of whom will be as the  
 9 sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city; and fire came down <sup>v</sup>from God out of heaven, and de-  
 10 voured them. And the devil that deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet were, and will be tormented day and night <sup>v</sup>for ever and ever.

11 And I saw a great white throne, and him who sat on it; from whose face the earth and the heaven fled away; and no place  
 12 was found for them. And I saw the dead, small and great, stand before <sup>v</sup>the throne; and the books were opened: and another book was opened, which is *the book* of life: and the dead were  
 13 judged out of those things which were written in the books, according to their works. And the sea gave up the dead which  
 were in it; and death and Hades delivered up the dead which were in them: and they were judged every one according to their  
 14 works. And death and Hades were cast into the lake of fire.  
 15 This is the second death.<sup>v</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

1 CHAP. XXI.—And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and there was no more sea.

2 And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.  
 3 And I heard a loud voice out of heaven saying, “Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them,<sup>v</sup>  
 4 *and be* their God. And He will wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former  
 5 things are passed away.” And he that sat upon the throne said, “Behold, I make all things new.” And he saith unto me,  
 6 “Write: for these words are faithful and true.<sup>v</sup>” And he said unto me, “It is done. I am Alpha and Omega, the beginning

and the end. Unto him that is athirst, I will give of the fountain of the water of life 'freely. He that overcometh shall 7 inherit <sup>v</sup> these things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and sinners and 8 the abominable, and murderers, and fornicators, and 'sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." And one of the seven angels that had the seven vials full of the 9 seven last scourges, came and talked with me, saying, "Come hither, I will shew thee <sup>v</sup> the bride, the wife of the Lamb." And 10 he carried me away in the spirit to a great and high mountain, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: and her light *was* 11 like a stone most precious, like a jasper stone, clear as crystal; And having a wall great and high, *and* having twelve gates, and 12 at the gates twelve angels, and names written on *the gates*, which are *the names* of the twelve tribes of the children of Israel: On 13 the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had 14 twelve foundations, and in them twelve names of the twelve apostles of the Lamb. And he that talked with me had for a 15 measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length 16 is as *much* as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hun- 17 dred *and* forty four cubits, *according to* the measure of a man <sup>1</sup> which is the angel's *measure*. And the building of the wall of it was 18 *of* jasper: and the city *was* pure gold, <sup>1</sup> like clear glass. And the 19 foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second sapphire; the third, chalcedony; the fourth, emerald; the fifth, 20 sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates *were* twelve 21

6 'without cost' N.  
an angel' Wa. P.

8 'poisoners' Wa. Nm.

18 'clear [brilliant] like glass' Wa.

17 'that is of

pearls; every gate was of one pearl: and the street of the city  
 22 *was* pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are its  
 23 temple. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did enlighten it, and the  
 24 Lamb *was* the lamp thereof. And the nations <sup>v</sup> shall walk in its light: and the kings of the earth shall bring their glory and  
 25 honour into it, and its gates shall not be shut at all <sup>1</sup> by day: for  
 26 there shall be no night there. And *men* shall bring into it the  
 27 glory and honour of the nations. And there shall in no wise enter into it anything that defileth, or that worketh abomination, or *that uttereth* a lie: but those only who are written in the Lamb's book of life.

- 1 CHAP. XXII.—And *he* shewed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.  
 2 In the midst between the breadth of the city and the river *that ran* on each side, *was* the tree of life which bare twelve sorts of fruits, and yielded its fruit every month; and the leaves of the  
 3 tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in  
 4 it; and his servants shall worship him: and they shall see his  
 5 face; and his name *shall be* on their foreheads. And there shall be no more night; and no need of lamp, nor of light of the sun; for the Lord God will shine upon them: and they shall reign for ever and ever.  
 6 And *he* said unto me, “These sayings *are* faithful and true; and the Lord <sup>v</sup>God of the spirits of the prophets hath sent his angel to shew unto his servants the things which must shortly  
 7 come to pass. <sup>v</sup>And, behold, I come quickly: blessed *is* he that keepeth the words of the prophecy of this book.”  
 8 And I John heard and saw these things. And when I had heard and seen, I fell down to worship before the feet of the  
 9 angel who shewed me these things. Then saith he unto me, “See *thou do it* not! <sup>v</sup>I am a fellowservant with thee, and with

thy brethren the prophets, and with those who keep the words of this book : worship God !” And he saith unto me, “ Seal 10 not the sayings of the prophecy of this book : the time is at hand. He that is unrighteous, let him be unrighteous still : and he 11 that is polluted, let him be polluted still : and he that is righteous, let him do righteousness still : and he that is holy, let him be holy still.

Behold ! ‘ I come quickly ; and my reward *is* with me, to 12 give every man according as his work shall be. I *am* Alpha 13 and Omega, the first and the last, the beginning and the end. Blessed *are* they that do his commandments, that they may have 14 right to the tree of life, and may enter in through the gates into the city. Without *are* dogs, and ‘ sorcerers, and fornicators, 15 and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these 16 things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride 17 say, Come ! And let him that heareth say, Come ! And let him that is athirst come. Whosoever will, let him take the water of life freely.”

I testify unto every man that heareth the words of the pro- 18 phesy of this book, If any one shall add unto these things, God shall add unto him the scourges that are written in this book : and if any one shall take away from the words of the book of 19 this prophecy, God will take away his part out of the <sup>v</sup> tree of life, and out of the holy city, and *from* the things which are written in this book. He who testifieth these things saith, 20 “ Surely I come quickly.”

Amen. Come, Lord Jesus. The grace of the Lord Jesus 21 Christ *be* <sup>v</sup> with all the saints.

12. ‘ *Saith Jesus*’ N.

15. ‘ poisoners’ Wa. Nm.

# LIST OF VARIOUS READINGS

REFERRED TO BY THE SIGN  $\nu$  IN THE TEXT.

## ABBREVIATIONS.

- om. signifies that some authorities omit the words that follow.  
add. that some add the words that follow.  
subst. that some substitute the words following for those in the text.  
conj. conjecture—a reading proposed by some eminent scholar, and deemed worthy of being known, but not supported by any external authority.

## SYMBOLS.

- = expresses Griesbach's judgment, that the words following should very probably be omitted.  
— expresses a lower degree of probability for the omission.  
r. † signifies that the received text adds the following words which Griesbach rejects.  
r. om. signifies that Griesbach has added the words following, which are not found in the received text: when admitted on the highest authority no other symbol is used; when with some hesitation —; when with considerable doubt =.  
✠ signifies that the words to be substituted, have as good, or very nearly as good, authority as those found in the text, though not quite sufficient in Griesbach's judgment, to induce him to change the received reading.  
∞ signifies that the words to be substituted deserve consideration, though not of equal authority with those in the text.  
r. joined to either of these symbols, signifies that what follows is found in the received text, having, in Griesbach's judgment, the degree of probability expressed by the symbol used, but another reading being preferred by him. When r. stands alone, what follows is the reading of the received text, but not considered by Griesbach as probable.

Where none of these symbols is employed, the reading is thought of sufficient interest to be noticed; but has not been represented as of high authority by Griesbach.

## MATTHEW.

- Ch. i. 18. om. — 'Jesus,' reading 'of the Christ'  
 25. om. 'her first born,' reading 'a (or 'her') son'  
 ii. 18. om. = 'lamentation and'  
 iii. 11. om. — 'and fire'  
 iv. 10. r. om. — 'behind me,' reading 'hence'  
 v. 11. om. = 'falsely'  
 22. om. 'without a cause'  
 27. r. + 'by (or 'to') them of old time'  
 32. om. 'and whosoever - - - adultery'  
 44. om. = 'bless those - - - hate you'  
 om. — 'despitefully use you and'  
 47. subs. ∞ 'friends'  
 r. ∞ 'publicans'  
 48. subs. ∞ 'Heavenly father'  
 vi. 1. r. 'alms'  
 4. om. = 'openly'  
 13. r. + 'for thine is the kingdom, and the power, and the glory forever. Amen'  
 15. om. = 'their trespasses'  
 18. r. + 'openly'  
 25. om. = 'or - - - drink'  
 33. om. 'first'  
 34. subs. ∞ 'for itself'  
 vii. 2. r. + 'again'  
 12. subs. ∞ 'so'  
 14. r. ∞ 'because'  
 viii. 28. subs. ∞ 'Gerasenes,' others ∞ 'Gadarenes'  
 31. r. ∞ 'suffer us to go away into'  
 ix. 13. r. + 'to repentance'  
 35. r. + 'among the people'  
 x. 3. r. om. — 'whose - - - Thaddeus' others om. — 'Lebbaeus whose surname was'  
 8. om. — 'raise the dead'  
 12. add 'saying, 'peace be upon this house!''  
 19. om. — 'for it - - - speak'  
 23. r. om. — 'and if - - - another' om. — 'for'
- Ch. x. 29. om. = 'to the ground'  
 xi. 2. subs. ∞ 'by two'  
 19. subs. 'works'  
 xii. 6. subs. ∞ 'a greater thing'  
 8. r. + 'even'  
 35. r. + 'of the heart'  
 xiii. 11. om. — 'of heaven'  
 35. add 'Isaiah,' others 'Asaph'  
 40. om. — 'this,' reading 'the'  
 51. om. — 'master'  
 xv. 4. subs. ∞ 'said honour'  
 39. subs. 'Magadan'  
 xvi. 2. om. 'when - - - of the times'  
 3. om. = 'O hypocrites'  
 4. om. — 'the prophet'  
 13. om. — 'I' ('is' for 'am')  
 20. r. + 'Jesus'  
 xvii. 11. om. = 'first'  
 21. om. the whole verse  
 xviii. 11. om. = the whole verse  
 29. r. + 'at his feet'  
 35. r. + 'their trespasses'  
 xix. 9. om. 'and whoso - - - adultery'  
 16. om. = 'good'  
 17. r. ∞ 'why callest thou me good? there is none good but one, *that is* God:'  
 20. om. — 'from my youth up'  
 29. om. 'or wife'  
 xx. 7. om. = 'and - - - receive'  
 16. om. 'for - - - chosen'  
 22. r. + 'and to be baptized with the baptism that I am baptized with'  
 23. r. + 'and shall be baptized' &c. (as 22)  
 xxi. 4. om. = 'all'  
 12. om. — 'of God'  
 44. om. — the whole verse  
 xxii. 30. om. — 'of God'  
 32. subs. 'he is not God' (or 'a God')  
 xxiii. 4. om. — 'and grievous to be borne'  
 8. subs. ∞ 'teacher' (διδάσκαλος for καθηγητής)  
 r. + 'even Christ'  
 10. subs. ∞ 'for your leader is the Christ'



- C.xxiii. 13 r. transposes verses 13 and 14  
 om. = 'for ye - - - hypocrites' in next verse  
 19. om. — 'foolish and'  
 25. om. = 'and of the dish' reading 'it is full'  
 38. om. 'desolate'  
 xxiv. 2. om. = 'not'  
 28. om. — 'for'  
 36. add 'neither the son'  
 xxv. 13. r. + 'wherein the son of man cometh'  
 31. r. + 'holy'  
 41. subs. ∞ 'which my father prepared for'  
 xxvi. 3. om. — 'and the scribes'  
 26. subs. ∞ 'gave thanks'  
 42. om. = 'cup' and 'from me'  
 55. om. — 'with you'  
 om. — 'teaching'  
 59. om. = 'and the elders'  
 60. om. — 'though - - came'  
 r. + 'they found none,' also 'yea' before 'though'

- C.xxvi. 73. om. 'for - - - thee'  
 xxvii. 4. subs. ∞ 'just'  
 8. om. the whole verse  
 9. om. 'Jeremiah,' others subs. 'Zachariah'  
 24. om. — 'righteous'  
 34. subs. ∞ 'wine'  
 35. r. + 'that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture they cast lots'  
 50. add 'but another taking a spear, pierced his side, and there came forth water and blood'  
 64. r. + 'by night'  
 xxviii. 2. om. — 'from the entrance'  
 6. om. 'The Lord,' and read 'he'  
 9. om. = 'as they were going to tell his disciples'  
 19. r. + 'therefore'

## MARK.

- Ch. i. 1. om. 'the Son of God'  
 2. r. ∞ 'prophets'  
 r. + 'before thee'  
 14. om. = 'the kingdom of'  
 34. add 'to be the Christ'  
 ii. 17. r. + 'to repentance'  
 19. om. — 'as long - - fast'  
 iii. 5. r. + 'whole as the other'  
 29. om. — 'never,' subs. 'not'  
 subs. ∞ 'sin'  
 31. om. — 'calling him'  
 32. add 'and thy sisters'  
 iv. 11. om. = 'to know,' read 'unto you the secret - - is given'  
 24. r. + 'and unto you that hear shall more be given'  
 v. 1. subs. ∞ 'Gerasenes' others 'Gergasenes'  
 11. om. — 'great'  
 12. om. = 'the demons' reading 'they'  
 15. om. = 'him that had had the legion'

- Ch. v. 22. om. — 'Jairus by name'  
 vi. 11. r. + 'verily I say unto you, it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city'  
 15. r. + 'or' before 'like'  
 20. subs. 'hesitated in'  
 33. r. + 'and outwent them, and came together unto him'  
 36. subs. ∞ 'something to eat' (ending the verse so)  
 44. r. + 'about'  
 51. om. — 'beyond measure'  
 om. = 'and wondered'  
 vii. 2. r. + 'they found fault'  
 8. om. 'as the washing - - ye do'  
 16. om. the whole verse  
 24. om. — 'and Sidon'  
 31. subs. ∞ 'he came through Sidon unto the lake'  
 viii. 1. add 'again'  
 9. om. = 'that had eaten'

- Ch. viii. 15. subs. ' the Herodians '  
 22. subs. ☞ ' Bethany '  
 25. om. — ' and made him look up '  
 subs. ☞ ' things '  
 26. om. ' nor tell it to any in the town '  
 ix. 3. om. = ' as snow '  
 om. — ' so as no fuller on earth can whiten '  
 12. subs. καθως (' as it is ' &c.) for καὶ πῶς, ' and how ' or ' and as '  
 16. r. ☞ ' the scribes '  
 24. om. ' with tears '  
 r. + ' Lord ' or ' Master '  
 29. om. ' and fasting '  
 31. subs. ☞ ' after three days '  
 38. r. + ' and he followeth not us '  
 om. = ' because - - - us '  
 40. r. ' us ' (twice)  
 41. r. ' in my name because '  
 44. om. — ' where their worm dieth not, and the fire is not quenched '  
 45. om. = ' into - - - fire '  
 46. om. — the whole verse  
 47. om. — ' fire '  
 49. om. ' and every sacrifice shall be salted with salt '  
 x. 19. om. — ' do not kill '  
 21. om. = ' take up the cross '  
 25. subs. ☞ ' to enter the '  
 27. om. — ' for with God all things are possible '  
 29. om. — ' or wife '  
 30. add ' and father '  
 34. subs. ☞ ' after three days '

- Ch. xi. 1. subs. ☞ ' Jerusalem and to Bethany '  
 10. r. + ' in the name of the Lord '  
 23. om. = ' whatsoever he saith '  
 26. om. the whole verse  
 28. om. ' and - - - things '  
 xii. 4. om. = ' stoned and '  
 23. om. = ' when they shall rise '  
 27. r. + ' the God '  
 32. r. + ' God ' (instead of ' He ')  
 37. om. — ' therefore '  
 42. om. — ' poor '  
 xiii. 11. om. — ' neither premeditate '  
 14. r. + ' spoken of by Daniel the prophet '  
 18. subs. ☞ ' it may not happen in '  
 32. om. ' nor the Son '  
 xiv. 15. om. — ' and prepared '  
 22. r. + ' eat '  
 24. om. = ' new '  
 25. subs. ☞ ' give to drink '  
 27. om. = ' from me this night '  
 31. om. = ' the more '  
 51. om. = ' the soldiers ' (reading ' they ')  
 52. om. — ' from them '  
 70. om. ' for thou art a Galilaean '  
 om. = ' and thy speech sheweth it '  
 72. add ' immediately '  
 xv. 28. om. = the whole verse  
 32. add ' on him '  
 xvi. 8. r. + ' quickly '  
 9. om. = from ' nor ' to the end of the chapter

## LUKE.

- Ch. i. 28. om. — ' blessed art thou among women ! '  
 29. r. + ' when she saw him '  
 35. r. + ' of thee '  
 ii. 9. subs. ☞ ' a glory shone '  
 22. subs. ☞ ' his ' others ' her '  
 33. r. ' Joseph and his mother '  
 40. om. = ' in spirit '  
 43. subs. ☞ ' his parents knew '  
 iii. 2. r. ' high priests ' ( ' A. and C being ')

- Ch. iv. 1. subs. ☞ ' in '  
 8. r. + ' get thee behind me Satan, for '  
 18. r. + ' to heal the broken hearted '  
 41. r. + ' the Christ '  
 v. 26. om. ' all struck with amazement, and glorified God and they were '  
 vi. 1. subs. ' a sabbath '  
 45. om. — ' his ' (read ' the ')

- Ch. vi. 48. subs. 'well-built'  
 vii. 11. subs. ☞ 'in the next place'  
     i. e. in the order of events  
 28. om. — 'prophet'  
     om. — 'the baptist'  
 31. r. + 'and the Lord said'  
 33. om. — 'bread' and 'wine'  
 45. subs. ☞ 'she'  
 viii. 3. subs. ☞ 'them'  
 26. subs. ☞ 'Gerasenes,' others  
     'Gerasenes'  
 29. om. — 'Jesus'  
     om. = 'God'  
 48. om. — 'be of good comfort'  
 54. om. — 'when - - out'  
 ix. 7. om. = 'by him'  
 10. om. 'to a desert place be-  
     longing'  
 23. om. — 'and take up his cross  
     daily'  
     om. = 'daily'  
 35. subs. ☞ 'chosen'  
 50. r. 'us'  
 54. om. — 'even as Elijah  
     did'  
 55. om. = 'and said ye - -  
     are of'  
 56. r. + 'for the son of man is  
     not come to destroy men's  
     lives but to save them'  
 57. om. — 'master'  
 x. 1. add 'two'  
 11. subs. 'to our feet'  
     r. + 'unto you'  
 22. add 'and turning to his  
     disciples he said'  
 35. om. = 'when he de-  
     parted'  
 42. om. 'one thing is needful,  
     and'  
 xi. 1. r. + 'our,' r. + 'which art  
     in heaven,' r. + 'thy will  
     be done as in heaven so  
     on earth'  
 4. r. + 'but deliver us from  
     evil'  
 29. r. + 'the prophet'  
 44. r. + 'scribes and Pharisees  
     hypocrites'  
 48. om. 'their tombs' (supply  
     '*this work*')  
 49. om. 'of God'  
 53. subs. ☞ 'and the scribes,'  
     others and 'as he went  
     thence the scribes'

- Ch. xi. 54. om. = 'that they might  
     accuse him'  
 xii. 10. om. — 'blasphemeth'  
     ('speaketh a word against'  
     being understood)  
 21. om. the whole verse  
 31. subs. ☞ 'his' om. — 'of  
     God' om. = 'all'  
 xiii. 15. subs. ☞ 'hypocrites'  
 19. om. — 'great'  
 27. om. 'whence ye are'  
 35. r. + 'desolate'  
 xiv. 5. subs. ☞ 'a sheep'  
 12. om. 'nor thy brethren'  
     om. — 'nor thy kindred'  
 xv. 21. om. = 'and' (adding 'I')  
     add 'make me as one of  
     thy hired servants'  
 xvi. 8. add 'wherefore I say unto  
     you that'  
 12. subs. 'our own'  
 18. om. 'from her husband'  
 21. add 'and no one gave to  
     him'  
 xvii. 3. om. — 'against thee'  
 9. om. 'I apprehend not'  
 24. om. 'in his day'  
 35. r. + (being verse 36,) 'Two  
     men will be in the field,  
     the one will be taken  
     the other left'  
 xviii. 28. subs. ☞ 'our own'  
 xix. 42. om. — 'thy'  
 45. om. = 'therein, and those  
     who bought'  
 xx. 13. om. = 'when they see  
     him'  
 23. om. = 'why do ye try  
     me'  
 xxi. 19. subs. ☞ 'ye shall pre-  
     serve'  
 xxii. 19. om. 'which - - is shed  
     for you' (to the end of  
     v. 20.)  
 30. om. 'in my kingdom'  
     r. 'may sit'  
 31. om. 'and the Lord said'  
 43. om. the whole of this and  
     the following verses  
 57. om. = 'him' (reading '*it*')  
 xxiii. 8. om. = 'many things'  
 15. subs. ☞ 'he hath sent him  
     back to you'  
 17. om. = the whole verse  
 23. om. 'and those of the chief  
     priests'

C.xxiii.34. om. ' then said - - - what they do '

42. subs. 'said: Jesus remember'  
om. — ' Lord,' om. when thou comest,' read ' in thy kingdom '

45. om. ' and the sun was darkened' others read ' the sun failing *of its light* '

55. om. ' and how his body was laid '

C. xxiv. 1. om. — ' and certain others were with them '

12. om. the whole verse

36. om. ' and saith unto them, Peace be unto you '

42. om. ' and of a honeycomb'

46. om. — ' and thus it behoved '

51. om. — ' and carried up into heaven '

xxiv. 52. om. — ' did him obeisance and '

## JOHN.

Ch. i. 13. subs. ' was born '

18. om. — ' son '

27. r. + ' who hath been preferred to me '

51. om. = ' hereafter '

iii. 13. om. — ' who is in heaven '

15. om. = ' not perish, but '

25. r. ∞ ' the Jews' others conj. ' Jesus '

31. om. = ' is above all, and '

34. om. = ' God' supply ' he '

iv. 42. om. = ' the Christ '

v. 1. add ' the' for ' a '

3. om. = ' waiting - - - disease he had' end of v. 4

16. r. + ' and sought to slay him '

30. r. ' the father '

vi. 4. conj. om. ' called the pass-over '

11. om. = ' to the disciples, and the disciples '

22. r. + ' one whereinto his disciples were entered '

23. om. — ' after the Lord had given thanks '

40. subs. ∞ ' my father' for ' him that sent me '

45. r. + ' therefore '

55. ∞ ' the true' for ' truly' (twice)

58. r. + ' manna '

63. subs. ∞ ' have spoken '

65. subs. ∞ ' the '

69. subs. ∞ ' Christ the Son of the living God '

vii. 8. r. + ' yet '

34. subs. ∞ ' go' εἴμι for ἐμί

Ch. vii. 36. subs. as v. 34.

39. add ' given' which is supplied in the text

46. om. — ' as this man' reading ' did so speak '

52. subs. ' search the scriptures '

53. om. ≡ to the end of chap. viii. 11.

viii. 21. add ' and shall not find '

29. om. = ' the father' read ' he '

34. om. = ' of sin' read ' a slave '

38. subs. ∞ ' heard '

52. subs. ∞ ' not '

54. subs. ∞ ' our '

59. r. + ' going through the midst of them and so passed by '

ix. 8. r. ' blind '

35. subs. ∞ ' man '

41. om. = ' therefore '

x. 8. om. ' before me '

13. om. = ' the hireling fleeth '

26. om. — ' as I said unto you '

xi. 41. r. + ' from where the dead was laid '

55. om. ' before the passover '

xii. 8. om. the whole verse

28. subs. ' my '

31. subs. ∞ ' the '

34. om. ' who is this Son of man' others read ' what is this speech '

41. subs. ' the glory of God '

47. subs. ∞ ' keep '

- C. xiii. 10. om. — 'more than his feet'  
 read 'needeth not to  
 wash but is then'  
 11. om. 'Wherefore said - -  
 clean'  
 xiv. 2. add 'that' ('told you that  
 I go')  
 3. subs. 'I will prepare' (om.  
 'and')  
 12. subs.  $\varphi$  'the'  
 28. r. + 'I said'  
 subs.  $\varphi$  'the'  
 30. r. 'this'  
 xv. 11. subs.  $\varphi$  'be'  
 xvi. 10. subs.  $\varphi$  'the'  
 13. subs.  $\varphi$  'in' or 'by'  
 16. om. — 'because I go to  
 the Father'  
 xvii. 1. om. = 'also'

- Ch xvii. 7. subs. 'I'  
 11. r. 'whom'  
 12. om. — 'in the world'  
 17. subs.  $\varphi$  'the'  
 21. om. = 'one'  
 23. om. — 'and'  
 xviii. 40. om. 'again'  
 xix. 14. subs. 'it was' for 'and'  
 subs.  $\varphi$  'third'  
 16. om. — 'and - - away'  
 xx. 16. add  $\varphi$  'in the Hebrew  
 tongue'  
 add (after the parentheses)  
 'and she ran forward to  
 touch him'  
 31. add 'eternal'  
 xxi. 24. subs. 'I' reading  $\delta\iota\delta\alpha\mu\epsilon\nu$   
 for  $\delta\iota\delta\alpha\mu\epsilon\nu$

## ACTS.

- Ch. i. 15. subs.  $\varphi$  'brethren'  
 16. om. — 'this' (read 'the')  
 ii. 9. om. 'Judaea'  
 24. subs.  $\varphi$  'Hades' (or 'the  
 grave')  
 30. r. + 'according to the flesh,  
 he would raise up Christ  
 to sit'  
 31. r. 'his soul' (for 'he')  
 41. om. = 'gladly'  
 iii. 18. subs.  $\varphi$  'the prophets that  
 his Christ'  
 20. r. 'preached unto'  
 21. om. = 'since the world  
 began'  
 22. r. + 'for'  
 om. 'unto our fathers'  
 iv. 12. om. — 'neither is there  
 salvation in any other'  
 v. 32. om. = 'his'  
 39. r.  $\varphi$  'it'  
 41. r. 'his'  
 vi. 3. r. + 'holy'  
 7. subs. 'Jews'  
 8. r. 'faith'  
 13. r. + 'blasphemous (inju-  
 rious) words'  
 vii. 16. subs. 'Jacob' conject.  
 30. om. — 'of the Lord'  
 31. om. = 'unto him'  
 37. om. = 'the Lord'  
 r. + 'your'

- Ch. vii. 37. om. — 'to him ye shalt  
 hearken'  
 48. r. + 'temples'  
 viii. 10. r. om. 'called' reading  
 'is the great power of  
 God'  
 22. subs.  $\varphi$  'the Lord'  
 36. r. + 'and Philip said, If thou  
 believest with all thine  
 heart thou mayest. And  
 he answered and said, I  
 believe that Jesus Christ  
 is the son of God' (form-  
 ing v. 37 in A.)  
 39. subs. 'the Holy Spirit fell  
 upon the eunuch and the  
 angel of the Lord' &c.  
 ix. 5. om. = 'the Lord said,'  
 reading 'he said'  
 5, 6. r. + 'it is hard for thee to  
 kick against the pricks,  
 and he trembling and  
 astonished said, Lord,  
 what wilt thou have me  
 to do? and the Lord said  
 unto him'  
 8. subs. 'nothing'  
 12. om. 'in a vision'  
 17. om. = 'even Jesus'  
 29. subs. 'Greeks'  
 x. 6. r. + 'he shall tell thee  
 what thou oughtest to do'

Ch. x. 11. om. = 'bound together'  
read 'let down by the  
four corners'

12. om. = 'and wild beasts'

19. om. = 'three' read '*certain*  
*men*' (others 'two')

21. r. + 'sent to him from Cor-  
nelius'

32. om. — 'who when he  
cometh shall speak unto  
thee'

33. subs. 'thee,' others 'the  
Lord'

subs.  $\phi$ , 'the Lord'

42. subs.  $\phi$ , 'this is he'

48. subs.  $\phi$ , 'Jesus Christ'

xi. 12. om. — 'nothing doubting'

20. subs. 'Grecians' (Elle-  
nistae for Ellenenes)

xii. 25. subs. 'to'

xiii. 18. r.  $\phi$ , 'suffered their man-  
ners'

19. transpose  $\phi$  the words  
'for about four hundred  
and fifty years' from the  
next verse to this place,  
connecting them with  
'inheritance'

23. r. 'raised up'

31. om. — 'now'

33. r.  $\phi$ , 'second' some omit  
the word

42. r. + 'the Jews'

r. + 'Gentiles'

44. subs.  $\phi$ , 'the Lord'

45. om. — 'contradicting and'

xiv. 10. add 'I say unto thee in  
the name of the Lord  
Jesus Christ'

17. r. 'us' others omit = the  
word

17. r. 'our'

xv. 2. om. = 'and dispute'

17. + 'all' and reads v. 18  
thus, 'known unto God  
are all his works from  
the beginning of the  
world'

20. conj.  $\pi\omicron\rho\kappa\epsilon\lambda\alpha\varsigma$  or  $\chi\omicron\upsilon\rho\epsilon\lambda\alpha\varsigma$   
for  $\pi\omicron\rho\nu\epsilon\lambda\alpha\varsigma$

om. — 'and from things  
strangled'

add 'and that they do not  
to others, what they  
would not should be done  
to them'

Ch. xv. 29. om. — 'and from things  
strangled'

34. om. = 'notwithstanding  
- - still'

40. subs.  $\phi$ , 'the Lord'

xvi. 1. om. 'a Jewess and'

7. r. om. — of Jesus'

10. subs.  $\phi$ , 'God'

13. subs.  $\phi$ , 'Gate'

subs. 'where we supposed  
was prayer' or 'a prayer-  
house'

16. add 'the' ( $\tau\eta\nu$ ) reading  
'the prayer' or 'the  
proseuche'

xvii. 1. Some MSS. read without  
the article ( $\eta$ )

5. r. + 'who believed not,  
moved with envy'

18. om. — 'because - - resur-  
rection'

27. r.  $\phi$ , 'the Lord'

28. om — 'poets'

xviii. 2. om. 'by Claudius'

3. om. — 'for - - tent makers'

5. r. 'spirit'

17. om. = 'the Greeks,' others  
read 'the Jews'

21. om. = 'I must - - but'

25. add 'in his country'  
'Jesus' others 'Christ'

26. om. = 'of God'

xix. 2. subs. 'any receive the  
Holy Spirit'

4. r. + 'Christ'

10. r. + 'Jesus'

25. subs. 'you have your'

xx. 4. r. om. — 'the son of  
Pyrrhus'

24. om. = 'with joy'

25. om. = 'of God'

xx. 28. r.  $\phi$ , 'of God' others 'the  
Lord and God' others  
'God and the Lord'  
others 'the Lord God'  
others 'Christ'

29. om. = 'for' om. = 'this'

xxi. 8. r. + 'that were of Paul's  
company'

14. subs. 'God'

20. subs. 'the Lord'

subs.  $\phi$ , among the'

22. om. — 'the multitude must  
needs come together'

25. om. = 'observe no such  
thing save'

- C. xxi. 25. om. — 'and from things strangled'  
 38. subs. 'hundred'  
 xxii. 9. om. = 'and were greatly afraid'  
 16. r. 'the name of the Lord'  
 20. r. + 'to his death'  
 26. r. + 'take heed'  
 xxiii. 6. subs. ⲥ 'Pharisees'  
 9. subs. ⲥ 'some of the'  
 r. + 'let us not fight against God'  
 23. subs. 'eighty' others omit the number  
 xxiv. 6, 7, 8. om. = 'and would - - unto thee'  
 15. om. = 'of the dead'  
 16. subs. ⲥ 'having'  
 22. r. ⲥ 'and when Felix heard these things having &c.'

- C. xxiv. 23. r. om. = 'or come'  
 26. r. + 'that he might loose him'  
 xxv. 6. r. 'more than ten days' (omitting 'not' and 'Son')  
 7. om. = 'against Paul'  
 11. subs. ⲥ 'if then'  
 16. r. + 'to die'  
 18. add ⲥ 'evil'  
 xxvii. 2. subs. 'to'  
 14. This name is variously written in MSS. and ancient versions.  
 ⲥ 'Euryclydon'—Euro-aquilo' &c.  
 19. r. ⲥ 'we' and 'with our'  
 xxviii. 16. om. = 'the centurion - - guard'  
 29. om. = the whole verse

## ROMANS.

- Ch. i. 16. r. + 'of Christ'  
 om. 'first'  
 29. subs. 'fornication' r. reads both  
 31. om. = 'covenant-breakers'  
 ii. 17. r. 'behold thou art'  
 iii. 22. om. = 'and upon all'  
 25. om. 'through faith'  
 26. om. — 'in Jesus'  
 v. 2. om. — 'by faith'  
 8. om. 'God'  
 14. om. — 'not'  
 16. subs. ⲥ 'sin'  
 vi. 11. r. + 'our Lord'  
 12. r. + 'in the lusts thereof'  
 16. om. = 'unto death'  
 vii. 21. conj. om. 'good'  
 23. subs. 'of my mind'  
 25. subs. ⲥ 'thanks be to God'  
 viii. 1. om. 'now'  
 r. + 'who walk not after the flesh, but after the Spirit'  
 13. subs. ⲥ 'flesh'  
 23. om. 'our adoption'  
 26. om. — 'for us'  
 35. subs. 'God' others 'God in Christ'

- Ch. xi. 31. om. — 'of righteousness'  
 32. om. = 'of the law'  
 om. = 'for'  
 x. 1. r. 'Israel' which is supplied in the translation.  
 8. add 'the scripture'  
 17. om. 'of God' others read 'of Christ'  
 xi. 6. r. + 'but if it be of works, then it is no more of grace, otherwise work is no more work'  
 xii. 11. r. ⲥ 'serving the Lord'  
 17. add 'God and of'  
 20. om. = 'therefore'  
 xiii. 5. subs. ⲥ 'be ye subject'  
 9. r. + 'thou shalt not bear false witness'  
 xiv. 4. subs. 'the Lord'  
 6. om. — 'and he - - - not observe it'  
 10. subs. ⲥ 'God'  
 12. om. 'to God'  
 24, 25, 26. r. om. these three verses here inserting them, xvi. 25—27.  
 24. subs. 'us'  
 xv. 7. r. 'us'  
 13. om. 'in believing'

- Ch. xv. 19. r. ∞ 'spirit of God' others  
om. = both words read-  
ing 'of the Spirit'  
24. r. + 'I will come to you,  
for'  
29. r. + 'of the Gospel'  
32. om. — 'and - - - with you'

- Ch. xvi. 5. r. ∞ 'Achaia'  
6. subs. ∞ 'you'  
16. r. om. 'all'  
20. om. 'the grace - - - you'  
24. r. adds here verses 25, 26,  
27, placed by Griesbach  
at the end of xiv.

## I. CORINTHIANS.

- Ch. i. 1. om. — 'called *to be*'  
12. conj. subs. 'Crispus'  
23. r. 'Greeks'  
28. om. = 'and'  
29. r. 'him'  
ii. 4. r. 'man's wisdom'  
10. om. = 'his' read 'the'  
13. r. + 'holy'  
16. subs. 'the Lord'  
iii. 3. om. = 'and divisions'  
iv. 16. add 'as I of Christ'  
v. 7. om. = 'for us'  
vi. 20. r. + 'and in your spirit  
which are God's'  
vii. 5. r. + 'fasting and'  
14. subs. 'brother' (read '*hus-  
band who is a brother*')  
17. r. 'God' for 'Lord' in the  
first place, 'Lord' for  
'God' in the second.  
39. r. + 'by the law'  
viii. 4. om. = 'other'  
7. subs. 'custom' ('through  
custom of')  
ix. 1. r. transposes the questions  
20. om. 'though not being my-  
self under the law'  
22. subs. 'that I may save all'  
23. subs. ∞ 'all' (read 'and  
I do all' &c.)

- Ch. x. 9. subs. ∞ 'the Lord' others  
'God'  
om. = 'also'  
10. om. = 'also'  
19. om. = 'that an idol is any  
thing or'  
23. r. + 'for me' twice.  
28. r. + 'for the earth is the  
Lord's and the fulness  
thereof'  
xi. 19. om. 'among you'  
24. r. + 'take eat'  
25. om. 'as oft as ye drink  
it'  
29. om. = 'unworthily'  
om. 'of the Lord'  
xii. 12. om. = 'one'  
xiii. 32. om. = 'for'  
xiv. 25. r. + 'and thus'  
34. place verses 34, 35, after  
40.  
om. — 'your'  
37. om. 'commandments'  
40. r. om. — 'but'  
xv. 29. r. 'the dead'  
47. om. = 'the Lord'  
add 'heavenly'  
51. subs. ∞ 'we shall all sleep;  
but we shall not all'

## II. CORINTHIANS.

- Ch. i. r. 'which is effectual - - -  
suffer, or whether we  
be comforted - - - Conso-  
lation and salvation'  
10. subs. 'will deliver'  
17. conj. subs. 'the yea should  
be nay, and the nay yea'  
20. subs. ∞ 'because *they are*  
through him who is the  
Amen'

- Ch. ii. 3. om. = 'to you'  
6. om. 'which he hath re-  
ceived from many'  
17. subs. ∞ 'others' or 'the  
rest'  
iv. 6. subs. ∞ 'his'  
10. r. + 'the Lord'  
14. subs. ∞ 'with'  
v. 5. om. = 'also'  
12. om. = 'for'



- Ch. v. 14. subs. ' G d '  
 vii. 16. r. + ' therefore '  
 viii. 4. r. + ' that we would receive ' (their gift &c.)  
 19. r. ' your '  
 ix. 10. r. ' now may he who supplieth, &c. supply bread, ' &c.  
 x. 12. om. = ' are unwise '

- Ch. xii. 1. subs. ' must I needs boast ? it is not good indeed yet ' &c.  
 3. subs. ' apart from '  
 11. r. + ' in glorying '  
 xiii. 4. om. ' though ' reading ' for as he - - - yet liveth, so we ' &c.

## GALATIANS.

- Ch. i. 6. om. — ' of Christ ' (read ' through grace ')  
 15. om. = ' God '  
 18. subs. ∞ ' Cephas '  
 ii. 1. conj. subs. ' four ' which Penn contends is the true reading of the uncial MSS. See his note.  
 9. subs. ∞ ' Peter and James '  
 14. subs. ∞ ' Cephas ' also in v. 11.  
 19. Penn proposes to divide the letters δι' ἀνθρώπου not διὰ νόμου, and founds his translation on this change. See his note.  
 20. subs. ' in God and in Christ who '  
 iii. 1. r. + ' that ye should not obey the truth '

- Ch. iii. 1. om. = ' among you '  
 17. om. = ' in Christ '  
 19. r. ∞ ' added '  
 iv. 7. om. = ' of God through Christ '  
 14. om. = ' my ' (reading ' the trial ') others ' your trial '  
 17. subs. ' us '  
 18. add ' be zealously affected towards the best gifts ' (for it is good, &c.)  
 25. subs. ∞ ' now Sinai is a mountain in Arabia '  
 31. om. = ' so then '  
 v. 1. r. + ' therefore '  
 19. r. + adultery '  
 vi. 15. r. ' availeth '  
 17. om. = ' the Lord '

## EPIHESIANS.

- Ch. i. 18. r. ' understanding '  
 ii. 21. om. = ' the ' rendering it ' every building '  
 iii. 9. r. ' fellowships of the secret ' or ' mystery '  
 r. + ' by Jesus Christ '  
 14. om. = ' of our Lord Jesus Christ '  
 iv. 6. om. = ' us ' r. ' you '  
 8. subs. ∞ ' having led - - - he gave '  
 17. om. = ' other '  
 29. subs. ∞ ' the edification of faith '

- Ch. iv. 32. subs. ∞ ' us '  
 v. 5. r. ' this ye know '  
 9. r. ' the spirit '  
 21. r. ' God '  
 23. + ' and '  
 om. = ' is ' after ' he '  
 29. r. ' the Lord '  
 30. om. — ' of his flesh and of his bones '  
 vi. 1. om. — ' in the Lord '  
 9. subs. ∞ ' their and your master is '  
 12. r. + ' of this world '  
 19. om. ' of the Gospel '

## PHILIPPIANS.

- |  |   |
|--|---|
| <p>Ch. i. 14. add ' of God ' others ' of the Lord '</p> <p>16. r. transposes this and the following verse.</p> <p>21. subs. ' good ' (χρηστος) for ' Christ ' (χριστος)</p> <p>ii. 9. subs. ∞ ' the name ' or ' that name '</p> <p>30. om. — ' of Christ '</p> <p>r. ∞ ' not regarding '</p> | <p>Ch. iii. 3. subs. ∞ ' in the spirit of God '</p> <p>12. r. + ' Jesus '</p> <p>16. r. + ' by the same rule : let us mind the same thing '</p> <p>iv. 13. + ' Christ '</p> <p>23. om. = ' our ' (reading ' the ')</p> <p>subs. ∞ ' your spirit '</p> <p>om. = ' Amen '</p> |
|--|---|

## COLOSSIANS.

- |   |  |
|---|--|
| <p>Ch. i. 2. r. + ' and our Lord Jesus Christ '</p> <p>6. subs. ∞ ' as it is in all the world bringeth forth '</p> <p>r. om. ' and increaseth '</p> <p>14. r. + ' through his blood '</p> <p>20. om. — ' through him ' (at the end of the verse)</p> <p>ii. 2. r. + ' and (or ' even ') of the father and Christ ' others read ' of God which is in (or ' concerning ') Christ ' others</p> | <p>' of God namely Christ, in whom ' &amp;c.</p> <p>Ch. ii. 11. r. + ' of the sins '</p> <p>13. r. ' you '</p> <p>18. om. = ' not '</p> <p>iii. 4. subs. ∞ ' your '</p> <p>15. r. ' of God '</p> <p>16. r. ∞ ' the Lord '</p> <p>17. om. = ' the Lord '</p> <p>20. r. ' to the Lord '</p> <p>22. r. ' God '</p> <p>iv. 13. r. ' zeal '</p> |
|---|--|

## I. THESSALONIANS.

- |  |  |
|--|--|
| <p>Ch. i. 1. om. — ' from God - - Christ '</p> <p>ii. 15. r. + ' their own '</p> <p>16. add ' of God ' (which is supplied in the text)</p> <p>19. om. = ' Christ '</p> <p>iii. 2. r. + ' minister of God and our fellow-labourer in the Gospel '</p> | <p>Ch. iii. 12. om. — ' the Lord ' — others subs. ' God '</p> <p>iv. 1. add ' as ye also walk '</p> <p>8. subs. ∞ ' you '</p> <p>9. subs. ∞ ' we have no need to write '</p> <p>11. om. = ' own '</p> <p>v. 13. subs. ∞ ' them ' (reading ' be at peace with them ')</p> |
|--|--|

## II. THESSALONIANS.

- |   |  |
|---|--|
| <p>Ch. ii. 2. r. ' Christ '</p> <p>4. r. + ' as God '</p> <p>8. r. — ' Jesus '</p> <p>11. subs. ∞ ' sends '</p> | <p>Ch. ii. 13. subs. ' a first fruit ' (read ' God chose you a first fruit to salvation ')</p> <p>16. subs. ∞ ' God the father '</p> <p>iii. 16. subs. ∞ ' in all places '</p> |
|---|--|

## I. TIMOTHY.

- |  |  |
|--|--|
| Ch. i. 1. r. ' the Lord Jesus Christ '<br>4. r. $\phi$ ' edifying ' ( ' godly edification ' )<br>17. r. + ' wise '<br>ii. 7. r. + ' in Christ '<br>iii. 3. r. + ' not greedy of filthy lucre '<br>16. r. ' God ' others subs. $\phi$ ' which ' | Ch. iii. 16. subs. ' men '<br>iv. 12. r. + ' in Spirit '<br>v. 4. r. + ' good and '<br>21. om. = ' the Lord '<br>vi. 5. om. = ' from such with- draw thyself '<br>19. r. ' eternal ' |
|--|--|

## II. TIMOTHY.

- |  |   |
|--|---|
| Ch. ii. 3. subs. $\phi$ ' bear thy part in '<br>4. add ' for God '<br>7. subs. $\phi$ ' will give '<br>19. r. ' Christ '<br>iii. 16. om. ' also ' (or ' and ' )<br>iv. 1. r. + ' therefore ' | Ch. iv. 1. r. + ' the Lord '<br>r. $\phi$ ' at his '<br>14. subs. $\phi$ ' will reward '<br>19. subs. ' Priscilla '<br>22. om. ' the Lord - - spirit '<br>om. — ' grace be with you all ' |
|--|---|

## TITUS.

Ch. ii. 8. r. ' you '

## PHILEMON.

- |  |   |
|--|---|
| Ver. 2. subs. $\phi$ ' our sister '<br>6. r. ' you ' | Ver. 7. subs. $\phi$ ' I had '<br>20. r. ' the Lord ' |
|--|---|

## HEBREWS.

- |  |  |
|--|--|
| Ch. i. 2. r. $\epsilon\sigma\chi\acute{\alpha}\tau\omega\nu$ for $\epsilon\sigma\chi\acute{\alpha}\tau\omicron\nu$<br>3. subs. ' making manifest '<br>om. ' by himself '<br>om. = ' our '<br>ii. 7. r. + ' and didst set him over the works of thy hands '<br>9. subs. ' apart from God '<br>iii. 6. subs. $\phi$ ' which '<br>16. r. ' some ' (this and next paragraph being in that case put affirmatively)<br>vi. 3. subs. ' let us do '<br>10. r. + ' labour of '<br>vii. 14. subs. $\phi$ ' priests '<br>17. subs. $\phi$ ' it is testified '<br>26. add ' even '<br>viii. 4. om. = ' priests ' | Ch. viii. 11. r. ' neighbour '<br>ix. 1. r. + ' tabernacle '<br>10. r. + and (reading ' washings and carnal ' &c.)<br>14. subs. ' our '<br>28. add ' through faith '<br>x. 17. add ' he afterwards saith '<br>30. om. = ' saith the Lord '<br>34. r. ' of me in my bonds '<br>om. — ' in heaven '<br>xii. 7. subs. ' for ' (read ' endure patiently for instruction ' )<br>20. r. + or ' thrust through with a dart '<br>xiii. 4. subs. $\phi$ ' for '<br>11. om. ' for a sin offering ' |
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## JAMES.

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| <p>Ch. i. 12. om. — ‘ the Lord ’ (read <i>he</i>)</p> <p>19. subs. <math>\phi</math> ‘ ye know ’ (reading v. 18, ‘ <i>that</i> of his own - - ye know my beloved brethren ’)</p> <p>ii. 3. r. + ‘ to him ’</p> <p>4. om. ‘ not ’</p> <p>18. om. = ‘ thy ’ r. reads ‘ <math>\acute{\epsilon}\kappa</math> ’</p> | <p>instead of ‘ <math>\chi\omega\pi\iota\varsigma</math> ’ for ‘ without ’</p> <p>Ch. ii. 24. r. + ‘ then ’</p> <p>iii. 9. subs. <math>\phi</math> ‘ the Lord ’</p> <p>iv. 1. r. om. = ‘ whence ’</p> <p>2. conj. subs. ‘ ye seek blood ’ others ‘ ye are envious ’</p> <p>11. subs. <math>\phi</math> ‘ or ’</p> <p>12. r. om. ‘ and judge ’</p> |
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## I. PETER.

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| <p>Ch. i. 11. om. ‘ of Christ ’ others sub. ‘ of God ’</p> <p>12. r. <math>\phi</math> ‘ us ’</p> <p>22. om. = ‘ through the Spirit ’</p> <p>23. r. + ‘ for ever ’</p> <p>24. r. ‘ of man ’</p> <p>om. = ‘ thereof ’</p> <p>ii. 2. om. ‘ unto salvation ’</p> <p>21. r. <math>\phi</math> ‘ us ’</p> <p>r. <math>\phi</math> ‘ us ’</p> <p>iii. 8. r. ‘ courteous ’</p> <p>13. subs. <math>\phi</math> ‘ zealous ’</p> | <p>Ch. iii. 15. subs. <math>\phi</math> ‘ Christ ’</p> <p>18. subs. <math>\phi</math> ‘ died ’</p> <p>iv. 1. om. — ‘ for us ’</p> <p>3. om. = ‘ of <i>your</i> life ’</p> <p>8. subs. <math>\phi</math> ‘ covereth ’</p> <p>14. add ‘ and of power ’ (which words being received by Griesbach should have stood in the text)</p> <p>om. = ‘ on their part - - glorified ’</p> <p>v. 10. sub. <math>\phi</math> ‘ you ’</p> |
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## II. PETER.

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| <p>Ch. i. 1. subs. ‘ the Lord ’</p> <p>4. subs. ‘ by whom ’</p> <p>ii. 2. r. ‘ pernicious ways ’</p> <p>11. om. = ‘ before the Lord ’</p> <p>13. subs. <math>\phi</math> ‘ love feasts ’</p> <p>15. subs. ‘ Beor ’</p> <p>17. om. = ‘ for ever ’</p> | <p>Ch. ii. 18. r. ‘ clean ’</p> <p>iii. 7. r. ‘ the same ’</p> <p>10. r. + ‘ in the night ’</p> <p>12. subs. ‘ the Lord ’</p> <p>16. r. <math>\phi</math> ‘ in which ’ (i. e. epistles) <math>\acute{\epsilon}\nu \tilde{\alpha}\iota\varsigma</math> for <math>\acute{\epsilon}\nu \tilde{o}\iota\varsigma</math>.</p> |
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## I. JOHN.

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| <p>Ch. ii. 7. r. ‘ Brethren ’</p> <p>om. = ‘ from the beginning ’</p> <p>8. subs. <math>\phi</math> ‘ us ’</p> <p>14. om. ‘ I have written - - beginning ’</p> <p>20. subs. ‘ Ye all know ’ (read ‘ Ye all know that ye have an anointing ’ &amp;c.)</p> <p>23. r. om. ‘ but he - - also ’</p> <p>(the English authorised version prints the clause in italics.)</p> | <p>Ch. ii. 24. om. = ‘ therefore ’</p> <p>iii. 2. om. = ‘ but ’</p> <p>5. om. = ‘ our ’</p> <p>16. add ‘ of God ’ others ‘ of him ’ (‘ his love ’)</p> <p>iv. 2. subs. <math>\phi</math> ‘ is known ’</p> <p>3. subs. ‘ which separateth Jesus from God is not ’ others ‘ which separateth Jesus is not ’</p> <p>r. + ‘ Christ to have come ’ in the flesh ’</p> <p>7. add ‘ God ’</p> |
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- Ch. iv. 15. add ' Christ ' (a reading of the Vatican MS. not noticed by Griesbach)  
 v. 2. conj. subs. ' God when we love the children of God '  
 7. r. + ' in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are

- three that bear witness on earth '  
 Ch. v. 10. subs. ∞ ' the Son '  
 13. r. + ' that believe on the name of the Son of God '  
 20. subs. ' what is true ' others ' the true God '  
 om. — ' Jesus Christ

## II. JOHN.

- Ver. 3. om. = ' the Lord '  
 8. subs. ∞ ' ye ' (three times)

- Ver. 9. om. = ' of Christ '  
 12. subs. ∞ ' your '

## JUDE.

- Ver. 1. subs. ∞ ' beloved '  
 4. r. + ' God '  
 18. subs. ∞ ' come '  
 22. subs. ∞ ' and rebuke some being distinguished; and save others pulling them out of the fire; and of

- some have pity with fear; hating ' &c.  
 Ver. 25. r. + ' wise '  
 r. om. — ' through Jesus Christ our Lord '  
 subs. ∞ ' before all time so now '

## REVELATION.

- Ch. i. 4. subs. ' God ' others ' the Lord '  
 6. subs. ' kings '  
 8. r. + ' the beginning and the end '  
 r. om. ' God '  
 9. subs. ∞ ' in '  
 11. r. + ' I am Alpha and Omega, the first and the last '  
 r. + ' which are in Asia '  
 13. om. = ' seven '  
 20. r. + ' which thou sawest '  
 ii. 3. r. + ' and hast laboured '  
 5. om. = ' quickly '  
 7. r. ' in the midst of the Paradise of God '  
 9. om. = ' works and '  
 13. om. — ' works and '  
 om. = ' even '  
 15. r. + ' which I hate '  
 19. om. — ' works and '  
 20. r. ' a few things '  
 r. — ' thy ' (reading ' that woman ' or ' wife ')  
 22. r. ∞ ' their '

- Ch. iii. 2. subs. ∞ ' which thou wert about to cast off '  
 3. om. = ' and heard and hold fast '  
 11. r. + ' Behold '  
 iv. 3. om. = ' and he that sat was '  
 11. subs. ' our Lord and our God '  
 r. + ' are '  
 v. 3. r. om. = ' above '  
 4. r. + ' and to read '  
 10. r. ' us '  
 r. ' we '  
 14. r. + ' four-and-twenty '  
 r. + ' him that liveth for ever and ever '  
 vi. 3. r. + ' and see '  
 8. r. ' them '  
 11. r. + ' little '  
 vii. 17. r. ' living springs of water '  
 viii. 7. r. om. ' and the third part of the earth was burnt up '  
 13. r. ' angel '  
 ix. 4. om — ' of God '

- Ch. x. 5. om. 'right'
- xi. 1. r. + 'and the angel stood'
4. r. 'God'
8. r. 'our'
12. subs.  $\phi$  'I'
13. subs.  $\phi$  'day'
17. r. + 'and art to come'
19. r. 'of his covenant was'
- xii. 12. r. 'the inhabitants of the earth' &c.
- xiii. 1. r. 'the name'
5. om. = 'to continue'
- xiv. 1. r. om. 'the'
- r. om. 'his name'
5. r. + 'before the throne of God'
7. subs.  $\phi$  'the Lord'
8. om. = 'because'
- om. — 'of the wrath'
15. om. — 'out of the temple'
- xv. 2. r. + 'over his mark'
3. r. 'saints' others subs.  $\phi$  'ages'
4. om. = 'the' om. — 'O Lord'
- subs.  $\phi$  'all men'
6. om. = 'out of the temple'
- xvi. 1. om. = 'out of the temple'
5. r. + 'O Lord' The edition used by the English translators of the authorized version (but not r.) subs. 'and shalt be' for 'the Holy One'
- C. xvi. 15. add 'for thus said the Lord'
17. om. = 'of heaven'
- xvii. 4. subs.  $\phi$  'of the fornication of the earth'
- xviii. 17. r. 'all the company in ships'
- xix. 1. r. 'and honour'
- subs. 'unto the Lord our God'
12. om. = 'as'
17. r. 'the supper of the great God'
- xx. 9. om. — 'from God'
10. om. 'for ever and ever'
12. r. 'God'
14. add  $\phi$  'even the lake of fire'
- xxi. 3. om. = 'and be their God'
5. add 'words of God' or 'these true and faithful words are of God'
7. r. 'all'
9. om. = 'the bride'
24. r. 'of those who are saved'
- xxii. 6. r. 'God of the holy prophets'
7. r. om. — 'and'
9. r. + 'for'
19. r. 'book'
21. r. 'with you all, Amen.'

N. B. In a very few instances the mark of reference to this list has been omitted, or improperly inserted in the text.









